THE

APOCALYPSE REVEALED;

IN WHICH

ARCANA THERE FORETOLD, WHICH HAVE
HITHERTO LAIN CONCEALED,
ARE DISCLOSED.

FROM THE LATIN OF

EMANUEL SWEDENBORG.

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11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their life even unto death.

12. For this rejoice, O heavens, and ye that dwell in them: woe to the inhabiters of the earth and of the sea; for the Devil is come down unto you, having great wrath, knowing that he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the son.

14. And there were given to the woman two wings of a great eagle, that she might fly into the wilderness into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out after the woman out of his mouth water as a flood, that he might cause her to be swallowed up by the flood.

16. And the earth helped the woman: and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went away to make war with the remnant of her seed, that keep the commandments of God, and have the testimony of Jesus Christ.

18. And I stood upon the sand of the sea.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The New Church and its doctrine are here treated of. By the woman the New Church is meant; and by the child which she brought forth, its doctrine. And they in the present church are also treated

of, who from doctrine believe in a trinity of Persons, and in the duality of the Person of Christ, and in justification by faith alone: these are meant by the dragon. The persecution of the New Church by these on account of its doctrine, and its protection by the Lord until from a few it spreads among many, are then treated of.

Contents of each Verse. "And a great sign was seen in heaven," signifies revelation from the Lord concerning His New Church in the heavens and on earth, and the difficult reception of and assault upon its doctrine. "A woman clothed with the sun, and the moon under her feet," signifies the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be on the earth, which is the New Jerusalem. "And upon her head a crown of twelve stars," signifies its wisdom and intelligence from the knowledges of Divine good and Divine truth from the Word. "And she, being with child, cried, travailing in birth, and pained to bring forth," signifies the nascent doctrine of the New Church, and its difficult reception on account of resistance from those that are meant by the dragon. "And another sign was seen in heaven," signifies revelation from the Lord concerning those who are against the New Church and its doctrine. "And behold, a great red dragon," signifies those in the church of the Reformed, who make God three and the Lord two, and who separate charity from faith, and make the latter, and not at the same time the former, saving. "Having seven heads," signifies insanity from the truths of the Word falsified and profaned. "And ten horns," signifies much power. "And upon his heads seven diadems," signifies all the truths of the Word falsified and profaned. "And his tail drew the third part of the stars of heaven and cast them unto the earth," signifies that by falsifications of the truths of the Word they have discarded from the church all spiritual knowledges of good and truth, and have utterly destroyed them by applications to falsities. "And the dragon stood before the woman who

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was ready to bring forth, that when she brought forth he might devour her child," signifies that they who are meant by the dragon are eager to extinguish the doctrine of the New Church at its birth. "And she brought forth a male child," signifies the doctrine of the New Church. "Who was to feed all nations with a rod of iron," signifies which by truths from the literal sense of the Word and at the same time by rational arguments from natural light will convince all who are in dead worship from faith separated from charity, who are willing to be convinced. "And her child was caught up unto God and to His throne," signifies the protection of the doctrine by the Lord, and the watchful care of it by the angels of heaven. "And the woman fled into the wilderness," signifies the church at first among a few. "Where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days," signifies the state of the church at that time, that, meanwhile, preparation may be made for it among many, until it grows to its appointed state. "And there was war in heaven: Michael and his angels fought with the dragon; and the dragon fought and his angels," signifies the falsities of the former church fighting against the truths of the new. "And prevailed not, neither was their place found any more in heaven," signifies that they were convicted of being in falsities and evils, and still remained in them, and that on that account they were torn away from conjunction with heaven, and cast down. "And the great dragon was cast out, that old serpent, called the Devil and Satan," signifies that they were turned away from the Lord to themselves and from heaven to the world, and hence were in the evils of lusts and in falsities. "That seduceth the whole world," signifies that they pervert all things of the church. "He was cast out into the earth, and his angels with him," signifies that they were cast out into the world of spirits which is in the midst between heaven and hell, from which there is immediate conjunction with men on

earth. "And I heard a great voice in heaven saying, Now is come the salvation and the strength and the kingdom of our God and the power of His Christ," signifies the joy of the angels of heaven, that the Lord alone now reigns in heaven and in the church, and that they who believe in Him are saved. "For the accuser of our brethren is cast down, that accuseth them before our God day and night," signifies that those who opposed the doctrine of the New Church were removed by the final judgment. "And they overcame him by the blood of the Lamb and by the word of their testimony," signifies victory by the Divine truth of the Word and by the acknowledgment of the Lord. "And they loved not their life even unto death," signifies who did not love themselves more than the Lord. "For this rejoice, O heavens, and ye that dwell in them," signifies a new state of heaven, that they are in the Lord and the Lord in them. "Woe to the inhabiters of the earth and of the sea, for the Devil is come down unto you, having great wrath," signifies lamentation over those in the church who are in falsities of faith and thence in evils of life, because they are in conjunction with the dragonists. "Knowing that he hath but a short time," signifies because he knows that the New Heaven is formed, and that thus the New Church on the earth is at hand, and that he with his like will then be cast into hell. "When the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the son," signifies that the dragonists in the world of spirits, after being cast down, immediately began to infest the New Church on account of its doctrine. "And there were given to the woman two wings of a great eagle, that she might fly into the wilderness into her place," signifies the Divine circumspection for that church, and protection while it is yet among a few. "Where she is nourished for a time, and times, and half a time, from the face of the serpent," signifies that on account of the craftiness of them that seduce, preparation is made cautiously that it may

come among more, until it grows to its appointed state. "And the serpent cast out after the woman out of his mouth water as a flood, that he might cause her to be swallowed up by the flood," signifies reasonings from falsities in abundance to destroy the Church. "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," signifies that those reasonings in abundance fall to nothing before the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, bring forward. "And the dragon was wroth with the woman, and went away to make war with the remnant of her seed, that keep the commandments of God, and have the testimony of Jesus Christ," signifies the hatred kindled with those who believe themselves to be wise on account of confirmations in favor of the mystic union of the Divine and the Human in the Lord, and in favor of justification by faith alone, against those who acknowledge the Lord alone as the God of heaven and earth, and that the Decalogue is the law of life; approaching novitiates with the design of seducing them. "And I stood upon the sand of the sea," signifies his state now spiritual-natural.

THE EXPLANATION.

532. *And a great sign was seen in heaven*, signifies revelation from the Lord concerning His New Church in the heavens and on the earth, and the difficult reception of and assault upon its doctrine. By a sign from heaven is here meant a revelation of things to come, and by the great sign seen in heaven revelation concerning the New Church is meant; for the woman clothed with the sun, who is treated of in this chapter, signifies that church. The male child which she brought forth signifies its doctrine. Her being pained to bring forth, signifies its difficult reception. The dragon's wishing to devour the male child, and his perse-

cuting the woman afterward signifies assault upon it. These things are meant by the great sign seen in heaven. A sign in the Word relates to future things, and then it is a revelation; or it relates to the truth, and then it is a testification; or to the quality of a state or thing, and then it is a manifestation. A sign relates to future things, and is then a revelation, in the following passages: *Let them declare to us what shall happen, that we may know the latter end of them; or make us to hear things to come; show us the signs for the future* (Isa. xli. 22, 23). The disciples said to Jesus, *What shall be the sign of Thy coming, and of the consummation of the age* (Matt. xxiv. 3; Mark xiii. 4; Luke xxi. 7). *There shall be signs from heaven, and signs in the sun, the moon, and the stars* (Luke xxi. 11, 25). *And then shall appear the sign of the Son of Man* (Matt. xxiv. 30). It was said to king Hezekiah, *This shall be a sign to thee, that Jehovah will do this thing, the shadow shall be brought back in the degrees of Ahaz.* Afterward Hezekiah said, *What is the sign that I shall go up into the house of Jehovah* (Isa. xxxviii. 7, 8, 22: and elsewhere). That a sign relates to the truth, and that it is then a testification, and likewise to the quality of a state, and that it then is a manifestation, is plain from other places in the Word.

533. *A woman clothed with the sun, and the moon under her feet,* signifies the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be on the earth, which is the New Jerusalem. That the Lord's New Church is signified by this woman is evident from every thing in this chapter when understood in the spiritual sense. That the church is also signified by a woman elsewhere in the Word, may be seen (n. 434): and the church is signified, because the church is called the bride and wife of the Lord. She was seen clothed with the sun, because it is in love to the Lord: for it acknowledges Him, and does His precepts; and this is to love Him (John xiv. 21–24). That the sun signifies love see n. 53. The

moon was seen under the woman's feet, because the church on the earth is meant, which was not yet conjoined to the church in the heavens. By the moon is signified intelligence in the natural man, and faith (n. 423); and by being seen under the feet is meant that it is to be on the earth. Generally the church itself, when it is conjoined, is signified by the feet. It is to be known, that there is a church in the heavens equally as on the earth; for the Word is there, temples are there, and preachings in them: ministers and priesthoods are there. For all the angels there have been men, and their departure out of the world has been to them only the continuation of life; therefore they are being perfected in love and wisdom also, each according to the degree of affection for truth and good which they brought with them from the world. The church with them is meant here by the woman encompassed with the sun, and upon whose head was a crown of twelve stars. But because the church in the heavens does not subsist, unless there is also a church on the earth, which is in concordant love and wisdom, and this is yet to come, therefore the moon was seen under the woman's feet, by which specifically faith is here signified; through which, such as it is at this day, conjunction is not given. The reason that the church in the heavens does not subsist, unless there is a church conjoined to it on the earth, is that heaven where the angels are, and the church where men are, act as one, like the internal and the external with man; and the internal with man does not subsist in its state, unless the external is conjoined to it: for the internal without the external is like a house without a foundation, or like seed upon the ground, and not in the ground, and thus like any thing without a root: in a word, like a cause without an effect in which it may be. It may be seen from this, that there is an absolute necessity that there should be a church somewhere in the world, where the Word is, and the Lord is thereby known.

534. *And upon her head a crown of twelve stars*, signifies

its wisdom and intelligence from the knowledges of the Divine good and the Divine truth from the Word. By a crown upon the head wisdom and intelligence are signified (n. 189, 235, 252). By stars are signified knowledges of Divine good and Divine truth from the Word (n. 51, 420). By twelve all things of the church are signified which have reference to its good and truth (n. 348). Hence then by the crown of twelve stars upon the head of the woman, the wisdom and intelligence of the New Church is signified, from the knowledges of Divine good and Divine truth from the Word.

535. *And she, being with child, cried, travailing in birth, and pained to bring forth,* signifies the nascent doctrine of the New Church, and its difficult reception on account of resistance from those who are meant by the dragon. To be with child signifies the nascent doctrine, because by the offspring which she bore in the womb, whose birth is treated of in verse 5, the doctrine of the New Church is signified, for in the spiritual sense of the Word nothing else is signified by being with child, travailing, and bringing forth, but conceiving and bringing forth what is of spiritual life, spoken of in what follows. By crying out, travailing, and being pained to bring forth, the difficult reception of that doctrine, on account of resistance from those that are meant by the dragon, is signified. This is manifest from what follows in this chapter; as that the dragon stood before the woman who was about to bring forth, that he might devour her offspring; and that he afterwards pursued her into the wilderness. That by being with child, travailing, and bringing forth, nothing else is signified in the Word, is manifest from the following passages: *Jesus said, Except a man be born again, he cannot enter into the kingdom of God: that which is born of the flesh is flesh, but that which is born of the Spirit is spirit* (John iii. 3–6). *Sing, O barren, thou that didst not bear; cry aloud, thou that didst not travail with child; for more are the children of the desolate than the chil-*

dren of the married wife (Isa. liv. 1). *They have ceased until the barren hath borne seven, and she that hath many children is waxed feeble* (1 Sam. ii. 5). By the barren are signified the gentiles who had not genuine truths, because they had not the Word: by the married wife and she that hath many children, the Jews are signified, who had the Word. *She that hath borne seven shall languish, she shall breathe out her soul* (Jer. xv. 9): this also is concerning the Jews. *We have conceived, we have travailed, we have as it were brought forth wind, we have not wrought any deliverance in the earth* (Isa. xxvi. 18). *Before she travailed, she brought forth; before her pain came, she was delivered of a man child: hath the earth borne in one day? shall a nation be born at once? Shall I bring to the birth, and not cause to bring forth? shall I cause to bring forth, and shut the womb?* (Isa. lxvi. 7–10). *Thou travailest, O earth, at the presence of the Lord, at the presence of the God of Jacob* (Ps. cxiv. 7). *Alas for this day; the children have come to the birth, and there is not strength to bring forth* (Isa. xxxvii. 3). *Sin shall travail, and No shall be rent asunder* (Ezek. xxx. 15, 16). *I have heard a voice as of a woman in travail, as of her that bringeth forth her first-born; the voice of the daughter of Zion; she bewaileth herself, she spreadeth out her hands; Woe is me, my soul is wearied because of murderers* (Jer. iv. 31). *Pangs and sorrows take hold of them, they travail like one that bringeth forth* (Isa. xiii. 6, 7, 8). *The iniquity of Ephraim is bound up; the sorrows of a travailing woman shall come upon him; he is an unwise son, for he should not stay long in the breaking forth of children* (Hos. xiii. 12, 13). *O Ephraim, thy glory shall fly away like a bird; from the birth, and from the womb, and from conception: give them, O Jehovah, a miscarrying womb and dry breasts; even when they have conceived, I will slay the beloved of their womb* (Hos. ix. 11–16). In these places also the difficulty of receiving the truths of doctrine from the Word is described by many things which relate to the pain in travailing: so frequently

elsewhere. Besides, Jehovah, that is, the Lord, is called the Former from the womb (Isa. xliv. 2, 24; xlix. 1, 5); and by the Former from the womb is meant the Reformer.

536. *And another sign was seen in heaven*, signifies revelation from the Lord concerning those who are against the New Church and its doctrine. By a sign revelation from the Lord is signified, as above (n. 532). It is called another sign because it is revelation concerning those who will be against the New Church.

537. *And, behold, a great red dragon*, signifies those in the church of the Reformed who make God three and the Lord two, and who separate charity from faith, and make the latter, and not at the same time the former, saving. These are meant by the dragon here and in what follows: for they are against the two essentials of the New Church, which are that God is one in essence and person, in whom is the Trinity; and that that God is the Lord; also that charity and faith are one, like essence and its form: and that no others have charity and faith but they who live according to the commandments of the Decalogue, which are, that evils are not to be done, and that as far as any one does not do evils, shunning them as sins against God, so far he does the goods which are of charity, and believes the truths which are of faith. That they who make God three, and the Lord two, and who separate charity from faith, and make the latter and not at the same time the former saving, are against these two essentials of the New Church, may be seen by every one who considers. It is here said, those who make God three, and the Lord two; and they are meant who think of three Persons as three Gods, and separate the Lord's Human from His Divine: and who thinks otherwise, and can think otherwise, who prays according to the form of the belief, That God the Father, for the sake of the Son, would send the Holy Spirit? Does he not pray to God the Father as to one God, and for the sake of the Son as another, and in regard to the Holy Spirit

as a third? From which it is manifest that although he makes the three Persons one God in his thought, he still divides them, that is, his idea of them, into three Gods, when he so prays. The same formula of faith also makes the Lord two, as the Lord's Human only, and not at the same time His Divine, is then thought of: since for the sake of the Son is for the sake of His Human which suffered the cross. It may now be evident from these things, who they are who are meant by the dragon, that wished to devour the woman's child, and afterward persecuted the woman on account of her child even into the wilderness. The dragon is called great, because all the churches of the Reformed distinguish God into three Persons, and make faith alone saving; except some here and there, who do not so believe concerning the Trinity and faith. They who distinguish God into three Persons, and stick fast in these words of the Athanasian Doctrine, "There is one Person of the Father, another of the Son, and another of the Holy Spirit;" also in these, "The Father is God, the Son is God, and the Holy Spirit is God;" these, I say, cannot make one God out of three. They can indeed say that they are one God, but they cannot think it. So too those who think of the Lord's Divine from eternity as of a second Person of the Divinity, and of His Human in time as of the human of another man,—neither can these do otherwise than make the Lord two, notwithstanding it is said in the Athanasian Doctrine, that His Divine and Human are one Person, united like the soul and the body. The dragon is said to be red, because red signifies falsity from the evils of lusts, which is infernal falsity. Now as these two essentials of doctrine in the churches of the Reformed are false, and falsities devastate the church, for they take away its truths and goods, they are therefore represented by a dragon. The reason is, that the devastation of the church is signified in the Word by a dragon; as may be evident from these passages following: *I will make Jerusalem heaps, a habitation of*

dragons and I will make the cities of Judah desolate (Jer. ix. 10). *Behold, a great tumult cometh out of the land of the north, to make the cities of Judah desolate, a habitation of dragons* (Jer. x. 22). *Hazor shall be a habitation of dragons, a desolation for ever* (Jer. xlix. 33). *That it may be a habitation of dragons, a court for the daughters of the owl* (Isa. xxxiv. 13). *In the habitation of dragons is his couch* (Isa. xxxv. 7). *I will go stripped and naked, I will make a wailing like the dragon, and a lamentation like the daughter of the owl* (Mic. i. 8). *I cried, I am a brother to dragons and a companion to the daughters of the screech-owl* (Job xxx. 28, 29). *The ijim shall answer in his palaces, and the dragons in his temples* (Isa. xiii. 22). *Let Babylon become a heap, a habitation of dragons, a hissing and an astonishment* (Jer. li. 37). *Thou hast broken us in the place of dragons, and hast covered us with the shadow of death* (Ps. xliv. 19, 20). *I have laid the mountains of Esau and his heritage waste for the dragons of the wilderness* (Mal. i. 3: beside other places, as Isa. xliii. 20; Jer. xiv. 6; Ps. xci. 13, 14; Deut. xxxii. 33). That they are here meant by the dragon who are in faith alone, and reject the works of the law as not saving, has been several times attested to me by living experience in the spiritual world. I have seen many thousands of them gathered into a company, and they then appeared at a distance like a dragon with a long tail, which appeared to be set with spines like a brier, which signified falsities. Once also a still larger dragon was seen, which, raising his back, erected his tail even towards heaven, with the effort of drawing down the stars therefrom. It was thus made manifest before my eyes that no others are meant by the dragon.

538. *Having seven heads*, signifies insanity from the truths of the Word falsified and profaned. Wisdom and intelligence are signified by the head, and in the opposite sense insanity. But by the seven heads, because they were here the dragon's, is properly signified insanity from falsified

and profaned truths of the Word. For seven is predicated of holy things, and in the opposite sense of things profane (n. 173); and it therefore follows that seven diadems were seen upon his heads; and by diadems are signified the truths of the Word, there falsified and profaned. That wisdom and intelligence are signified by the head, is manifest from these passages: *I will give you wise men and intelligent, and I will set them for your heads* (Deut. i. 13). *Jehovah hath closed your eyes; the prophets, and your heads, the seers, hath He covered* (Isa. xxix. 10). By the head of the statue of Nebuchadnezzar of pure gold (Dan. ii. 32), nothing else is signified but the wisdom of the first age, which was with the men of the Most Ancient Church. In the opposite sense insanity and folly are signified by head: in David: *God shall wound the head of His enemies, the hairy crown of him that goeth on in his trespasses* (Ps. lxviii. 21). Nor is any thing else signified by the serpent's head which should be trodden down (Gen. iii. 15): nor by smiting the head over many countries (Ps. cx. 5, 6). Also by putting dust upon the head, and by inducing baldness, and by putting the hand upon the head, when they were ashamed or lamented that they had acted insanely or contrary to wisdom (Isa. vii. 20; xv. 2; Ezek. vii. 18; xxvii. 30; Jer. ii. 37; xiv. 3, 4; Lam. ii. 10; 2 Sam. xiii. 19). But by seven heads is also signified insanity from truths falsified and profaned, in the following places in the Apocalypse — xiii. 1, 3; xvii. 3, 7, 9.

539. *And ten horns*, signifies much power. A horn signifies power (n. 270); and ten signifies much (n. 101). It is said that the dragon had much power, because the salvation of man by faith alone without the works of the law, which faith is meant by the dragon, captivates minds and then confirmations are convincing. For it captivates, because when a man hears that the condemnation of the law is taken away, and that by mere faith in this, the Lord's merit is imputed to him, he can indulge in the pleasures of

his mind and body, without fear of hell. From this is the power which is signified by the dragon's ten horns. That he has had such power is evidently manifest from the reception of that faith in the whole Reformed Christian world.

540. *And upon his heads seven diadems*, signifies all the truths of the Word falsified and profaned. By diadems, or precious stones, the truths of the Word are signified, in particular the truths of the literal sense; but here the same falsified and profaned, because they were seen upon the seven heads of the dragon, by which insanity from truths falsified and profaned is signified (n. 538). That the truths of the literal sense of the Word are signified by diadems or precious stones, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 43–45; where it is shown that Divine truths in ultimates, which are the truths of the literal sense of the Word, were signified by the precious stones in Aaron's breastplate, which was the Urim and Thummim (Exod. xxviii. 6, 15–21, 30); also by the precious stones in the garden of Eden, in which the king of Tyre is said to have been (Ezek. xxviii. 12, 13); as also by the twelve precious stones, of which the foundations of the wall of the New Jerusalem consisted (Apoc. xxi. 17–20). The truths of the literal sense of the Word are signified by the diadems or precious stones, because all things of the literal sense of the Word, before the eyes of angels, are transparent from its spiritual sense, and thus from the light of heaven, in which the spiritual truths of the Word are. For a stone, in the Word, signifies truth in ultimates, hence a precious stone that truth transparent. The truths of the Word falsified and profaned are also called diadems, because they shine of themselves, with whomsoever they may be; as diadems on earth do, in whosoever hand they are. It has sometimes been given me to see adulterous women, when they first came from the earth into the world of spirits, ornamented with diadems; and Jews also selling diadems, which they procured to themselves from heaven;

from which it was manifest that their evils and falsities do not change the light and splendor of the truths of the Word. Similar things are therefore signified by the ten diadems upon the horns of the beast that came up out of the sea (Apoc. xiii. 1); and by the precious stones upon the woman that sat upon the scarlet beast (Apoc. xvii. 3, 4, 5). That it is the truths of the Word that are signified by diadems, is plainly manifest in the Apocalypse; since many diadems were seen upon the head of Him that sat upon the white horse, whose name was the Word of God (xix. 12, 13).

541. *And his tail drew the third part of the stars of heaven, and cast them unto the earth*, signifies that by falsifications of the truths of the Word, they have discarded from the church all spiritual knowledges of good and truth, and have utterly destroyed them by applications to falsities. By the tail, where those are treated of who have confirmed heresies from the Word, the truths of the Word falsified are signified (n. 438). By stars the spiritual knowledges of good and truth are signified (n. 51, 420). By a third part is signified all (n. 400, 505): and by drawing down from heaven and casting to the earth is signified to discard from the church and to destroy utterly. For when they are drawn down from heaven they are drawn down from the church, since every truth of the Word is inseminated in the man of the church by the Lord through heaven. Nor can truths be drawn down by any other means than by the falsifications of them in the Word, since the truths of heaven and the church are there and thence. It cannot be believed by any one in the world, that all the truths of the Word have been destroyed by those who are meant by the dragon, spoken of above (n. 537); and still they have been so destroyed, that not one doctrinal truth remains. This has been investigated in the spiritual world among the learned of the clergy, and found to be so. I know the causes, but I will here tell only one. They assert that whatever proceeds from man's will and judgment is not good; and there-

fore that the goods of charity, or good works, because they are done by man, contribute nothing toward salvation; but faith alone: whereas the only thing by which man is man, and by which he is conjoined to the Lord, is that he can do good and believe truth as of himself; that is, as from his will according to his judgment. If this one thing were taken away, all power of conjunction of man with the Lord and of the Lord with man would also be taken away at the same time: for this is the power of reciprocating love which the Lord gives to every one who is born a man; which also He preserves in him to the end of his life, and for ever afterwards. If this were taken away from a man, every truth and good of the Word would also be taken away from him, to such a degree that the Word would be nothing but a dead letter and an empty volume. For the Word teaches nothing else but the conjunction of man with the Lord by charity and faith, both of them from the man as of himself. They who are meant by the dragon, see above (n. 537), have broken this sole bond of conjunction, by asserting that the goods of charity, or good works, which proceed from man and his will and judgment, are nothing but the moral, civil, and political works, by which a man has conjunction with the world, and none at all with God and with heaven; and when that bond has been so broken, not any doctrinal truth of the Word remains: and if the truths of the Word are applied to confirm faith alone as saving without the works of the law, they are then all falsified: and if the falsification proceeds even to the assertion that the Lord has not commanded good works in the Word for the sake of man's conjunction with Himself, but only for the sake of his conjunction with the world, then the truths of the Word are profaned; for the Word thus becomes no longer the Holy Book, but a profane book. But these things may be seen from experience at the end of the chapter. Similar things are signified by this concerning the he-goat in Daniel: *The he-goat cast down with his horn to the earth*

some of the host of heaven and of the stars, and trampled upon them; and he cast down the truth to the earth (viii. 10, 12).

542. *And the dragon stood before the woman who was ready to bring forth, that when she brought forth, he might devour her child,* signifies that they who are meant by the dragon are eager to extinguish the doctrine of the New Church in its birth. Who are meant by the dragon may be seen above (n. 537). That the New Church is signified by the woman (n. 533): that by bringing forth is signified to receive the goods and truths of doctrine from the Word (n. 535): that the doctrine of the New Church is signified by the offspring which she brought forth, will be seen in the following paragraph: to devour signifies to extinguish, because the doctrine is signified by the offspring; and as the offspring is said to be devoured, the doctrine is said to be extinguished. This was at its birth, because it is said that the dragon stood before the woman, to devour her offspring as soon as she brought forth.

543. *And she brought forth a male child,* signifies the doctrine of the New Church. By a son in the Word is signified the truth of doctrine, and also the understanding and hence the thought of truth and good; but by a daughter the good of doctrine is signified, and also the will and hence the affection for truth and good: and by a male child is signified truth conceived in the spiritual man and born in the natural. The reason is, that by generations and births in the Word spiritual generations and births are signified, which all in general relate to good and truth (n. 535); for nothing else is begotten and born of the Lord as a husband and of the church as a wife. Now, as the New Church is signified by the woman who brought forth (n. 533), it is manifest that the doctrine of that church is signified by the male child. The doctrine which is here meant is the *Doctrine of the New Jerusalem,* published at London, 1758; as also the *Doctrine concerning the Lord, concerning the Sacred Scripture,* and *concerning a Life according to the*

Commandments of the Decalogue, published at Amsterdam. For by doctrine all the truths of doctrine are meant, as doctrine is the aggregate of them. While those doctrines were written, the dragonists stood around me, and combined with all their fury to devour, that is, to extinguish them. This news it is permitted to relate, because in truth it so happened. The dragonists who stood about me were from all parts of the Reformed Christian world. Since no other offspring is born from spiritual marriage, and masculine offspring is truth and good in the understanding and hence in the thought, and feminine offspring is truth and good in the will and hence in the affection, therefore truth is signified in the Word by a son. For confirmation a few passages will be adduced, from which this can in a measure be seen: *Behold, sons are an heritage of Jehovah, the fruit of the womb is His reward: as arrows in the hand of a mighty man, so are sons of the youth* (Ps. cxxvii. 3, 4, 5). *Make thee bald, and poll thee for the sons of thy delights, because they have gone from thee* (Mic. i. 16). *I saw two olive-trees by the candlestick, and he said, These are the two sons of the olive-tree that stand by the Lord of the whole earth* (Zech. iv. 11, 14). *My tabernacle is spoiled, my sons are gone from me, and they are not* (Jer. x. 20). *My sons are become desolate, because the enemy hath prevailed* (Lam. i. 16). *Thy sons, O Jerusalem, have fainted, they lie at the head of all the streets* (Isa. li. 20). *The fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and the whole remnant of thee will I scatter to all the winds* (Ezek. v. 10). *The son shall be divided against the father, and the father against the son* (Matt. x. 21; Mark xiii. 12; Luke xii. 53). *Thou hast taken the jewels of thy ornament made of My gold, and hast made to thee images of a male, and dids commit whoredom with them* (Ezek. xvi. 17). *Jesus said, The seed are the sons of the kingdom, and the tares are the sons of the evil one* (Matt. xiii. 38). That the Son of Man is the Divine truth of the Word, and thus the Lord, may be

seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 19–28). In the passages adduced, they who are in the truths of doctrine from the Word, and abstractly the truths themselves, are meant by sons. The same elsewhere, as Isa. xiii. 17, 18; xiv. 21–23; xliii. 6; xlix. 17, 22; li. 17, 18; lx. 9; Jer. iii. 24, 25; v. 17; Ezek. xiv. 16–18, 20; xvi. 20, 36, 45; xx. 26, 31; xxiii. 37; Hos. xi. 9–11; Zech. ix. 13; Ps. cxliv. 11, 12; Deut. xxxii. 8. That affection for the truth of the church, and thus the church as to that affection, is signified by a daughter, is evident from so many passages in the Word, that they would fill several pages, if they were adduced. Nothing else is meant by *the daughter of Zion, the daughter of Jerusalem, the daughter of Judah, the daughter of Israel:* see some passages respecting the daughter of Zion, n. 612. Who cannot see that no daughter of Zion, of Jerusalem, of Judah, and of Israel, so often named in the Word, can be meant.

544. *Who was to feed all nations with a rod of iron,* signifies, which, by truths from the literal sense of the Word, and at the same time rational arguments from natural light, will convince all who are in dead worship from faith separated from charity, who are willing to be convinced. This is said of the doctrine of the New Church, as it is said of the male child, by whom that doctrine is signified (n. 543). By feeding, as a shepherd, is signified to teach and instruct (n. 383); here to convince those who are willing to be convinced. By nations those who are in evils of life are signified (n. 483); here they who are in dead worship from faith separated from charity, because these are here treated of: and these are in evils of life; for when charity is separated, there is not any good of life: and where there is not good, there is evil. That to rule with a rod of iron signifies by the truths of the literal sense of the Word, and at the same time by rational arguments from natural light, may be seen above (n. 148).

545. *And her child was caught up unto God, and to His*

throne, signifies the protection of the doctrine by the Lord because it is for the New Church, and the watchful care of it by the angels of heaven. The protection of the doctrine by the Lord is signified by these words, because it is said that the dragon stood before the woman that was ready to bring forth, that when she brought forth, he might devour her child; and by the child and the male child the doctrine for the New Church is signified (n. 542, 543). Watchful care by the angels also is signified, because it is said that it was caught up unto God and to His throne; and by the throne the angelic heaven is signified (n. 14, 221, 222).

546. *And the woman fled into the wilderness*, signifies the church, which is the New Jerusalem, at first among a few. By the woman the New Church is signified (n. 533); and by the wilderness is signified where there are no longer any truths. That the church is at first among a few is meant, because this follows, *Where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days;* by which is signified its state at that time, that, meanwhile, preparation may be made for it among many, until it grows to its appointed state (n. 547). By a wilderness in the Word is signified, I., the church vastated, or in which all the truths of the Word are falsified, as it was with the Jews at the time of the Lord's coming; II., the church, in which there are no truths, because it has not the Word; as it was with the upright Gentiles at the time of the Lord; III., a state of temptation, in which a man is as it were without truths, because he is surrounded by evil spirits, who bring temptations, and then as it were take away truths from him. I. That a vastated church, or one in which all the truths of the Word are falsified, such as it was with the Jews at the time of the Lord's coming, is signified by a wilderness, is manifest from these passages: *Is this the man that shaketh the earth, that maketh the kingdoms to tremble, that made the world a wilderness* (Isa. xiv. 16, 17). This is concerning Babylon. *Upon the land of my people*

have come up thorns and briers; the palace will be a wilderness (Isa. xxxii. 13, 14). *I saw, when, behold, Carmel was a wilderness; shall the whole earth be a waste* (Jer. iv. 26, 27). The earth is the church (n. 285). *The shepherds have destroyed My vineyard, they have made the field of My desire a solitary wilderness: the wasters are come in the wilderness* (Jer. xii. 10, 12). *A vine was planted in the wilderness, in a land of drought and thirst* (Ezek. xix. 13). *A fire shall consume the habitations of the wilderness* (Joel i. 19, 20). *The day of Jehovah cometh; as the garden of Eden is the earth before Him, but behind Him a desolate wilderness* (Joel ii. 3). *See ye the Word of Jehovah: have I been a wilderness to Israel, or a land of darkness?* (Jer. ii. 31). *The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make smooth in the desert a highway for our God* (Isa. xl. 3). Beside other places, as Isa. xxxiii. 9; Jer. iii. 2; xxiii. 10; Lam. v. 9; Hos. ii. 2, 3; xiii. 15; Joel iv. 9; Mal. i. 3; Ps. cvii. 33, 34; Matt. xxiv. 26; Luke xiii. 35). That the church is such also at this day, may be seen below (n. 566). II. That by a wilderness is signified a church in which there are no truths, because there is not the Word, as with the upright Gentiles at the time of the Lord, is manifest from these passages: *The Spirit shall be poured upon us from on high; then the wilderness shall be a fruitful field, and judgment shall dwell in the wilderness* (Isa. xxxii. 15, 26). *I will open fountains in the midst of the valleys, and make the wilderness a lake of waters; I will plant in the wilderness the cedar, the shittim-tree, and the oil-tree* (Isa. xli. 18, 19). *He shall turn the wilderness into a lake of waters, and the dry land into water-springs* (Ps. cvii. 35). *I will make a way in the wilderness and rivers in the desert, to give drink to My people, My chosen* (Isa. xliii. 19, 20). *Jehovah will make her wilderness like Eden, and her desert like the garden of Jehovah; gladness and joy shall be found therein* (Isa. li. 3). *The habitations of the wilderness drop* (Ps. lxv. 13, 14). *Let the wilderness lift*

up the voice, let the inhabitants of the rock sing (Isa. xlii. 10, 11). III. That by a wilderness a state of temptation is signified, in which a man is as it were without truths, because he is surrounded by evil spirits, who bring temptation, and then as it were take away truths from him, is manifest from Matt. iv. 1–3; Mark i. 12, 13; Luke iv. 1–3; Ezek. xx. 34–37; Jer. ii. 2, 6, 7; Hos. ii. 13–16; Ps. cvii. 4–7; Deut. i. 31, 33; viii. 2–4, 15, 16; xxxii. 10.

547. *Where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days*, signifies the state of the church at that time, that, meanwhile, preparation may be made for it among many, until it grows to its appointed state. State is signified by place (n. 947); and by nourishing is signified to provide for it to grow; for so the church is nourished. Hence by having a place prepared by God that they may nourish her, is signified the state of the church, that, meanwhile, preparation may be made for it among many. By a thousand two hundred and sixty days, is signified to the end and beginning (n. 491); that is, to the end of the former church, and the beginning of the new; the same as by a time, times, and half a time (vers. 14, n. 562); thus also to the appointed state; that is, until it exists, as has been provided. It is of the Lord's Divine Providence, that the church should at first be among a few, and should increase gradually among many, because the falsities of the former church must first be removed, as truths cannot before be received; for the truths which are received and implanted before falsities are removed, do not remain, and are also dissipated by the dragonists. The case was the same with the Christian Church, that it increased gradually from a few to many. Another reason is, that a new heaven must first be formed, which will make one with the church on the earth: therefore we read, that he saw a New Heaven, and the Holy Jerusalem coming down from God out of Heaven (Apoc. xxi. 1, 2). It is certain that the New Church, which is the New

Jerusalem, will exist; because it is foretold in the Apocalypse, chap. xxi., xxii.: and it is also certain that the falsities of the former church must first be removed; for these are treated of in the Apocalypse, as far as to the twentieth chapter.

548. *And there was war in heaven; Michael and his angels fought with the dragon, and the dragon fought and his angels*, signifies the falsities of the former church fighting against the truths of the New Church. By war is signified spiritual war, which is that of falsity against truth and of truth against falsity (n. 500): for no other war can take place in heaven, where it is said to have arisen; nor can it occur in heaven, when once formed of angels: but it was in the former heaven, which passed away, spoken of Apoc. xxi. 1; concerning which heaven see the explanation there. For that heaven passed away in consequence of the final judgment upon the dragon and his angels; which is also signified by the dragon being cast down, and his place no longer found in heaven; as will be seen presently. What falsities, which are to fight against the truths of the New Church, are meant by the dragon, may be seen above (n. 537). By Michael is not meant any archangel, nor by Gabriel and Raphael; but ministries in heaven are meant. The ministry there which is Michael, is of those who prove from the Word that the Lord is the God of heaven and earth, and that God the Father and He are one, as the soul and the body are one; also that man must live according to the commandments of the Decalogue, and that he then has charity and faith. Michael is also mentioned in Daniel (x. 13, 21; xii. 1); and by him a similar ministry is meant, as is manifest from chap. ix. x. xi., and from the last verses of chap. xii. But by Gabriel is meant the ministry of those who teach from the Word that Jehovah came into the world, and that the Human which He there begot is the Son of God, and Divine; therefore the angel who announced it to Mary, is called Gabriel

(Luke i. 19, 26–35). They who are in these ministries are named Michaels and Gabriels in heaven. By an angel in the highest sense the Lord is meant, and in a relative sense the heaven of angels, as also an angelic society; as may be seen above (n. 5, 65, 258, 342, 344, 415, 465): but here a ministry, because they are called by name; and in Daniel Michael is called a prince; and by a prince in the Word a principal truth is signified, and by a king truth itself (n. 20).

549. *And prevailed not, neither was their place found any more in heaven*, signifies that they were convicted of being in evils and falsities, and still remained in them; and that therefore they were torn away from conjunction with heaven, and cast down. That these things may be understood, something must first be said of the state of those who come into the other life after death. All there are first instructed by angels, and led from one society to another, and explored as to whether they are willing to receive the truths of heaven, and to live according to them. But still all those who have confirmed themselves in falsities in the world, do not receive: therefore they are sent into societies where are those who are in similar falsities; and those societies do not have any conjunction with heaven, but with hell: for which reason after a certain time in the world of spirits, they sink down into hell, and are consigned to their places, each according to his evil and the falsity thence. This is meant by their being convicted of being in falsities and evils, and still remaining in them, and by their being therefore torn away from conjunction with heaven, and cast down. What their lot is there, may be seen above (n. 153, 531).

550. *And the great dragon was cast out, that old serpent, called the Devil and Satan*, signifies that those who are meant by the dragon were turned away from the Lord to themselves and from heaven to the world, and hence from corporeal became sensual; who cannot do otherwise than be in the evils of their lusts, and thence in falsities, and by separation from the Lord and heaven became devils and

satans. Who are meant by the dragon may be seen, n. 537; who, because they make God three and the Lord two, and because they place the commandments of the Decalogue among the works by which there is no salvation, are called the old serpent, the Devil and Satan; and by the serpent is signified a man who from corporeal allurement has become sensual (n. 424), and who has turned away from the Lord to himself and from heaven to the world; and by the Devil they are signified who are in the evils of their lusts; and by Satan they who are in the falsities from them (n. 97, 153, 856, 857). Such also was the serpent that seduced Eve and Adam, as is manifest from his description and curse (Gen. iii. 1–5, 14, 15). The dragon is here called the Devil and Satan as one: but it is so said, because all in hell are devils and satans; and hence hell in the aggregate is so called.

551. *That seduceth the whole world*, signifies that they pervert all things of the church. By seducing is signified to pervert; and by the world the church is signified, as by the earth (n. 285). By the world is not signified the world of lands, but the church in it, in the following passages: *The earth shall mourn and be confounded, the world shall languish and be confounded* (Isa. xxiv. 4). *The lands shall learn Thy judgments, and the inhabitants of the world Thy justice* (Isa. xxxvi. 9). *Who maketh the earth by Thy power, who prepareth the world by Thy wisdom* (Jer. x. 12; li. 15). *The foundations of the world were revealed by the blast of Thy breath* (Ps. xviii. 15). *The earth is Jehovah's and the fulness thereof, the world and they that dwell therein: He hath founded it upon the seas, and established it upon the floods* (Ps. xxiv. 1, 2). *The heavens are Thine, the earth also is Thine; the world and the fulness thereof Thou hast founded* (Ps. lxxxix. 11). *He will make them to inherit the throne of glory; for the pillars of the earth are Jehovah's, and He hath set the world upon them* (1 Sam. ii. 8). *O Babylon, thou hast made the world a wilderness; thou hast destroyed*

thy land, and slain thy people (Isa. xiv. 17, 20). Besides other places, as Isa. xviii. 3; xxvi. 18; xxvii. 6; xxxiv. 1; Nah. i. 5; Ps. ix. 8; Ps. lxxvii. 18; Ps. xcviii. 9; Lam. iv. 12; Job xviii. 18; Matt. xxiv. 14; Luke xxi. 26; Apoc. xvi. 14. But it is to be known, that when the world and the earth are named together, the church as to good is signified by the world, and the church as to truth by the earth.

552. *He was cast out into the earth, and his angels were cast out with him*, signifies that he was cast out into the world of spirits, which is in the midst between heaven and hell, and from which there is immediate conjunction with men on earth. The world of spirits is meant by the earth into which the dragon is said to have been cast, because that world lies immediately under the heavens; and when any one is cast down from heaven, he does not fall directly into hell, but upon the earth of that world which lies immediately beneath: for that world is intermediate between heaven and hell, beneath the heavens and above the hells. Many things concerning that world may be seen in the work on *Heaven and Hell*, published at London in the year 1758 (n. 421–535). All those who are in that world communicate immediately with men on earth; consequently the dragon and his angels, with those who are in falsities and hence in evils from the received heresy of faith alone: therefore it is said in what follows, *For this rejoice, O heavens; woe to the inhabiters of the earth and of the sea, for the Devil is come down unto you, having great wrath, knowing that he hath but a short time* (vers. 12 of this chapter). Also that *he persecuted the woman into the wilderness, and went away to make war with the remnant of her seed* (vers. 13–17). It is to be known that every man, as to his affections and hence his thoughts, is in society with those who are in the world of spirits, and mediately through them with those who are either in heaven or in hell. Every man's life depends on that conjunction.

553. *And I heard a great voice in heaven saying, Now*

is come the salvation and the strength and the kingdom of our God, and the power of His Christ, signifies the joy of the angels of heaven, that the Lord alone now reigns in heaven and in the church, and that they who believe in Him are saved. The joy of the angels of heaven is signified by the great voice, for which reason it follows, *For this rejoice, O heavens, and ye that dwell in them* (vers. 12). The voice also becomes great, because it is lifted up from joy of heart. Salvation and strength is come, signifies that they are now saved by the Divine power of the Lord; and the kingdom of our God and the power of His Christ, signifies because the Lord alone reigns in heaven and in the church. That by God the Divine itself is meant from which all things are, which is called Jehovah the Father, and by Christ His Divine Human, which is called the Son of God, may be seen above (n. 520). And as the Divine Itself from which all things are, and the Lord's Divine Human are one, as the soul and the body, it follows that the Lord alone reigns. This is meant by the Gospel of the Kingdom, and by the Kingdom of God (Matt. iii. 2; iv. 17, 23; vii. 21, 22; ix. 35; xi. 11; xii. 28; Mark i. 14, 15; ix. 1; xv. 43; Luke iv. 43; viii. 1; ix. 60; x. 8–11; xi. 17, 18, 20; xvi. 16; xxi. 30, 31; xxii. 18; xxiii. 50, 51). That the Lord has all power in heaven and on earth, is plainly manifest in Matthew xxviii. 18; John iii. 35; xvii. 2, 10. That they who are in the Lord and the Lord in them are saved, and that it is the Divine Human in which they are, see John xiv. xv. xvii.; and that no others are saved but they who believe in Him, is evident from these passages: *As many as received Him, to them gave He power to become the sons of God, to them that believe in His name* (John i. 12). *That every one that believeth in the Son should not perish, but have everlasting life* (John iii. 15). *God so loved the world, that He gave His only-begotten Son, that every one that believeth on Him should not perish, but have everlasting life* (John iii. 16). *He that believeth in the Son is not con-*

demned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God (John iii. 18). *He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him* (John iii. 36). *He that cometh to Me shall never hunger, and he that believeth in Me shall never thirst. Verily I say unto you, He that believeth in Me hath everlasting life* (John vi. 33, 35, 47). *Except ye shall believe that I am He, ye shall die in your sins* (John viii. 24). *Jesus said, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live: whosoever liveth, and believeth in Me, shall never die* (John xi. 25, 26). Beside other places, as John vi. 38, 39, 40; vii. 37, 38; viii. 12; xii. 36, 46. To believe in the Lord is to go immediately to Him, and to have trust that He saves; and as no one can have trust but he who lives well, this therefore is also meant by believing in Him; see above (n. 67).

554. *For the accuser of our brethren is cast down, that accused them before our God day and night,* signifies that those who opposed the doctrine of the New Church were removed by the final judgment. That the dragon was cast down, signifies that they who are meant by the dragon were removed. It has been said before, that they were removed by being cast down out of heaven into the world of spirits, and then into hell; which is their final judgment. By brethren are meant those who are in the doctrine of the New Church, and in a life according to it. By accusing is signified to oppose that doctrine, to denounce it as false, and to cry out against it; and because they do this continually as if before God, the dragon is called the accuser of the brethren, that accuses them before God day and night. The devil also does this, when he tempts: for he draws forth various things from man, which he calls falsities, and condemns.

555. *And they overcame him by the blood of the Lamb*

and by the word of their testimony, signifies victory by the Divine truth of the Word, and by the acknowledgment therefrom that the Lord is the God of heaven and earth, and that the precepts of the Decalogue are precepts of life according to which men must live. That the blood of the Lamb is the Divine truth proceeding from the Lord, which is the Divine truth of the Word, may be seen above (n. 379). That testimony is Divine truth, see above (n. 6, 16); and that in particular it is these two things, — that the Lord is the God of heaven and earth, and that the precepts of the Decalogue are precepts of life (n. 490, 509): therefore the Decalogue is also called the Testimony (Exod. xxv. 22; xxxi. 7, 18; xxxii. 15; Lev. xvi. 13; Num. xvii. 19; Ps. lxxviii. 5; cxxxii. 12). It is believed by those at the present day who are in faith alone, that the Lord's passion of the cross is here meant by the blood of the Lamb; for the reason, especially, that they make the Lord's passion of the cross the principal thing of their dogma; saying that He thus took upon Himself the condemnation of the law, satisfied the Father, and reconciled the human race to Him; and more besides. Yet that it is not so, but that the Lord came into the world that He might subdue the hells and glorify His Human, and that the passion of the cross was the last combat, by which He fully conquered the hells, and fully glorified His Human, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 12–14). It may hence be seen, that the passion of the cross is not here meant by the blood of the Lamb, according to the dogma of the present day. That the Divine truth proceeding from the Lord, which is the Divine truth of the Word, is meant by the blood of the Lamb, may be seen from the fact that the Lord is the Word; and because He is the Word, that the Divine truth therein is His blood, and the Divine good therein His body. This may be made evident thus: Is not every man his good and his truth? And as good is of the will and truth is of the understanding, every man is his

will and his understanding. What else makes the man? Is not man, as to essence, these two things? But the Lord is good itself and truth itself; that is, the Divine good and the Divine truth, which two are also the Word.

556. *And they loved not their life even unto death*, signifies who did not love themselves more than the Lord. By loving their life is signified to love themselves and the world; for by the life man's own life is signified, which every one has from birth; which is to love himself and the world above all things: for which reason, by not loving their life is signified not to love themselves and the world more than the Lord and what is of the Lord's: even unto death signifies to wish rather to die; consequently it is to love the Lord above all things, and the neighbor as one's self (Matt. xxii. 35–38); and to wish to die rather than to recede from these two loves. The same is signified by these words of the Lord: *He that would find his life, shall lose it; and he that will lose his life for Jesus' sake, shall find it* (Matt. x. 39; Luke xvii. 33). *He that loveth his life shall lose it; but he that hateth his life in this world shall keep it unto life eternal* (John xii. 25). *Jesus said, If any man will come after Me, let him deny himself; for whosoever will save his life, shall lose it; but whosoever will lose his life for My sake, shall find it: what doth it profit a man, if he shall gain the whole world, but lose his own soul? or what shall a man give in exchange for his soul?* (Matt. xvi. 24–26; Mark viii. 35–37; Luke ix. 24, 25). By loving the Lord is meant to love to do His commandments (John xiv. 20–24). The reason is that He is His own commandments; for they are from Him, consequently He is in them, and thus in the man in whose life they are inscribed: and they are inscribed upon man by willing and doing them.

557. *For this rejoice, O heavens, and ye that dwell in them* signifies a new state of heaven, that they are in the Lord, and the Lord in them. By the heavens is meant a heaven of Christians, in which the Lord alone is acknowledged as

the God of heaven and earth. By rejoice is signified its new state, full of joy. By them that dwell those who are in good are signified (n. 380): and as all good is from the Lord, it is signified that they are in the Lord, and the Lord in them.

558. *Woe to the inhabiters of the earth and of the sea, for the Devil is come down unto you having great wrath*, signifies lamentation over them that are in the internals and the externals of the doctrine of faith alone, and hence in evils of life, since their like have been cast down from heaven into the world of spirits, and are thence in conjunction with men on earth, whom, from hatred against the New Church, they excite to persevere in their falsities and the evils from them. By woe to the inhabiters of the earth and of the sea, lamentation is signified over those in the church who are in the doctrine of faith alone. By woe lamentation is signified (n. 416). By inhabiters are signified they that are in the church whose doctrine is faith alone. By the earth are meant they who are in its internals, and by the sea they who are in its externals (n. 470). By great wrath is signified hatred against the New Church, because it is against the woman (n. 525). By coming down to them, is signified to those who are in the world of spirits; and as these are in conjunction with men upon earth, to such on the earth is also signified. That the dragon was cast down out of heaven into the world of spirits, and that they who are there are in conjunction with men on the earth, may be seen above (n. 552). The dragon is here called the Devil, because they are meant who from that heresy are in evils of life; and they are in evils of life from it, who live according to these things of their faith,—that they have no sins who pray to God the Father in confidence; and if they have, that they are remitted: these, as they do not examine themselves, do not know any sin in themselves, and at length do not know what sin is; see above (n. 531). By the dragon called the Devil those are meant who are in the evils of their

lusts (n. 550). Every man is in conjunction with those who are in the world of spirits, because man is a spirit as to the affections of his mind and the thoughts thence; therefore he is as to them continually in conjunction with spirits who are in similar affection and thoughts from it. The conjunction is such, that if that tie were broken for a single moment, the man would fall down dead. Of this the church has before known nothing; nor that a man after death is his own affection and thought thence, and thus his own charity and faith therefrom; and that no one can be faith separate from charity.

559. *Knowing that he hath but a short time*, signifies because he knows that the New Heaven is formed, and that thus the New Church on the earth is at hand, and that he with his like will then be cast into hell. This is signified, because the dragon knows that the New Heaven has been formed, for he was cast down from it (vers. 8, 9). He also knows that the New Church on the earth is at hand, from the prediction in the Apocalypse (chap. xxi.); and he knows likewise that he and his are then to be cast into hell, from the prediction (Apoc. xx. 1, 2, 10).

560. *When the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the son*, signifies that the dragonists in the world of spirits, after being cast down, immediately began to infest the New Church on account of its doctrine. When the dragon saw that he was cast out unto the earth, signifies when the dragonists saw that they were separated from heaven, and in conjunction with men on earth (n. 552, 558). He persecuted the woman, signifies that they immediately began to infest the Lord's church. That the woman whom he persecuted is that church, may be seen, n. 533. Who brought forth the son, signifies on account of its doctrine. That the offspring or male child, which the woman brought forth, is the doctrine of the New Church, n. 535, 542, 543, 545.

561. *And there were given to the woman two wings of a*

great eagle, that she might fly into the wilderness into her place, signifies the Divine circumspection for that church, and protection while it is yet among a few. By the woman the New Church is signified (n. 533). Power and protection are signified by the wings (n. 245). By the eagle is signified intellectual sight and thought from it (n. 245). By flying is signified perception and circumspection (n. 245). By the wilderness is signified the church desolate, and thus among few (n. 546). By place the state there is signified. From these things it follows, that by the two wings of a great eagle being given to the woman for her to fly into the wilderness unto her place, is signified the Divine circumspection for the New Church, and protection while it is yet among a few.

562. *Where she is nourished for a time and times and half a time from the face of the serpent,* signifies that on account of the craftiness of them that seduce, preparation is made cautiously that it may come among more, until it grows to its appointed state. By being nourished, when the New Church is spoken of, is signified to provide that it may come among more, as above (n. 547). By a time and times and half of a time, is signified to the end and beginning, and thus while it is growing from a few to more and even to its appointed state, as also above (n. 547). The craftiness of them that seduce is signified by the face of the serpent; by the face craftiness, and by the serpent those that seduce. That they who seduce are signified by the serpent, is manifest from these words in this chapter: *The great dragon was cast out, that old serpent, that seduceth the whole world* (vers. 9); and in another place, *He laid hold of the dragon, that old serpent, and cast him into the abyss, that he should seduce the nations no more* (Apoc. xx. 2, 3). The same is here understood as by the serpent which seduced Eve and Adam, of which it is said, *And the serpent was more subtle than any beast of the field; and the woman said to Jehovah, The serpent seduced me* (Gen. iii. 1, 13). By the

face in the Word is signified that which is interior in man; because the face is the type of his mind formed in correspondence: hence by the face of the serpent, anger, hatred, and craftiness are signified. By a time, times, and half of a time, the same is signified here as by the thousand two hundred and sixty days (vers. 6), where are these words: *The woman fled into the wilderness, where she hath a place prepared by God, where they may nourish her a thousand two hundred and sixty days;* which may be seen explained above (n. 547). The same also as by the three days and a half (Apoc. xi. 9, 10); also by the three years and six months, when there was a famine (Luke iv. 25). The same also as by this in Daniel, by *a stated time, stated times and a half, when they shall finish dispersing the power of the holy people* (xii. 7).

563. *And the serpent cast out after the woman, out of his mouth, water as a flood, that he might cause her to be swallowed up by the flood,* signifies reasonings from falsities in abundance to destroy the church. Here, as above, the seducing dragon is signified by the serpent; the New Church by the woman (n. 533). By water truths are signified, and in the opposite sense falsities (n. 50, 409). By a flood are signified truths in abundance, and in the opposite sense falsities in abundance (n. 409). Out of the mouth of the serpent, signifies reasonings. Therefore by casting out water as a river is signified reasonings from falsities in abundance. The reasonings of those who are meant by the dragon are all from fallacies and appearances; which, if they are confirmed, appear outwardly as truths, but inwardly conceal falsities in abundance. This I can declare, that those in the church who hereafter confirm themselves in faith alone, cannot recede from it except by serious repentance, because they conjoin themselves with the dragonists who are now in the world of spirits, and are greatly excited, and from hatred against the New Church are infesting all there whom they meet: and because they are conjoined with men on the

earth, as was said above, they do not suffer those to recede from them, who have once been caught by their reasonings; for they hold them as bound with chains, and then shut their eyes, so that they can no longer see any truth in the light.

564. *And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth*, signifies that the reasonings from falsities in abundance put forth by the dragonists, fall to nothing before the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, bring forward. The church as to doctrine is signified by the earth which helped the woman (n. 285); and because the reasonings from falsities which the dragonists put forth are treated of, it is truths from the Word by which the earth, that is, the church, helps the woman. By opening her mouth is signified to adduce those truths. By the flood which the dragon cast out of his mouth are signified reasonings from falsities in abundance (n. 563). By swallowing up is signified to cause them to fall to nothing. By the Michaels the men of the New Church are meant; by Michael the wise therein, and by his angels the rest. Since this dogma is rejected in the New Church, that the understanding is to be kept in obedience to faith, and this is received in place of it, that the truth of the church must be seen to be believed (n. 224); and as the truth cannot be seen otherwise than rationally, it is therefore said before the truths rationally understood. How can any man be led by the Lord and conjoined to heaven, who has closed up his understanding in regard to such things as relate to salvation and eternal life? Is it not the understanding which must be enlightened and taught? And what is the understanding when closed up by religion, but darkness? and such darkness as rejects from itself the illumining light? Who also can acknowledge any truth and retain it, unless he sees it? What is a truth not seen but an expression not understood, which with

sensual-corporeal men is wont to be retained in the memory, but cannot with the wise? Yea, the wise cast out of their memory empty words, that is, words which have not entered by the understanding; as, that the one God is three as to Persons; also, that the Lord born from eternity is not one and the same with the Lord born in time; that is, that one Lord is God, and not the other: as also, that a life of charity, which consists in good works, and also in repentance from evil works, contributes nothing to salvation. A wise man does not understand this; therefore he says from his rationality, Does religion then contribute nothing? Is not religion to shun evil and to do good? Must not the doctrine of the church teach this; as also what a man should believe, that he may do the good works of religion from God?

565. *And the dragon was wroth with the woman, and went away to make war with the remnant of her seed, that keep the commandments of God and have the testimony of Jesus Christ,* signifies the hatred kindled with those who believe themselves wise on account of confirmations in favor of the mystic union of the Divine and the Human in the Lord, and in favor of justification by faith alone, against those who acknowledge the Lord alone as the God of heaven and earth, and that the Decalogue is the law of life; approaching novitiates with the design of seducing them. In these few words all these things are contained, because they follow in a series from what has been said before, that the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast out of his mouth; by which is signified that their reasonings from falsities fell to nothing (n. 564): consequently, that they endeavored in vain to destroy the New Church. Therefore by the dragon being wroth with the woman is signified hatred kindled and breathing vengeance against the church. By the dragon's wrath hatred is signified (n. 558). By making war is signified to attack and fight against by reasonings from falsities (n. 500). By the remnant of her seed, that

keep the commandments of God and have the testimony of Jesus Christ, are meant novitiates, who receive the doctrine concerning the Lord and the Decalogue. What the testimony of Jesus Christ is, may be seen above (n. 6, 490). They who believe themselves to be wise from confirmations in favor of the mystic union of the Divine and the Human in the Lord, and in favor of justification by faith alone, are here meant by the dragon, because these are in the pride of wisdom, and know how to reason; and from pride proceeds hatred, and from hatred anger and revenge against those who do not believe the same. By the mystic union, which is also called the hypostatic union, are meant their figments concerning the influx and operation of the Divinity into the Humanity of the Lord, as into another; not knowing that God and Man, or the Divine and the Human, in the Lord, are not two, but one Person, united like the soul and the body, according to the doctrine received in the whole Christian world, which has its name from Athanasius. But to adduce their figments about the mystic union is not worth the time, as they are absurd. That those who are of the New Church and in the truths of its doctrine are here meant by the seed of the woman, may be evident from the signification of seed in the following passages: *Their seed shall be known among the gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed* (Isa. lxi. 9). *They are the seed of the blesed of Jehovah* (Isa. lxv. 23). *As the new heavens and the new earth which I will make shall remain before Me, so shall your seed remain* (Isa. lxvi. 22). *A seed which shall serve Him; it shall be counted to the Lord for a generation* (Ps. xxii. 30). *I will put enmity between thee and the woman, and between thy seed and her seed* (Gen. iii. 15). *Does one seek a seed of God* (Mal. ii. 15)? *Behold, the days shall come, in which I will sow the house of Israel and the house of Judah with the seed of man* (Jer. xxxi. 27). *If thou shalt make His soul an offering for sin, He shall see*

seed (Isa. liii. 10). *Fear not, for I am with thee; I will bring thy seed from the east* (Isa. xliii. 5, 6). *Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the gentiles* (Isa. liv. 3). *I had planted thee a noble vine, a seed of truth; how art thou turned to Me into branches of a strange vine?* (Jer. ii. 21). *Their fruit shalt Thou destroy from the earth, and their seed from among the children of men* (Ps. xxi. 10). *The seed are the children of the kingdom* (Matt. xiii. 38). The same is signified by *the seed of Israel*, because Israel is the church (Isa. xli. 8, 9; xliv. 3; Jer. xxiii. 8; xxxi. 35, 36). The same also by *the seed of David*, because David is the Lord (Jer. xxx. 10; xxxiii. 22, 25, 26; Ps. lxxxix. 4, 5, 29). The same likewise by *the seed of the field*, because a field signifies the church, in many places. But the opposite is signified by *the seed of the wicked* (Isa. i. 4; xiv. 20; lvii. 3, 4): and by *the seed of the serpent* (Gen. iii. 15).

565½. *And I stood upon the sand of the sea*, signifies his state now spiritual-natural, as of those who are in the first or ultimate heaven. By the sand of the sea that state is signified, because by the sea is signified the external of the church. This state is called spiritual-natural, such as is with those who are in the first or ultimate heaven. Previously he was above in heaven, where he saw the dragon; his combat with Michael, his downfall and his persecuting the woman. But now, when the dragon has been cast down, and yet continues to be treated of in what follows, John was let down in the spirit, to the end that he might see more concerning the dragon below the heavens, and describe them: in which state he saw the two beasts, the one coming up out of the sea, and the other out of the earth; which he could not see from heaven, since it is not granted to any angel to look from heaven into things below; but if he chooses, he may go down. It is to be known, that in the spiritual world place corresponds to state; for no one can be anywhere else but where the state of his life is: and

because John now stood upon the sand of the sea, it follows that his state was now spiritual-natural.

566. To this I will add this Relation. There arose a question among some spirits, whether any one can see any doctrinal theological truth in the Word, except from the Lord. They all agreed in this, that no one can, except from God, because *a man can receive nothing except it be given him from heaven* (John iii. 27): for which reason the dispute was, whether it is possible to any one unless he goes immediately to the Lord. They said on the one hand, that the Lord is to be approached directly, because He is the Word; and on the other, that doctrinal truth may also be seen when God the Father is immediately approached. Therefore the dispute centred upon this point, whether it is lawful for any Christian to go immediately to God the Father, and so to climb above the Lord; and whether this is not insolence and audacity both indecent and rash; because the Lord says that no one cometh to the Father but through Him(John xiv. 6). But they left this, and said that a man can see a doctrinal truth in the Word from his own natural light; but this was rejected; therefore they insisted that it might be seen by those who pray to God the Father. Upon which something was read to them from the Word; and then they prayed upon their knees, that God the Father would enlighten them: and as to the passage which was read to them from the Word, they said that this and that was the truth therein; but it was false: and this repeatedly even to tediousness. At length they confessed that it was not possible. But on the other side, they who went immediately to the Lord, saw truths, and informed the others.

After this dispute was thus decided, there came up some out of the abyss, who appeared at first like locusts, but afterward as men. They were those who in the world prayed to the Father, and confirmed themselves in justification by faith alone; and they said that they saw the tenet that man is justified by faith alone without the works of the law, in

clear light, and also from the Word. They were asked, "By what faith?" they answered, "In God the Father." But after they were examined, it was told them from heaven, that they did not know even one doctrinal truth from the Word. But they replied that still they saw this in the light. It was then said to them that they saw it in fatuous light. They asked, "What is fatuous light?" They were informed that fatuous light is the light of the confirmation of falsity; and that this light corresponds to the light in which owls and bats are, to whom darkness is light, and light is darkness. This was confirmed by the fact, that when they looked upward to heaven, where light itself is, they saw darkness; but when they looked downward to the abyss whence they came, they saw light. Being indignant at this confirmation, they said that thus light and darkness are not any thing, but only the state of the eye, according to which light is called light, and darkness, darkness. But it was shown that their light was fatuous light, which is the light of the confirmation of falsity; and that it was only the activity of their minds arising from the fire of lusts, not unlike the light of cats, whose eyes, owing to their burning appetite for mice in cellars in the night-time, appear like candles. On hearing these things, they angrily replied that they were not cats, nor like cats; because they could see, if they would. But because they feared being asked why they would not, they retired, and let themselves down into their abyss and into their light. They who are there, and such as resemble them, are called owls and bats.

When they came to their companions in the abyss, and related what the angels said, that "we do not know any doctrinal truth, not even one"; and that "they therefore called us bats and owls," they were greatly excited and said, "Let us pray to the Lord for permission to ascend, and we will show clearly that we have many doctrinal truths, which the archangels themselves will acknowledge." And because they prayed to the Lord, leave was given; and they ascended to the number of three hundred. And when they appeared

above the earth, they said, "We were celebrated and famed in the world, because we knew and taught the arcana of justification by faith alone; and from confirmations we not only saw the light, but also as it were a flashing radiance; as we still do in our cells. And yet we have heard from our companions who were with you, that that light is not light, but darkness; for the reason that we have not, as you said, any doctrinal truth from the Word. We know that every truth of the Word shines; and we believe that our radiance is thence, when we profoundly meditate upon our arcana. We will, therefore, demonstrate that we have truths from the Word in great abundance." And they said, "Have we not this truth, that there is a Trinity — God the Father, God the Son, and God the Holy Spirit; and that the Trinity must be believed in? Have we not this truth, that Christ is our Redeemer and Saviour? Have we not this truth, that Christ alone is justice, and that He alone has merit? and that he is unjust and impious, who wishes to claim to himself any thing of His justice and merit? Have we not this truth, that no mortal can do any spiritual good of himself, but that all good which is good in itself is from God? Have we not this truth, that there is given merit-seeking and also hypocritical good, and that these goods are evil? Have we not this truth, that man of his own powers can contribute nothing to his salvation? Have we not this truth, that the works of charity are still to be done? Have we not this truth, that there is faith, and that one must believe, and that every one has life according to his belief? Beside many other things from the Word? Who of you can deny any one of these? And yet you said that we have not any truth in our schools, not even one. Have you not asserted such things against us through prejudice?"

But they then received the answer: "All the things which you have advanced are in themselves true; but you have falsified them, by applying them to confirm a false principle; and hence with you and in you they are falsified truths,

which are made false by the false principle. That it is so, we will demonstrate even to the sight. Not far from here is a place into which light flows immediately from heaven. In the midst of it there is a table. When any paper on which a truth from the Word is written is placed upon it, that paper, from the truth written on it, shines like a star. Write your truths, therefore, on a paper, and let it be put upon that table; and you will see." They did so, and gave it to the keeper, who put it upon the table; who then said to them, "Withdraw a little and look at the table." And they withdrew and looked; and behold, the paper shone like a star. And then the keeper said, "You see that the things which you have written upon the paper are truths. But come nearer, and look intently at the paper!" And they did so; and then the light suddenly disappeared, and the paper became black, as if covered with the soot of a furnace. And the keeper said further, "Touch the paper with your hands, but be careful not to touch the writing." And when they did so, a flame burst forth, and consumed it. Seeing this, they fled away; and it was said to them, "If you had touched the writing, you would have heard an explosion, and would have burned your fingers." And it was then said by them that stood by, "You have now seen that the truths which you have abused to confirm the arcana of your justification, are truths in themselves; but that in you they are truths falsified." They then looked up, and heaven appeared to them as blood, and afterwards as darkness; and they seemed before the eyes of angelic spirits, some like bats, some like owls, some like moles, and some like horned-owls; and they fled away into their darkness, which to their eyes shone fatuously.

The angelic spirits who were present wondered that they had not before known any thing of that place, and of the table there. And a voice then came to them from the southern quarter, saying, "Come hither, and you will see something still more wonderful." And they came, and entered

into a chamber, whose walls shone as if golden; and they saw there also a table, upon which lay the Word, set around with precious stones in heavenly forms. And the angel keeper said, "When the Word is opened, a light beams forth thence of ineffable brightness; and at the same time there appears from the precious stones a rainbow above and around the Word. When any angel from the third heaven comes thither, and looks at the open Word, there appears above and around the Word a rainbow of various colors on a red ground. When an angel comes thither from the second heaven, and looks, there appears a rainbow on a blue ground. When an angel from the ultimate heaven comes and looks, there appears a rainbow on a white ground. When any good spirit comes and looks, there appears a variegation of light, as of marble." That it was so, was also shown them visibly. The angel keeper further said, "If any one comes up, who has falsified the Word, the splendor is then first dissipated; and if he approaches, and fixes his eyes on the Word, there is an appearance of blood around; and he is then admonished to depart, because there is danger."

But a certain one, who had in the world been a prominent author on the doctrine of faith alone, boldly came up, and said, "When I was in the world, I did not falsify the Word; I also exalted charity together with faith; and I taught that man in the state of faith, in which he does charity and its works, is renewed, regenerated, and sanctified: also that faith is then not solitary, that is, without good works; as a tree is not without fruit, the sun without light, and fire without heat: and I also blamed those who said that good works were not necessary, and moreover I magnified the precepts of the Decalogue, and also repentance; and I thus applied all things of the Word in an admirable manner to the one article of faith, which I set forth and demonstrated to be still alone saving." In the confidence of his assertion that he had not falsified the Word, he came up to the table, and, con-

trary to the warning of the angel, touched the Word. But then suddenly fire with smoke issued from the Word, and an explosion took place with a great crash, by which he was thrown to a corner of the room, and lay there as dead for half an hour. This the angelic spirits wondered at: but it was said to them, that that prelate had exalted the goods of charity as proceeding from faith more than others; but that still he meant no other than political works, which are also called moral and civil, and which are to be done for the sake of the world and of prosperity therein; but not any works which are to be done for the sake of God and salvation: and also that he included the unseen works of the Holy Spirit, of which the man knows nothing; which are implanted in the act of faith during its state.

The angelic spirits then conversed among themselves about the falsification of the Word: and they agreed upon this, that to falsify the Word is to take truths from it, and apply them to confirm falsities; which is to drag them forth from the Word outside of it, and slay them. As for example: he who takes therefrom this truth, that the neighbor is to be loved, and that good is to be done to him from love for the sake of God and eternal life; if any one then confirms this, that it is to be done, but not for the sake of salvation, because all good from man is not good, he drags that truth from the Word outside of the Word, and destroys it; since the Lord in His Word enjoins it upon every man who wishes to be saved, to do good to his neighbor as of himself, and yet to believe that it is of the Lord.

CHAPTER THIRTEENTH.

1. And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads a name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet like a bear's, and his mouth as the mouth of a lion: and the dragon gave him his power and his throne and great authority.

3. And I saw one of his heads as it were wounded unto death, and his deadly wound was healed; and the whole earth wondered after the beast.

4. And they worshipped the dragon, who gave authority to the beast; and they worshipped the beast, saying, Who is like unto the beast? who can make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and there was given to him authority to work forty-two months.

6. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them; and authority was given him over every tribe and tongue and nation.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any one have an ear, let him hear.

10. If any one leadeth into captivity, he shall go into captivity; if any one killeth with the sword, he must be killed with the sword: here is the patience and the faith of the saints.

11. And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the authority of the first beast before him; and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great signs, so that he maketh fire to come down from heaven unto the earth before men;

14. And seduceth them that dwell on the earth, by the signs which it was given him to do before the beast, saying to them that dwell on the earth that they should make an image to the beast, which hath the wound by a sword, and did live.

15. And it was given him to give breath to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that he should give them a mark upon their right hand and upon their foreheads:

17. And that no one might buy or sell, save he that hath the mark or the name of the beast, or the number of his name.

18. Here is wisdom: he that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is six hundred sixty-six.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The dragon continues to be treated of, and the doctrine and faith which are meant by him are described: of what kind it is among the laity, and afterward of what kind among the clergy. That doctrine and faith among the laity is described by the beast that came up out of the sea, from verse 1–10; and the same among the clergy by the beast out of the earth, verse 11–17. Also, the falsification of the truth of the Word by them is treated of, verse 18.

Contents of each Verse. "And I saw a beast coming up out of the sea," signifies the laity in the churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and salvation. "Having seven heads," signifies insanity from mere falsities. "And ten horns," signifies great power. "And upon his horns ten diadems," signifies the power of falsifying many truths of the Word. "And upon his heads a name of blasphemy," signifies the denial of the Lord's Divine Human, and a doctrine of the church not from the Word, but evolved from their own intelligence. "And the beast which I saw was like unto a leopard," signifies heresy destructive of the church, because from the truths of the Word falsified. "And his feet like a bear's," signifies full of falsities from the literal sense of the Word, read but not understood. "And his mouth as the mouth of a lion," signifies reasonings from falsities as from truths. "And the dragon gave him his power and his throne and great authority," signifies that that heresy prevails and reigns through its reception by the laity. "And I saw one of his heads, as it were wounded unto death," signifies that the doctrine of faith alone does not agree with the Word, wherein works are so often commanded. "And his deadly wound was healed," signifies the cure of it here explained. "And the whole earth wondered after the beast," signifies that then that doctrine and faith were received with joy. "And they worshipped the dragon who gave authority to the beast," signifies acknowledgment that it is as delivered by the leaders and teachers, who have made it prevail through its reception by the general body. "And they worshipped the beast," signifies the acknowledgment by the general body, that it is holy truth. "Saying, Who is like unto the beast? who can make war with him?" signifies the superiority of that doctrine, because it can be contradicted by no one. "And there was given unto him a mouth speaking great things and blasphemies," signifies that it teaches evils and falsities. "And there was given to him authority to

work forty-two months," signifies the opportunity to teach and do the evils and falsities of that doctrine even to the end of that church, and till the beginning of the new. "And he opened his mouth in blasphemy against God, to blaspheme His name," signifies their utterances, which are scandals against the Divine itself and the Divine Human of the Lord, and at the same time against every thing of the church from the Word, by which the Lord is worshipped. "And His tabernacle and them that dwell in heaven," signifies scandals against the Lord's celestial church and against heaven. "And it was given unto him to make war with the saints and to overcome them," signifies that they assailed the Divine truths of the Word, and overthrew them. "And authority was given him over every tribe and tongue and nation," signifies dominion thus over all things of the church, both those of its doctrine and those of its life. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb," signifies that all acknowledged that heresy as a holy thing of the church, except those who believed in the Lord. "Slain from the foundation of the world," signifies the Lord's Divine Human not acknowledged from the first establishment of the church. "If any one have an ear, let him hear," signifies that they who wish to be wise should attend to these things. "If any one leadeth into captivity he shall go into captivity," signifies that he who by that heresy leads others away from believing well and living well, shall be led away into hell by his own falsities and evils. "If any one killeth with the sword he must be killed with the sword," signifies that he who destroys the soul of another by falsities shall be destroyed and perish by falsities. "Here is the patience and the faith of the saints," signifies that the man of the Lord's New Church is explored by temptations from them, as to the quality of his life and faith. "And I saw another beast coming up out of the earth," signifies the clergy who are in the doctrine and faith of the dragon concerning God and

salvation. "And he had two horns like a lamb, and he spake as a dragon," signifies that they speak, teach, and write from the Word, as if it were the Lord's Divine truth, and yet it is truth falsified. "And he exerciseth all the authority of the first beast before him," signifies that they confirmed the dogmas, and that thereby they prevail. "And he causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed," signifies that it was firmly established by confirmations that what is received by the general body should be acknowledged as a holy thing of the church. "And he doeth great signs," signifies testifications that what they teach are truths, though they are falsities. "So that he maketh fire to come down from heaven unto the earth before men," signifies proofs that their falsities are truths. "And seduceth them that dwell on the earth by the signs which it was given him to do before the beast," signifies that by testifications and proofs they lead the men of the church into errors. "Saying to them that dwell on the earth that they should make an image to the beast which hath the wound by a sword and did live," signifies that they induce the men of the church to receive for doctrine, that faith is the only medium of salvation, for the reason here explained. "And it was given him to give breath to the image of the beast, that the image of the beast should both speak," signifies that it was permitted them to confirm that doctrine by the Word, by which it is as it were vivified as it is taught. "And cause that as many as would not worship the image of the beast should be killed," signifies that they pronounce damnation upon those who do not acknowledge the doctrine of their faith as a holy doctrine of the church. "And he causeth all, the small and the great, and the rich and the poor, and the free and the bond," signifies all in that church, of whatever condition, learning, or intelligence they are. "That he should give them a mark upon their right hand and upon their foreheads," signifies that no one should be acknowledged as a

Reformed Christian, but he who receives that doctrine in faith and love. "And that no one might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name," signifies that no one is permitted to teach from the Word but he who acknowledges that doctrine, and swears to the belief and the love of it, or to such as is in conformity with it. "Here is wisdom," signifies that it is the part of the wise to see and understand, from the things said and explained in this chapter, the quality of the doctrine and faith concerning God and salvation, among the clergy. "He that hath understanding, let him count the number of the beast," signifies that he who is in enlightenment from the Lord may know the quality of the confirmations of that doctrine and faith from the Word among them. "For it is the number of a man," signifies the quality of the Word and hence of the church. "And his number is six hundred sixty-six," signifies that the quality is this, that every truth of the Word is falsified by them.

THE EXPLANATION.

567. *And I saw a beast coming up out of the sea*, signifies the laity in the churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and salvation. What and of what quality the faith of the dragon is, may be seen, n. 537. The same faith continues to be treated of in this chapter; and by this beast, which was seen to come up out of the sea, is meant that faith among the laity; but by the beast out of the earth (vers. 11), that faith among the clergy is meant. That the dragon continues to be treated of here, is manifest from these words in this chapter: That the dragon gave to the beast that came up out of the sea his power, and throne, and great authority (vers. 2): and that they worshipped the dragon who gave authority to the beast (vers. 4): and concerning the beast out of the earth, that he spake as the dragon (vers. 11): and that he exercised all the

authority of the first beast before the dragon (vers. 12). The laity are meant by the beast out of the sea, and the clergy by the beast out of the earth, because the external of the church is signified by the sea, and the internal by the earth (n. 398, and elsewhere); and the laity are in the externals of the doctrine of the church, and the clergy are in its internals: therefore the beast out of the earth is also called in what follows, the false prophet. They are in the churches of the Reformed, because the Reformed are treated of as far as to chap. xvi. inclusive; and the Roman Catholics in chap. xvii. and xviii.: and afterward the final judgment, and at length the New Church. They were seen as beasts because a dragon is a beast, and because a beast in the Word signifies man as to his affections, harmless and useful beasts man as to the good affections, and noxious and useless beasts man as to the evil affections. Therefore the men of the church are in general called sheep, and a congregation of them a flock, and he that teaches is called a pastor. It is hence also that the Word, as to its power, affection, understanding, and wisdom, is described above by four animals, which were a lion, a calf, an eagle, and a man (chap. iv.); and the understanding of the Word, by horses (chap. vi.). The reason is, that in the spiritual world a man's affections appear at a distance like beasts, as has often been said before; and beasts, viewed in themselves, are nothing but forms of natural affections; but men are not only forms of natural affections, but also of spiritual at the same time. That men as to their affections are meant by beasts, may be evident from these passages: *Thou didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when it was weary: the beast Thy congregation shall dwell in it* (Ps. lxviii. 9, 10). *Every wild beast of the forest is Mine, the beasts on a thousand hills; I know every bird of the mountains; the beast of My fields is with Me* (Ps. l. 10, 11). *Ashur is a cedar in Lebanon, his stature is high, all the birds of the heavens made their nests in his boughs, and under his branches all the beasts of the*

field brought forth, and in his shadow dwelt all great nations (Ezek. xxxi. 2–6, 10, 13; Dan. iv. 7–13). *I will make a covenant for them in that day with the beast of the field and with the bird of the heavens, and I will betroth thee unto Me for ever* (Hos. ii. 18, 19). *Rejoice and be glad; be not afraid, ye beasts of My fields, for the habitations of the wilderness do spring* (Joel ii. 21–23). *In that day there shall be great tumult, Judah shall fight against Jerusalem, and there shall be a plague of the horse, of the mule, of the camel, and of every beast; then shall every one that is left go up to Jerusalem* (Zech. xiv. 13–16). *The birds shall abominate him, and every beast of the earth shall despise him* (Isa. xviii. 6). *Thou, son of man, say to the bird of every wing, and to every beast of the field, Assemble yourselves to My sacrifice upon the mountains of Israel; so will I set My glory among the nations* (Ezek. xxxix. 17–21). *Jehovah gathereth the outcasts of Israel; every beast of My fields, come ye* (Isa. lvi. 8, 9). *Jehovah will destroy Ashur, every wild beast of the nations shall rest in the midst of her, as well the pelican as the wild duck in her pomegranates* (Zeph. ii. 13, 14). *The sheep were scattered without a shepherd, and were for food to every wild beast of the field* (Ezek. xxxiv. 5, 8). *I will cast thee forth upon the face of the field, and will make every bird of the heavens to live upon thee, and will satisfy every wild beast of the earth from thee* (Ezek. xxxii. 4; also chap. v. 17; xxix. 5; xxxiii. 27; xxxix. 4; Jer. xv. 3; xvi. 4; xix. 7; xxvii. 5, 6). *The enemy reproacheth Jehovah; deliver not the soul of Thy turtledove to the beast* (Ps. lxxiv. 18, 19). *I saw in vision four beasts coming up out of the sea; the first was like a lion which had eagle's wings, the second like a bear, the third like a leopard, and the fourth was terrible* (Dan. vii. 2–7). *The Spirit driveth Jesus into the wilderness, and He was with the beasts, and angels ministered unto Him* (Mark i. 12, 13). He was not with the beasts, but with devils, who are here meant by the beasts. Beside other places, where beasts and wild beasts are named, as Isa. xxxv. 9; xliii. 20; Jer. xii. 4, 8–10; Ezek. viii. 10; xxxiv. 23, 25, 28;

xxxviii. 18–20; Hos. iv. 2, 3; xiii. 8; Joel i. 16, 18, 20; Hab. ii. 17; Dan. ii. 37, 38; Ps. viii. 6–8; lxxx. 13; civ. 11, 12, 14, 20, 25; cxlviii. 7, 10; Exod. xxiii. 28–30; Lev. xxvi. 6; Deut. vii. 22; xxxii. 24. In these places men as to their affections are signified by beasts. By man and beast together is signified man as to spiritual and natural affection, in the following passages: Jer. vii. 20; xxi. 6; xxvii. 5; xxxi. 27; xxxii. 43; xxxiii. 10–12; xxxvi. 29; l. 3; Ezek. xiv. 13, 17, 19; xxv. 13; xxxii. 13; xxxvi. 11; Zeph. i. 2, 3; Zech. ii. 7, 8; viii. 9, 10; Jonah iii. 7, 8; Ps. xxxvi. 6; Num. xviii. 15. By all the beasts which were sacrificed good affections were signified, and the same by the beasts which were eaten; and the contrary by the beasts which were not to be eaten (Lev. xx. 25, 26).

568. *Having seven heads*, signifies insanity from mere falsities, the same as by the seven heads of the dragon (n. 538).

569. *And ten horns*, signifies great power; the same as by the horns of the dragon, which also were ten (n. 539).

570. *And upon his horns ten diadems*, signifies the power of falsifying many truths of the Word. Power is signified by horns (n. 539); by ten is signified much (n. 101); and the truths of the Word falsified are signified by the diadems (n. 540). Hence, by upon his horns ten diadems, is signified to have it in his power to falsify many truths of the Word. It is said of the dragon, that he had upon his heads seven diadems; but of this beast of his, that he had ten diadems upon his horns. The reason is, that the power of falsifying many truths of the Word is here signified, but there the falsification of them all: for the laity can do it, but do not. For they who are in falsities and in their faith, are opposed to truths; for which reason, when they see truths in the Word, they falsify them.

571. *And upon his heads a name of blasphemy*, signifies denial of the Lord's Divine Human, and a doctrine of the church not from the Word, but from their own intelligence. By the seven heads insanity from mere falsities is signified, as above (n. 568); and this insanity speaks blasphemy, when it

denies the Lord's Divine in His Human; and also when it does not take the doctrine of the church from the Word, but hatches it from its own intelligence. As regards the first, that it is blasphemy to deny the Lord's Divine in His Human, it is because he who denies this is against the faith received in the entire Christian world, which is called the Athanasian; where it is said plainly, that in Jesus Christ God and Man, that is, the Divine and the Human, are not two, but one; and that they are one person, united like the soul and the body. Therefore they who deny the Divine in His Human are not far from the Socinians and Arians; indisputably so, when they think of the Lord's Human alone as of the human of another man, and at the same time not at all of His Divine from eternity. In regard to the second point, that it is blasphemy not to take the doctrine of the church from the Word, but to evolve it from their own intelligence; this is so, because the church is from the Word, and is such as its understanding of the Word is; see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 76–79): and the doctrine that faith alone, that is, faith without the works of the law, justifies and saves, is not from the Word, but from a single saying of Paul (Rom. iii. 28), falsely understood, see n. 417; and all the falsity of the doctrine derives its origin from no other source than their own intelligence. For what is more universally taught in the Word than to shun evil and to do good? and what is more fully set forth there than that God is to be loved, and the neighbor also? and who does not see that no one can love the neighbor, unless he lives according to the works of the law? and he that does not love the neighbor, does not love God: for in love to the neighbor the Lord conjoins Himself with man, and man conjoins himself with the Lord; that is, the Lord and man are together in that love. And what is it to love the neighbor, but not to do evil to him, according to the precepts of the Decalogue? (Rom. xiii. 8–11.) And as far as a man is not willing to do evil to his neighbor, so

far he wills to do him good. It is manifest from these things, that it is blasphemy to exclude the works of this law from salvation, as they do who make faith alone, which is faith separate from good works, solely saving. By blasphemy (Matt. xii. 31, 32; Apoc. xvii. 3; Isa. xxxvii. 6, 7, 23, 24), is meant to deny the Lord's Divine, as the Socinians do, and to deny the Word. For they who thus deny the Divine of the Lord, cannot enter heaven; for the Lord's Divine is the all in all of heaven; and he who denies the Word, denies all things of religion.

572. *And the beast which I saw was like unto a leopard*, signifies heresy destructive of the church, because from the truths of the Word falsified. By beasts in general are signified men as to their affections (n. 567); and by a leopard the affection or lust of falsifying the truths of the Word is signified. And because it is a ferocious beast, and slaughters harmless animals, it signifies also heresy destructive of the church. That the truths of the Word falsified are signified by a leopard, is from his black and white spots; and by the black spots falsities are signified, and by the white among them truth is signified. Hence, as it is a ferocious and cruel beast, by it are signified the truths of the Word falsified, and so destroyed. The same things are signified by a leopard in the following passages: *Can the Ethiopian change his skin, and the leopard his spots? Then may ye also be able to do good, who have been taught to do evil* (Jer. xiii. 23). *A lion out of the forest hath smitten the nobles, a wolf of the plains shall spoil them, the leopard is watching against their cities; every one who goeth out shall be torn in pieces, because their backslidings are increased* (Jer. v. 6). A leopard watching against their cities means against the truths of doctrine: a city is doctrine (n. 194). *Because they have forgotten Me, I will therefore be to them as a lion, and as a leopard by the way will I observe them* (Hos. xiii. 5–7); a way also signifies truth (n. 176). *The wolf shall dwell with the lamb, and the leopard with the kid* (Isa. xi. 6). Here the Lord's kingdom

which is coming is treated of: the kid is the genuine truth of the church; the leopard is the same falsified. *The third beast coming up out of the sea was like a leopard, which had four wings upon his back* (Dan. vii. 6). Concerning the four beasts seen by Daniel, see below (n. 574).

573. *And his feet like a bear's*, signifies that it was full of fallacies from the literal sense of the Word read but not understood. By feet is signified the natural, which is the ultimate, upon which that heresy which is meant by the leopard, takes its stand, and as it were walks; and this is the literal sense of the Word: and they are signified by a bear, who read the Word, and do not understand it; hence they have fallacies. That these are signified by bears, was made manifest to me from bears seen in the spiritual world, and from certain ones there clothed in bearskin; all of whom were those that read the Word, and did not see any doctrinal truth there; as also those who confirmed the appearances of truth therein, whence are fallacies. There appear hurtful bears, and harmless bears, and also white ones; but they are distinguished by their heads: those that are harmless have heads like the heads of calves or sheep. Such persons or things are signified by bears in the following passages: *As a bear, lying in wait for me, he hath overturned my paths; the lion in the coverts hath turned aside my ways; he hath made me desolate* (Lam. iii. 8–11). *I will meet him like a bear bereaved, and I will consume him there like a huge lion; the wild beast of the field shall tear them* (Hos. xiii. 7, 8). *The calf and the young lion shall lie down, and the cow and the bear shall feed* (Isa. xi. 6, 7). *The second beast coming up out of the sea was like unto a bear, and it had three ribs in its mouth between its teeth* (Dan. vii. 5). The same is signified by the lion and bear which David smote, taking it by the beard (1 Sam. xvii. 34–37; likewise 2 Sam. xvii. 8). The lion and bear are mentioned in these places, because falsity destroying the truth of the Word is signified by the lion; and by the bear are signified fallacies, which also destroy, but

not to such a degree; therefore it is said in Amos, *The day of Jehovah, a day of darkness and not of light, is as he who flees from a lion and falls upon a bear* (v. 18, 19). We read in the second book of Kings, that Elisha was mocked by children, and called bald; and that on that account forty-two children were torn in pieces by two she-bears out of the forest (ii. 23, 24). This was done because Elisha represented the Lord as to the Word (n. 298); and because baldness signified the Word without the sense of the letter, and thus not any thing (n. 4, 7); the number forty-two signified blasphemy (n. 583); and the she-bears signified the literal sense of the Word, read indeed, but not understood.

574. *And his mouth as the mouth of a lion*, signifies reasonings from falsities as from truths. By the mouth is signified teaching, preaching, and discourse (n. 452); here reasoning from falsities of doctrine, because the head, where the mouth is, signifies insanity from mere falsities (n. 568). By a lion Divine truth in its power is signified (n. 241, 471); but here falsity in power appearing as truth by means of reasonings (n. 573). Hence by his mouth as the mouth of a lion, are signified reasonings from falsities as if from truths. That the leopard, the bear, and the lion signify such things, may be evident from similar beasts seen by Daniel, thus spoken of: *Four great beasts came up out of the sea: the first was like a lion, and had eagle's wings: I beheld until his wings were torn off, and he was lifted up from the earth, and set up upon his feet as a man, and a man's heart given to him. The second beast was like unto a bear, and raised himself up on one side; three ribs were in his mouth between his teeth; and it was said, Arise, devour much flesh. The third beast was like a leopard, which had four wings upon his back, as of birds; the beast had also four heads, and dominion was given to him. The fourth beast was terrible and formidable and powerful, and it had great iron teeth; he devoured and brake in pieces and trampled the residue with his feet* (Dan. vii. 3–7). By these four beasts the successive

states of the church are described, from its first unto its last, until it is altogether vastated as to every good and truth of the Word; after which is the coming of the Lord. By the lion is signified the Divine truth of the Word in its first state, and the establishment of the church by it; which is meant by his being lifted up from the earth, and set up upon his feet as a man, and a man's heart given to him. By the bear the second state of the church is described, which is, that the Word is read indeed, but is not understood: by the three ribs between his teeth are signified appearances and fallacies; and by much flesh the literal sense of the Word as a whole is signified. The third state of the church is described by the leopard, by which the Word falsified as to its truths is signified: by the four wings upon its back, as of birds, confirmations of falsity are signified. The fourth or last state of the church is described by the beast which was terrible and formidable, by which the destruction of all truth and good is signified; therefore it is said that it broke in pieces and devoured, and trampled the residue with its feet. At length the Lord's coming is described, and then the destruction of that church, and the establishment of a new, from verse 9 to the end. By Daniel those four beasts were seen coming up out of the sea one after another; but by John the first three beasts were seen united in one body, and also coming up out of the sea. The reason is that the successive states of the church are described by them in Daniel, but here in the Apocalypse the last state is described, in which are all the former at once; and as this beast was seen to be like a leopard as to its body and like a bear as to its feet, and like a lion as to its mouth, similar things are signified in both cases by the leopard and the bear: but by the mouth like a lion's, reasonings from falsities are signified, because it follows that the beast spake blasphemies out of his mouth (vers. 5, 6): and by his heads, insanity from mere falsities is signified.

575. *And the dragon gave him his power and his throne, and great authority*, signifies that that heresy prevails and

reigns through its reception by the laity. By the dragon that heresy is signified, spoken of n. 537. The laity are signified by this beast (n. 567); who do not speak from themselves, but from their teachers; and as they are the people themselves, it is manifest that that heresy prevails and reigns from reception by them. This therefore it is, which is signified by the power, throne, and great authority, which the dragon gave to this beast, and by these words following (vers. 5), *And they worshipped the dragon who gave authority to the beast.* The dragon prevails and reigns through them, especially through this dogma of their religion: that the understanding is to be kept under obedience to faith; and that that is a faith which is not understood; and that, in spiritual things, faith in a thing which is understood is intellectual faith, which is not justifying. When these prevail with the laity, the clergy have authority, veneration, and a species of adoration, on account of the divine things which they believe they know, and which are to be received from their mouths. By power is signified supremacy; by throne, government; and by great authority, dominion.

576. *And I saw one of his heads as it were wounded unto death*, signifies that this point of doctrine, which is the head of the rest, that man is justified and saved by faith alone without the works of the law, does not agree with the Word, where works are so often commanded. By one of his heads is signified the chief and fundamental article of the whole doctrine of the church of the Reformed. For the beast had seven heads, by which is signified insanity from mere falsities (n. 568); and thus also all falsities in the aggregate: for by seven in the Word is signified all (n. 10, 391). And as all the falsities of their doctrine concerning salvation depend on this one, that man is justified and saved by faith alone without the works of the law, it is this which is signified by one of the heads of the beast. By its being as it were wounded unto death, is signified that it does not agree with the Word, where works are so often

commanded. For every point of the doctrine of the church, which does not agree with the Word, is not sound, but is sick with a deadly disease: for the doctrine of the church must be from the Word, and from no other source.

577. *And his deadly wound was healed*, signifies the cure of that head of the doctrine by this reasoning, that no one can do a good work of himself, and fulfil the law, and that there is on that account provided another means of salvation instead, which is faith in the righteousness and merit of Christ, who suffered for man, and thereby took away the condemnation of the law. That this is the cure for the wounded head, and is also applied, is known, when by the wounded head is meant that which precedes (n. 576); and therefore there is no need to explain it further.

578. *And the whole earth wondered after the beast*, signifies that that faith was then received with joy, and became the doctrine of the whole church, because they thus would not be servants under the law, but free under faith. And they wondered, signifies admiration that the deadly wound was healed, and thence reception with joy. By the whole earth the whole church of the Reformed is signified, for the earth is the church (n. 285). Therefore by the whole earth wondered after the beast, is signified that that faith was received with joy, and became the doctrine of the whole church. The joy with which it was received was because thus they would not be servants under the law, but free under faith; not knowing that the fact was altogether the contrary; namely, that they who believe themselves to be free under faith, or from that faith, or by means of that faith, are servants under sin, that is, under the devil; for sin and the devil are one and the same. For they believe that thus the law does not condemn; and thus they believe that to sin without condemnation of the law is freedom, provided they have faith; when yet this is servitude itself. But when a man shuns sin, that is, the devil, he from a servant becomes free.—To this I will add this Relation: I

spoke with certain doctors of the church in the world of spirits, as to what they mean by the works of the law, and what by the law, under whose yoke, servitude, and condemnation they say they are not. They said that they were the works of the law of the Decalogue. And I then said, "What does the Decalogue require? is it not this? Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not testify falsely? Are these the works of the law which you separate from faith, saying that faith alone without the works of the law justifies and saves? and are these the things for which Christ made satisfaction?" And they answered that they were. And then a voice was heard from heaven, saying, "Who can be so insane?" And instantly their faces were turned towards the diabolical spirits, among whom was Machiavelli, and many of the order of the Jesuits, who permitted all those things, provided only that men would beware of the laws of the world: and they would have conjoined themselves with them, had not a society been interposed, which separated them. It is said that the whole earth wondered after the beast. That after him means to follow him and to obey him, is manifest from these passages: *David kept My precepts, and walked after Me with all His heart* (1 Kings xiv. 8). *The children of Jesse went after Saul into the battle* (1 Sam. xvii. 13). *Thou shalt not go after a multitude to do evil; thou shalt not speak in a cause to turn away after many to pervert judgment* (Exod. xxiii. 2). *Thou shalt not go after other gods whom thou hast not known* (Jer. vii. 9). *They went after other gods to serve them* (Jer. xi. 10; Deut. viii. 19). *The man who went after Baalpeor will Jehovah destroy* (Deut. iv. 3).

579. *And they worshipped the dragon who gave authority unto the beast,* signifies acknowledgment of the doctrine of justification by faith without the works of the law by the leaders and teachers, who made it prevail through its reception by the general body. By worshipping is signified to

acknowledge as a holy thing of the church. By the dragon the doctrine of justification and salvation by faith alone without the works of the law is signified (n. 537). The general body is signified by this beast, because it is the laity (n. 567). By giving authority is signified to cause it to prevail through its reception by them (n. 575).

580. *And they worshipped the beast*, signifies the acknowledgment by the general body that it is a holy truth, that no one can do a good work, nor fulfil the law, of himself. By worshipping is signified to acknowledge as a holy thing of the church, as just above (n. 579); here that it is a holy truth that no one can of himself do a good work, and fulfil the law: and because these two are holy truths, it follows that the works of the law are to be removed from faith, as not saving. But that those truths, together with many others, are falsified, may be seen above (n. 566). The same is here signified by the beast as by the dragon, because of reception and acknowledgment; therefore it is said that they worshipped the dragon, and worshipped the beast.

581. *Saying, Who is like unto the beast? who can make war with him?* signifies the superiority of that doctrine above every other, because it can be contradicted by no one. Who is like unto the beast? signifies the opinion respecting the superiority of that church above every other, by reason of its doctrine. By the beast is signified the general body, and thus the church, and abstractly its doctrine. Who can make war with him? signifies who can deny that a man cannot do any spiritual good of himself? besides more things, as above (n. 566). And because this cannot be contradicted, are we not thus saved by faith without the works of the law? But that this conclusion is absurd, yea, in itself insane, may be seen by every one who knows any thing of the Word, and is wise from it. Who can make war with him? also signifies that that doctrine has been so ingeniously and subtly confirmed and thus fortified by arguments, by its leaders and those that teach it after them, that it cannot be impugned.

582. *And there was given unto him a mouth speaking great things and blasphemies*, signifies that it teaches evils and falsities. By a mouth speaking is signified teaching, preaching, and discourse (n. 452). By speaking great things and blasphemies is signified to teach evils and falsities: for great is predicated of good, and in the opposite sense, of evil (n. 656, 663, 896, 898); and by blasphemies truths falsified, and thus falsities, are signified. What is here signified in particular by blasphemies, may be seen above (n. 571). It teaches evils, because it removes from salvation the works of the law, and thus things that are to be done; and he who does this is in spiritual evils, which are sins.

583. *And there was given to him authority to work forty-two months*, signifies the opportunity to teach and to do the evils and falsities of that doctrine even to the end of that church, and till the beginning of the new. By authority to work being given unto him, the authority to speak great things and blasphemies is signified, that is, to teach and do the evils and falsities spoken of just above (n. 582). By forty-two months is signified to the end of the former church and till the beginning of the new, as above (n. 489); the same as by the three days and a half (n. 505); and by a time, times, and half a time (n. 562); also the same as by the thousand two hundred and sixty days (n. 491); because forty-two months make three years and a half.

584. *And he opened his mouth in blasphemies against God and His name*, signifies their utterances, which are scandals, against the Divine itself and the Divine Human of the Lord, and at the same time against every thing of the church from the Word, by which the Lord is worshipped. He opened his mouth in blasphemies, signifies utterances which are false statements. By the mouth is signified teaching, preaching, and discourse (n. 452); hence by opening the mouth is signified to utter these things: and blasphemies signify falsifications of the Word, and many more things

mentioned above (n. 571, 582); here also scandals, because the words against God and His name immediately follow. By God the Lord's Divinity is here signified, as very frequently elsewhere in the Apocalypse: and by His name every thing is signified by which the Lord is worshipped; including the Word, because worship is according to it (n. 81). That by the name of Jehovah or God the Lord's Divine Human is signified, and at the same time the Word, also every thing by which He is worshipped, may be further evident from these passages: *Jesus said, Father, glorify Thy name; and there came a voice from heaven, saying, I have both glorified it and will glorify it again* (John xii. 28). *Jesus said, I have manifested Thy name to men, and I have made known to them Thy name* (John xvii. 26). *Whatsoever ye shall ask in My name, that will I do; that the Father may be glorified in the Son: if ye shall ask any thing in my name, I will do it* (John xiv. 13, 14). *In the beginning was the Word, and the Word was with God, and the Ward was God: as many as received Him, to them gave He power to become the sons of God, to them that believe on His name: and the Word was made flesh* (John i. 1, 12, 14). *Jesus said, He that believeth not on Him hath been judged already, because he hath not believed in the name of the only-begotten Son of God* (John iii. 18).. Nothing else is meant by the name of Jehovah God, which must not be profaned, in the second commandment of the Decalogue, and by the name of the Father, which must be hallowed, in the Lord's Prayer.

585. *And His tabernacle, and them that dwell in heaven,* signifies scandals against the Lord's celestial church and against heaven. Nearly the same is signified by the tabernacle as by the temple, namely, in the highest sense the Lord's Divine Human, and in a relative sense, heaven and the church (n. 191, 529). But by the tabernacle in this sense the celestial church is signified, which is in the good of love to the Lord from the Lord; and by the temple the spiritual church, which is in the truths of wisdom from the

Lord. By them that dwell in heaven is signified heaven. The reason that the celestial church is signified by the tabernacle, is that the Most Ancient Church, which was celestial because it was in love to the Lord, had holy worship in tabernacles; and the Ancient Church, which was a spiritual church, had holy worship in temples. The tabernacles were of wood, and the temples of stone; and wood signifies good, and stone truth. That the Lord's Divine Human as to the Divine love, and also the heaven and church which are in love to the Lord, are signified by the tabernacle, may be evident from the following passages: *O Jehovah, who shall abide in Thy tabernacle? who shall dwell in Thy holy mountain? He that walketh uprightly, and worketh righteousness, and speaketh the truth* (Ps. xv. 1, 2). *Jehovah shall hide me in His tent, He shall hide me in the secret of His tabernacle, He shall lift me up* (Ps. xxvii. 5). *I will abide in thy Tabernacle for ever* (Ps. lxi. 4). *Look upon Zion; thine eyes shall see Jerusalem a quiet habitation, a tabernacle which shall not be taken down* (Isa. xxxiii. 20); *Jehovah who spreadeth out the heavens as a tabernacle to dwell in* (Isa. xl. 22). *Thou hast made Jehovah Most High thy habitation, no plague shall come nigh thy tabernacle* (Ps. xci. 9, 10). *Jehovah hath set a tabernacle among them, He will walk among them* (Lev. xxvi. 11, 12). *Jehovah forsook the tent of Shiloh, the tabernacle in which He dwelt among men* (Ps. lxxviii. 60). *I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them* (Apoc. xxi. 3). *My tabernacle is laid waste* (Jer. iv. 20; x. 20). *He will pluck thee out of the tabernacle, and He will root thee out of the land of the living* (Ps. lii. 5. Beside other places, as Isa. xvi. 14; liv. 2; Jer. xxx. 18; Lam. ii. 4; Hos. ix. 6; xii. 9; Zech. xii. 7). Since the Most Ancient Church, which was a celestial church, because it was in love to the Lord, and hence in conjunction with Him, had holy worship in tabernacles, therefore by the command of the Lord a tabernacle was erected by Moses, in which all things

of heaven and the church were represented; which was so holy that no one was permitted to enter into it but Moses, Aaron, and his sons; and if any one of the people entered, he should die (Num. xvii. 12, 13; xviii. 1, 22, 23; xix. 14–19). In the inmost part of it was the ark, in which were the two tables which were the Decalogue, over which were the mercy-seat and the cherubs; and without the veil there the table upon which was the showbread, the altar of incense, and the candlestick with the seven lamps; all of which were representatives of heaven and the church. It is described in Exod. xxvi. 7–16; xxxvi. 8–37; and we read that the form of it was shown to Moses upon Mount Sinai (Exod. xxv. 9; xxvi. 30); and that which is given to be seen from heaven is representative of heaven and hence of the church. In memory of the holy worship of the Lord in tabernacles by the most ancient people, and of the conjunction with Him by love, the Feast of Tabernacles was commanded, spoken of in Lev. xxiii. 39–44; Deut. xvi. 13, 14; Zech. xiv. 16, 18, 19.

586. *And it was given unto him to make war with the saints, and to overcome them*, signifies that they assailed the Divine truths of the Word, and overthrew them. By war is signified spiritual war, which is that of falsity against truth, and of truth against falsity (n. 500): hence to make war is to assail. By the saints are meant those who are in Divine truths from the Lord through the Word, and hence, abstractly from persons, the Divine truths (n. 173); therefore, by overcoming them is signified to cause the truths not to prevail, and thus to overthrow them. Similar things are signified by these words in Daniel: *The fourth beast, coming up out of the sea, which had a mouth speaking great things, made war with the saints, and prevailed* (vii. 21): also by these in the same: *The he-goat ran against the ram, cast him to the earth, trampled on him, and lifted himself up against the prince of the host, and the habitation of His sanctuary was cast down; and he cast down the truth to the earth* (viii. 5–7, 11, 12). That by the he-goat faith separated

from charity is meant, may be seen in the *Doctrine of the New Jerusalem concerning Faith* (61–68). Similar things are meant by these words: *A king shall arise, of a fierce countenance, understanding subtle things; he shall destroy the mighty, and the people of the saints; and he shall rise up against the prince of princes, and fraud shall succeed prosperously in his hand* (Dan. viii. 23–25). That this king is the he-goat, is said there, ver. 21. The same is also signified by the beast that came up out of the abyss making war with the two witnesses, and overcoming them, and killing them (Apoc. xi. 7, n. 500). They overcome, because the laity do not see their subtleties, which they call mysteries; for they conceal them with appearances and fallacies: therefore they said, *Who is like unto the beast? who can make war with him?* (vers. 4, n. 579–581). That they who are in truths from the Lord through the Word are meant by the saints may be evident from the passages adduced above (n. 173); and still further, from these: *Jesus said, Father, sanctify them through Thy truth, Thy Word is truth: I sanctify Myself, that they also may be sanctified through the Truth: I in them, and Thou in Me* (John xvii. 17, 19, 23). *Jehovah came from Sinai, He came from the myriads of holiness, from His right hand went the fire of the law unto them, all His saints are in Thy hand, he shall receive of Thy words* (Deut. xxxiii. 2, 3). From which it is manifest that they are called saints who are in Divine truths from the Lord through the Word. Also, that they who live according to the commandments, that is, the truths of the Word, were the saints of Jehovah (Lev. xix. 2; Deut. xxvi. 18, 19). And if they would keep the covenant, they would be a holy nation (xix. 5, 6). The Decalogue is the covenant which they should keep (n. 529). Hence it was, that the place in the tabernacle where the ark was, in which was the Decalogue, was called the *holy of holies* (Exod. xxvi. 33, 34). They are called saints who live according to the truths of the Word; not that they are holy, but that the truths in them are holy;

and these are holy when they are from the Lord in them, and the Lord is in them when the truths of His Word are in them (John xv. 7). By virtue of truths from the Lord the angels are called holy (Matt. xxv. 31; Luke ix. 26): and the prophets likewise (Luke i. 70; Apoc. xviii. 20; xxii. 6): and also the apostles (Apoc. xviii. 20). Hence it is, that the temple is called *the temple of holiness* (Ps. v. 7; lxv. 4): that Zion was called *the mountain of holiness* (Isa. lxv. 11; Jer. xxxi. 23; Ezek. xx. 40; Ps. ii. 6; iii. 4; xv. 1): that Jerusalem is called *the holy city* (Isa. xlviii. 2; lxiv. 10; Apoc. xxi. 2, 10; Matt. xxvii. 53): that the church is called *a people of saints* (Isa. lxii. 12; lxiii. 18; Ps. cxlix. 1): and also *a kingdom of saints* (Dan. vii. 18, 22, 27). They are called saints because the angels, in the abstract sense, signify Divine truths from the Lord; the prophets, truths of doctrine; the apostles, the truths of the church; the temple, heaven and the church as to Divine truth; and likewise Zion, Jerusalem, and the people and kingdom of God. That no one is holy of himself, not even the angels, may be seen Job xv. 14, 15; but from the Lord, because the Lord alone is holy, Apoc. xv. 4, n. 173.

587. *And authority was given him over every tribe and tongue and nation*, signifies dominion thus over all things of the church, both those of its doctrine and those of its life. By authority is signified dominion, as above (n. 575). By tribe the church as to its truths and goods is signified, and in the opposite sense, as to its falsities and evils (n. 20, 349). By tongue is signified its doctrine (n. 282, 483); and by nation life according to it (n. 483).

588. *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb*, signifies that all belonging to the church of the Reformed acknowledged that heresy which is meant by the dragon and the beast, as a holy thing of the church, except those who believed in the Lord. By worshipping is signified to acknowledge as a holy thing of the church, as above (n. 579,

580). By all that dwell upon the earth, all that are of the church of the Reformed are signified, as n. 558. By the names not written in the Lamb's book of life, are signified all except those who believe in the Lord. By names are signified those as to quality (n. 81, 122, 165): by the book of life is signified the Word of the Lord, and all doctrine concerning Him (n. 256, 257, 259, 469). And as all the doctrine of the church from the Word, has reference to this, that they should believe in the Lord, therefore this is here meant by a name written in the book of life of the Lamb. Respecting faith in the Lord, see above (n. 67 and 553).

589. *Slain from the foundation of the world*, signifies the Lord's Divine Human not acknowledged from the first establishment of the church. That by the Lamb slain is signified that the Lord's Divine Human has not been acknowledged, may be seen above (n. 59, 269), where these words are explained: *I am the First and the Last, and am He that liveth, and was dead; and behold, I am alive for ever and ever* (chap. i. 17, 18): also these: *And I saw, and behold, in the midst of the throne a Lamb standing as if slain: and they sung a new song, saying, Thou art worthy to take the book; for Thou wast slain, and hast redeemed us to God* (chap. v. 6, 9). From the foundation of the world signifies the first establishment of the church, as well the Jewish as the Christian. It is known that the Jews did not acknowledge the Lord's Divine Human. That the Roman Catholics do not, is also known: and that neither do the Reformed, see above (n. 294). The creation of the world is not meant here by the foundation of the world, but the establishment of the church: for by the world, in the widest sense, the whole world is meant, and as well the good as the evil in it, and sometimes the evil only; but in a sense not the widest, the same is meant by the world as by the globe and by the earth, that is, the church. That the church is signified by the globe, may be seen n. 551; and by the earth n. 285. That by founding the globe and the earth is signified to establish the

church, and that by the founding and the foundation of them is signified establishment may be evident from Isa. xxiv. 18; xl. 21; xlviii. 12, 13; li. 16, 17; lviii. 12; Jer. xxxi. 37; Mic. vi. 1, 2; Zech. xii. 1; Ps. xviii. 7, 15; xxiv. 1, 2; lxxxii. 5; lxxxix. 11. That the world also signifies the church (Matt. xiii. 37–39; Joel i. 9, 10). And that the Lord is called the Saviour of the world, from faith in Him (John iii. 16–19; iv. 42; vi. 33, 51; viii. 12; ix. 4, 5; xii. 46, 47). That the world also means the people of the church (John xii. 19; xviii. 20). It may be seen from this what is signified by the foundation of the world; also, Matt. xxv. 34; Luke xi. 50; John xvii. 24; Apoc. xvii. 8.

590. *If any one have an ear, let him hear*, signifies that they who wish to be wise should attend to these things. That by having an ear to hear is signified to perceive and obey, and likewise to attend, may be seen above (n. 87). That it means also they who would be wise, is a consequence. It is said, *If any one have an ear, let him hear*, that they may attend to the foregoing things; and that else they are not wise.

591. *If any one leadeth into captivity, he shall go into captivity*, signifies that he who by that heresy leads others away from believing and living well, shall be led away into hell by his own falsities and evils. By leading into captivity is signified to persuade others and draw them over so that they may consent and adhere to that heresy which is meant by the dragon and the beast, and thus to lead them away from believing and living well. By going into captivity is signified to be led away by their own falsities and evils into hell. By captivity spiritual captivity is here meant, which is to be seduced, and so led away from truths and goods, and to be led on into falsities and evils. That this spiritual captivity is meant by captivity in the Word, may be evident from the following passages: *Hear, all people, and behold my sorrows; my virgins and my young men have gone into captivity* (Lam. i. 18). *God forsook His habitation and*

tent, where He dwelt among men, and hath delivered His strength into captivity (Ps. lxxviii. 60, 61). *The wind shall lead away all thy shepherds, and thy lovers shall go away into captivity; then shalt thou be ashamed for all thy wickednes* (Jer. xxii. 22). *I will make Mine arrows drunk with the blood of the pierced, and of the captivity* (Deut. xxxii. 42). *They are bent and bowed down, and their soul shall go into captivity* (Isa. xlvi. 1, 2). *Jehovah hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and to the bound* (Isa. lxi. 1; Luke iv. 18, 19). *I will raise him up in justice; he shall let go My captivity, not for price nor reward* (Isa. xlv. 13). *Thou hast gone up on high, Thou hast led captivity captive* (Ps. lxviii. 18). *Shall the captivity of the just be delivered? even the captivity of the mighty shall be taken away, and the prey shall be delivered from the violent* (Isa. xlix. 24, 25). *Shake thyself from the dust, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion* (Isa. lii. 1, 2. Beside other places, as Jer. xlviii. 46, 47; l. 33, 34; Ezek. vi. 1–10; xii. 1–12; Ob. i. 11; Ps. xiv. 7; liii. 6; Jer. l. 33, 34). By the captivities of the children of Israel by their enemies, spoken of in the book of Judges, and 2 Kings xxv., and in the prophets, spiritual captivities were represented and hence signified, which are treated of elsewhere. The same as by captives is also signified by the bound in the following passages: *By the blood of thy covenant I will send forth the bound out of the pit* (Zech. ix. 11). *The sighing of the bound shall come unto Thee* (Ps. lxxix. 11). *They shall be gathered as the bound in the pit, and they shall be shut up as in the prison* (Isa. xxiv. 22). *He hath made the world a wilderness, he hath not opened the house of his bound ones* (Isa. xiv. 17). *The king said, I was in prison, and ye did not come unto Me* (Matt. xxv. 36). *Jesus said, Must not this daughter of Abraham, whom Satan hath bound, be loosed from this bond on the Sabbath day* (Luke xiii. 16).

592. *If any one killeth with the sword he must be killed*

with the sword, signifies that he who destroys the soul of another by falsities, shall be destroyed and perish by falsities. By a sword, truth is signified, and in the opposite sense, falsity, both fighting (n. 52, 836). Hence by killing and being killed is signified to destroy and to be destroyed, or to ruin and to perish, which is effected by falsities.

593. *Here is the patience and the faith of the saints*, signifies that the man of the Lord's New Church is explored by temptations from them, as to the quality of his life and faith. By patience is here signified patience in temptations and then exploration of what a man is as to a life according to the Lord's commandments, and as to faith in the Lord: it is therefore said, *here is the patience and the faith*. By the saints are signified those who are of the Lord's New Church, in particular those therein who are in Divine truths (n. 586). Elsewhere in the Apocalypse also patience is predicated of temptations, by which a man is explored as to his quality, as chap. i. 9; ii. 2, 3, 19; iii. 10. That it is as to a life according to the Lord's precepts, and as to faith in Him, is manifest from these words in the same: *They have no rest day nor night, who worship the beast and his image: here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus* (Apoc. xiv. 11, 12).

594. *And I saw another beast coming up out of the earth*, signifies the clergy in the churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and salvation. What and of what quality the faith of the dragon is, may be seen above (n. 537). It is the laity who are meant by the beast that came up out of the sea, and it is the clergy who are meant by the beast out of the earth, because the external of the church is signified by the sea, and the internal of it by the earth (n. 398, 567); and the laity are in the externals of the doctrine of the church, and the clergy are in its internals. That the clergy are now described, is evident from the particulars which follow, when understood in the spiritual sense; and manifestly

from this, that this beast is called the false prophet (Apoc. xvi. 13; xix. 20; xx. 10): especially from these words there: *The beast was taken, and with him the false prophet, who did signs before him, by which he seduced them that received the mark of the beast, and them that worshipped his image* (xix. 20). That this beast did signs before the other, by which he seduced them, is said in this chapter in these words: *And he doeth great signs, so that he seduceth them that dwell upon the earth, by the signs which it was given him to do before the beast, telling them to make an image of the beast, and to worship it* (vers. 13–15).

595. *And he had two horns like a lamb, and he spake as a dragon*, signifies that they speak, teach, and write from the Word, as if it were the Lord's Divine truth, and yet it is truth falsified. By horns is signified power (n. 270, 443); here power in speaking, teaching, and writing, and thus in reasoning and arguing. The horns seeming like a lamb, signifies that they set forth these things of theirs, as if they were the Lord's Divine truths, because from the Word: for by a lamb is meant the Lord as to the Divine Human, and likewise as to the Word, which is the Divine truth from the Divine good. Hence it is, that upon this beast, which is also the false prophet, there appeared two horns like a lamb. But that they were Divine truths falsified, is signified by his speaking as a dragon. That all the truths of the Word are falsified by those who are in the faith of the dragon respecting God and salvation, may be seen above (n. 566). That these things are signified by this beast's having two horns like a lamb, and speaking as a dragon, is plainly manifest from these words of the Lord in Matthew: *If any man shall say unto you, Lo, here is Christ, or there, believe not; there shall arise false Christs and false prophets, and shall show great signs and wonders to mislead, if possible, the elect. Behold, I have foretold it to you* (xxiv. 23–25). The same is signified by Christ as here by the Lamb, namely, the Lord as to the Divine truth of the Word; therefore their saying,

Lo, here is Christ, signifies that they would say that this is the Divine truth of the Word. But that it is falsified is signified by these words: *If any man shall say to you, Here is Christ, or there, believe it not; for there shall arise false Christs and false prophets*. That these are they of whom the Lord foretold, is manifest from its being said that they would show great signs and wonders, and would lead into error, if possible, the elect; the same as concerning this beast, which is the false prophet (vers. 13 and 14 of this chapter). The things which the Lord foretold in that chapter of Matthew were concerning the last period or state of the church, which is there meant by the consummation of the age.

596. *And he exerciseth all the authority of the first beast before him*, signifies that they confirmed the dogmas which are signified by the dragon and have been received by the laity, and that by that means the dogmas prevail. That this is signified may be seen from the explanations above concerning the authority given by the dragon to the beast that came up out of the sea (n. 575, 579); and as this beast, which is the false prophet, exercised that authority before the dragon, nothing else is signified but that they made those dogmas prevail by confirmations.

597. *And he causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed*, signifies that it was thus firmly established by confirmations, that it should be acknowledged as a holy thing of the church, that as no one can do a good work of himself, and fulfil the law, the only means of salvation is faith in the righteousness and merit of Christ, who suffered for man, and thereby took away the condemnation of the law. It is superfluous to explain this, as it follows from what is explained above (n. 566, 577–582). By the earth and them that dwell in it, the churches of the Reformed are signified, as above. By worshipping is signified to acknowledge as a holy thing of the church, as also above; here that which is meant by the

beast out of the sea, after his deadly wound was healed; and this is what has been explained above.

598. *And he doeth great signs*, signifies testifications that the things they teach are true, although they are false. By signs are signified testifications that they are true, because signs were formerly done to testify to the truth. But after signs and miracles ceased, their signification still remains, which is, the testification of the truth. But by the signs here are signified testifications by the beast or false prophet, that his falsities were true, for the reason that after the confirmations they do not appear otherwise. That testifications that a thing is true are signified by signs, may be evident from the following passages: *In the consummation of the age, there shall arise false Christs and false prophets, and shall show great signs and wonders, and shall mislead, if possible, the very elect* (Matt. xxiv. 24; Mark xiii. 22). *And great signs shall there be from heaven; there shall be signs in the sun, the moon, and the stars; the sea and the waves roaring* (Luke xxi. 11, 25). *Jehovah frustrateth the signs of liars, He maketh the diviners mad, that turneth wise men backward, and maketh their knowledge foolish* (Isa. xliv. 25). *Learn not the way of the nations, and be not dismayed at the signs of the heavens* (Jer. x. 2). *They are spirits of demons doing signs, to gather them together to the battle of that great day* (Apoc. xvi. 14). *The beast was taken, and with him the false prophet, who did signs before him, and seduced* (Apoc. xix. 20). That signs were testifications of the truth is further manifest from these passages: The people said to Jesus, *What sign showest Thou, that we may believe Thee? what dost Thou work?* (John vi. 30–33.) The Jews, scribes and Pharisees asked a sign from the Lord, that they might know that he was the Christ (Matt. xii. 38–40; xvi. 1–4; Mark viii. 11, 12; Luke xi. 16, 29, 30; John ii. 16, 18, 19). The disciples said to Jesus, *What is the sign of Thy coming and of the consummation of the age?* (Matt. xxiv. 3; Mark xiii. 4.) *If they will not believe thee, nor hear the voice of*

the first sign, yet they will believe the voice of the latter sign (Exod. iv. 8, 9). The voice of a sign is testification. *They showed among them the words of His signs* (Ps. cv. 27). *He said to Ahaz, Ask thee a sign from Jehovah* (Isa. vii, 11, 14). *This is the sign to thee from Jehovah: behold, I will bring again the shadow of the degrees, which hath gone down in the sun-dial of Ahaz* (Isa. xxxviii. 7, 8). *Hezekiah said, What is the sign that I shall go up into the house of Jehovah?* (Isa. xxxviii. 22.) *This is a sign to you, that I will visit upon you in this place, that ye may know that My words stand* (Jer. xliv. 29). *O Jehovah, show me a sign for good; that my haters may see, and be ashamed* (Ps. lxxxvi. 17). *Let them declare unto us the things which shall happen, that we may consider them: show a sign of what is to come, that we may know that ye are gods* (Isa. xli. 22, 23). *Thine enemies roared in the midst of thy festival, they have set up their signs for signs* (Ps. lxxiv. 3, 4, 9). (Besides other places as Isa. xlv. 11, 13; Jer. xxxii. 20, 21; Ezek. iv. 3; Ps. lxv. 7, 8; lxxviii. 42, 43; Exod. vii. 3; Num. xiv. 11, 22; Deut. iv. 34; xiii. 2–4; Judg. vi. 17, 21; 1 Sam. ii. 34; xiv. 10; Mark xvi. 17, 18, 20; Luke ii. 11, 12, 16). Similar things are signified by the *signs of the covenant* (Gen. ix. 13; xvii. 11; Ezek. xx. 12, 20). From these things it may clearly be seen, that by the great signs which this beast of the dragon works, are not meant signs, but testifications by them that the things which they teach are true. For every heretic who has confirmed himself in falsities, after the confirmation brings proofs that his falsities are truths: for he then no longer sees truths; since the confirmation of falsity is the denial of the truth, and truth denied loses its light. And as far as falsities shine from the light of confirmation, which is fatuous light, so far the light of truth becomes darkness; see above (n. 566).

599. *So that he maketh fire to come down from heaven unto the earth before men*, signifies proofs that their falsities are the truths of heaven, and that they who receive them are saved, and that they who do not receive perish. This is

signified by these words, because the greatest signs were done by fire from heaven; whence the common expression of confirmation among the ancients, when the attestation of truth was in question, was, that they could make fire come down out of heaven, and attest it; by which was signified that they could prove it to that degree. That the truth was also attested by fire from heaven, is manifest from these passages: That the burnt-offering made by Aaron was consumed by fire from heaven (Lev. ix. 24). In like manner the burnt-offering made by Elijah (1 Kings xviii. 38). In the opposite sense fire from heaven was a sign testifying that they were in evils and thence in falsities, and that they would perish; but that fire was a consuming fire: as the fire from heaven which consumed the two sons of Aaron (Lev. x. 1–6). That which consumed two hundred and fifty men (Num. xxvi. 10). That which consumed the uttermost parts of the camp (Num. xi. 1–4). That which twice consumed the fifty men sent by the king to Elijah (2 Kings i. 10, 12). The fire and brimstone from heaven upon Sodom (Gen. xix. 24, 25). The fire from heaven which consumed them that surrounded the camp of the saints and the beloved city, spoken of Apoc. xx. 9. The disciples, angry against the impenitent, said to Jesus, *Wilt thou that we command fire to come down from heaven, and consume them?* (Luke ix. 54.) These are adduced, that it may be known that fire from heaven signifies testification, yea, proof that the truth is the truth, and in the opposite sense, that falsity is the truth, as here. Moreover, fire signifies heavenly love, and hence zeal for the truth, and in the opposite sense, infernal love, and hence zeal for falsity (n. 468, 494).

600. *And seduceth them that dwell upon the earth by the signs which it was given him to do before the beast*, signifies that by testifications and proofs they lead the men of the church into errors. By seducing is signified to lead into errors. By them that dwell upon the earth, the men of the church of the Reformed are signified, as above (n. 578, 588,

597). By the signs which it was given him to do before the beast, are signified testifications and proofs (n. 598, 599). By the beast out of the sea, before which the signs were done, the faith of the dragon among the laity is signified (n. 567); and by the beast coming up out of the earth, who did the signs, and is elsewhere called the false prophet, is signified the faith of the dragon among the clergy (n. 594). The like is said by the Lord in Matt. xxiv. 24–26.

601. *Saying to them that dwell on the earth that they should make an image to the beast that hath the wound by a sword and did live*, signifies that they induce the men of the church to receive for doctrine, that faith is the only means of salvation, because no one can do good of himself except it be merit-seeking, and because no one can fulfil the law, and so be saved. By them that dwell upon the earth are meant the men of the church of the Reformed, as above (n. 600). By the image, the doctrine of that church is signified, spoken of below: and by the image to the beast which hath the wound by a sword and did live, this point of the doctrine is signified, that faith is the only means of salvation, because no one can do good of himself except it be merit-seeking, and because no one can fulfil the law, and so be saved; see above (n. 576, etc.). Every church appears before the Lord as a man. If it is in truths from the Word, it appears as a beautiful man; but if it is in truths falsified, it appears as a monstrous man. The church appears thus from its doctrine, and from life according to it; from which it follows, that the doctrine of a church is the image of it. This may also be seen from this. Every man is his own good and truth, or his evil and falsity: from these and from nothing else man is man. Consequently, it is doctrine and a life according to it, which makes the image of the man of the church: the image of a beautiful man, if the doctrine and the life according to it are from the genuine truths of the Word; but the image of a monstrous man, if they are from the truths of the Word falsified. Man also in the spiritual

world appears like some animal; but his affection so appears at a distance. They who are in truths and goods from the Lord, appear like lambs and doves; but they who are in falsified truths and adulterated goods, appear like owls and bats. They that are in faith separated from charity, like dragons and he-goats. They who are in falsities from evil appear like basilisks and crocodiles; and they that are such, and still have confirmed the doctrines of the church, like fiery flying serpents. From these things it can be seen, that the doctrine of the church, and a life according to it, are meant by the image of the beast, which they made for them that dwell upon the earth. But what further became of those that worshipped the image of the beast, may be seen Apoc. xiv. 9–11; xix. 20; xx. 4. Similar things are signified by images in the spiritual sense in Exod. xx. 4, 5; Lev. xxvi. 1; Deut. iv. 16–18; Isa. ii. 18; Ezek. vii. 20; xvi. 17; xxiii. 14–16. The idols and graven images of the ancients were images of their religion, hence the falsities and evils of doctrine are signified by them (n. 459).

602. *And it was given him to give breath to the image of the beast, that the image of the beast should both speak*, signifies that it was permitted them to confirm that doctrine by the Word, by which it is as it were vivified as it is taught. By it was given is signified that it was permitted: for all falsities of doctrine, like evils of life, arise from permission; respecting which see the *Angelic Wisdom concerning the Divine Providence* (n. 234–274, 275–284, 296). By the image of the beast that doctrine is signified (n. 601). By giving breath to the image of the beast is signified to confirm it from the Word; for from no other source does any doctrine of the church have spirit and life. That the image of the beast should speak, signifies that the doctrine taught thus is as if it were vivified. This is meant by giving breath to the image of the beast so that it should speak, because in all things of the Word there is spirit or breath and life: for the Lord spoke the Word; hence He is in it: and He so

spoke the Word that every thing therein has communication with heaven, and through heaven with Him. There is a spiritual sense in it, by which communication is given; therefore the Lord says, *the words which I speak unto you are spirit and life* (John vi. 63).

603. *And cause that as many as would not worship the image of the beast should be killed*, signifies that they pronounce damnation upon those who do not acknowledge the doctrine of their faith as a holy doctrine of the church. By worshipping the image of the beast is signified to acknowledge the doctrine of their faith as a holy thing of the church; for by worshipping is signified to acknowledge as a holy thing of the church (n. 579, 580, 588, 597): and by the image of the beast that doctrine is signified (n. 601). By being killed is signified to be killed spiritually, which is to be condemned (n. 325, and elsewhere). And because being condemned is signified by being killed, it also signifies to be declared a heretic, and to be excluded from the communion of the church; for such a one is regarded in their eyes as condemned. This the learned of the clergy do, who have imbibed the mysteries of justification in the schools and academies, especially they who are in the pride of learning on account of such things. These condemn all who do not think as they do; and as far as they dare, they fulminate against them. This I am able to relate, that they who imbibed these mysteries, and hence were in the pride of learning in the spiritual world are so enraged against those who worship the Lord alone, and do not acknowledge faith alone as the only means of salvation, that they burn with wrath and fury when they see them, and also when, at a distance, they feel the Divine sphere of the Lord and the sphere of charity around them. Since the dragon is such, he is therefore described as a most bitter enemy against them: as in these words, that he stood before the woman that was ready to bring forth, that after she brought forth he might devour her child; and that he cast out of his mouth after the woman

water as a flood, that he might cause her to be swallowed up by the flood; and that being angry against the woman, he went away to make war with the remnant of her seed (Apoc. xii. 4, 15, 17). That out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, there went forth three unclean spirits like frogs, to gather them together to the battle of the great day of God Almighty (Apoc. xvi. 13–16; so too chap. xix. 19, 20; xx. 8, 9, 10). As also, that the beast that came up out of the abyss killed the two witnesses, and cast out their bodies into the street of the great city, which spiritually is called Sodom and Egypt, and did not suffer them to be put into sepulchres (Apoc. xi. 7–9). By not suffering them to be put into sepulchres is signified to reject as damned (n. 506).

604. *And he causeth all the small and the great, the rich and the poor, and the free and the bond*, signifies all in that church, of whatever condition, learning, or intelligence they are. By the small and the great are here meant they that are in a less and greater degree of dignity, and thus of whatever condition: by the rich and the poor are meant they who are in knowledges more and less (n. 206); and thus of whatever learning: by the free and the bond are meant they who are wise from themselves and they who are so from others (n. 337); and thus of whatever intelligence. Hence now, by all, the small and the great, the rich and the poor, the free and the bond, are meant all in that church, of whatever condition, learning, and intelligence they are. This is the spiritual sense.

605. *That he should give them a mark upon their right hand, and upon their foreheads*, signifies that no one is acknowledged as a Reformed Christian, but he who receives that doctrine in faith and love. By giving a mark is signified to acknowledge as a Reformed Christian, or that one is of the confession which that doctrine teaches: the mark is the acknowledgment that he is such, as also the confession that he is. By the right hand is signified the whole of man

as to intellectual power, and thus as to faith; for the right hand signifies a man's power (n. 457). By the forehead is signified the whole of man as to voluntary power, and thus as to love; for the forehead signifies love (n. 347).

606. *And that no one might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name,* signifies that no one is permitted to teach from the Word, nor consequently to be inaugurated into the priesthood, honored with the laurel of a mastership, endowed with the hat of a doctorate, and called orthodox, but he who acknowledges that doctrine, and swears to the belief and the love of it, or to that which is in conformity with it, or to that which does not disagree with it. By buying and selling is signified to procure knowledges for one's self, here those which relate to that doctrine, and to teach them; which is treated of in what follows. By a mark is signified recognition as a Reformed Christian, and the confession that he is such (n. 605). By the name of the beast the quality of the doctrine is signified; name signifying quality (n. 81, 122, 165, 584). And by the beast is signified the doctrine received by the laity, and thus by the general body (n. 567); and as it is said or the name of the beast, either that or such as is in conformity with it is signified: by number is signified the quality of a thing (n. 448); and because it is said, or the number of his name, that or such as does not disagree with it, is meant. It is so said, because the doctrine which is signified by the dragon and his beast is not the same in kingdoms where the Reformed are, but similar as to this principle or head of the doctrine, that faith, without the works of the law, justifies and saves. That to buy and sell signifies to procure knowledges to one's self, and to teach them; and in like manner to trade, to do business, and to gain, may be evident from these passages: *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; come, I say, buy wine and milk without money* (Isa. lv. 1). *Ye were sold for nought, and ye shall therefore be redeemed*

without money (lii. 3). *With thy wisdom and with thy understanding thou hast gotten thee riches; and by thy great wisdom in thy trafficking hast thou increased thy riches* (Ezek. xxviii. 5). Since by Tyre the church as to the knowledges of good and truth is signified, therefore these things are said of Tyre: *All the ships of the sea were for exchanging thy merchandise: Tarshish was thy merchant in silver: Javan, Tubal, and Meshech, these were thy traders; they traded the soul of man: Syria was thy merchant in chrysoprasus: thy riches, thy tradings, thy merchandise, they that exchange thy merchandise, shall fall into the midst of the seas in the day of thy ruin* (Ezek. xxvii. 1, to end). *Howl, ye ships of Tarshish, because Tyre is laid waste, whose merchants were princes, and her traffickers the honored of the earth* (Isa. xxiii. 1–8). The same is meant by trading in the Lord's parable of the man that travelled abroad, who gave talents to his servants, that they should trade and gain (Matt. xxv. 14–20). And of another, who gave to his servants ten pounds, that they might trade with them (Luke xix. 12–26). And of the treasure hid in a field, which when found the man hid, and sold all, and bought the field (Matt. xiii. 44). And of him that sought goodly pearls, who, when he had found one very precious, sold all, and bought it (Matt. xiii. 45, 46). *Such have thy merchants been from thy youth; they wandered every one to his own quarter; there is none that saveth thee* (Isa. xlvii. 15; beside many other places).

607. *Here is wisdom*, signifies that it is the part of the wise to see and understand from the things which have been said and explained in this chapter, the quality of the doctrine and faith concerning God and salvation, among the clergy. Here is said, because those things are meant which are said and explained in this chapter, in particular those respecting the beast out of the earth, by which the doctrine and hence the faith concerning God and salvation, among the clergy, are signified (n. 594); for these things which are found in this verse are said of this beast: and as it is the

part of the wise, or of wisdom, to see and understand what the quality of that doctrine and of the faith thence is, it is said, *here is wisdom*.

608. *He that hath understanding, let him count the number of the beast*, signifies that he who is in enlightenment from the Lord may know the quality of the confirmations of that doctrine and faith from the Word among them. To have understanding signifies to be in enlightenment from the Lord. To count the number signifies to know the quality: quality is signified by number (n. 348, 364, 448); and to know is signified by counting. And as the quality which is signified by the number is the quality as to truth, and every truth of the doctrine and faith of the church is from the Word, therefore the quality of their confirmations from the Word is meant. This also is the quality which is signified by the number six hundred sixty-six, treated of in what follows.

609. *For it is the number of a man*, signifies the quality of the Word and of the church from it. By a man is signified wisdom and intelligence (n. 243); here wisdom and intelligence from the Word, and thus also the Word as to wisdom and intelligence in the man of the church. The church itself also appears as a man before the Lord. Hence the man of the church as to his spirit appears in heaven as a man according to the quality of the church from the Word in him. It is this, therefore, which is here signified by the number of a man, because it follows after this, *He that hath understanding, let him count the number of the beast;* by which is signified that he who is in enlightenment from the Lord can know what the quality of the confirmations of the doctrine and faith respecting God and salvation is among the clergy. The quality of the church from the Word is also signified by a man (n. 920, and also elsewhere).

610. *And his number is six hundred sixty-six*, signifies that the quality is this, that every truth of the Word is falsified by them. By the number of the beast the quality of their confirmations of doctrine and faith from the Word is

signified (n. 608, 609). By six hundred sixty-six is signified every truth of good; and because this is said of the Word, every truth of good in the Word is signified; here that truth falsified, because it is the number of the beast. This is signified, because six signifies the same as three multiplied by two; and three signifies full and all, and is predicated of truths (n. 505); and two signifies the marriage of good and truth. And as six is composed of these two numbers multiplied into each other it therefore signifies every truth of good in the Word; here that truth falsified. That it is falsified also by them, may be seen above (n. 566). The number six hundred sixty-six is mentioned, because six is tripled in that number; and triplication completes. The multiplication by a hundred, whence comes the six hundred, and by ten, whence is the sixty, makes no change; as may be seen above (n. 348). That six signifies full and all, and is mentioned where the truths of good are treated of, may be evident from the passages in the Word where that number occurs. But this signification of that number does not clearly appear except to those who see the things which are treated of in the spiritual sense, as that the Lord said that the seeds which fell into the good ground bore fruit to thirty, sixty, and to a hundred fold (Mark iv. 8, 20; Matt. xiii. 8, 23). That the house-holder went out and hired laborers into his vineyard at the third hour and the sixth hour (Matt. xx. 3, 5). That upon the table in the tabernacle the loaves were arranged in two rows, six in each (Lev. xxiv. 6). That six water-pots were set, after the manner of the purifying of the Jews (John ii. 6). That there were six cities of refuge or asylum (Num. xxxv. 6, 7; Deut. xix. 1–9). That the measuring reed with which the angel measured all the things of the new temple and new city was six cubits (Ezek. xl. 5). That the prophets drank water by measure, the sixth of a hin (Ezek. iv. 11). That they should take for an oblation the sixth part of an ephah of a homer of wheat (Ezek. xlv. 13). Since six signifies full, therefore the word to take a sixth

(*sectare*) arose, by which is signified in the spiritual sense that which is complete, and also, entirely: as that they should take a sixth of an ephah out of a homer of barley (Ezek. xlv. 13). And of Gog, *I will make thee to return, and will take a sixth of thee* (Ezek. xxxix. 2); by which is signified, that with him every truth of good in the Word was entirely destroyed. Who are meant by Gog, may be seen (n. 859).

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611. I will here add this Relation. All who are prepared for heaven, which is done in the world of spirits, which is midway between heaven and hell, after a certain time, desire heaven with a kind of longing; and soon their eyes are opened, and they see a way which leads to some society in heaven. This way they enter, and ascend; and in the ascent is a gate, and a keeper there. He opens the gate, and through it they enter. Then an examiner meets them, who tells them from the ruler to enter in further, and to inquire whether there are houses anywhere which they can recognize as theirs; for there is a new house for every novitiate angel. And if they find one, they give notice of it, and remain there. But if they do not find any, they return, and say that they saw none. And then they are examined by a certain wise one, to see whether the light that is in them agrees with the light which is in that society, and especially whether the heat does. For the light of heaven is in its essence Divine truth, and the heat of heaven in its essence is Divine good, both proceeding from the Lord as the sun there. If there is in them a different light and a different heat from the light and heat of that society, that is, a different truth and a different good, they are not received. Therefore they depart thence, and pass on through ways that are open among the societies in heaven: and this until they find at length a society altogether agreeing with their affections; and there is their home for ever. For there they are among their own as among relatives and friends, whom, as they are in similar

affection, they love from the heart; and they are there in the full enjoyment of their life, and in joy of their whole heart from peace of soul: for there is in the heat and light of heaven ineffable delight, which is communicated. Thus it is with those who become angels.

They who are in evils and falsities may ascend into heaven by leave: but when they enter, they begin to gasp for breath or to breathe with great effort; and soon their sight is obscured, their understanding is darkened, thought ceases, and death floats before their eyes, and thus they stand like stocks, and then the heart begins to throb, the breast to be straitened, and the mind to be seized with anguish, and to be tortured more and more; and in that state they writhe like a serpent brought near the fire: therefore they roll themselves away, and cast themselves down a precipice which then appears to them; nor do they rest until they are in hell with those like themselves, where they can breathe, and where their heart beats freely. They afterwards hate heaven, reject the truth, and blaspheme the Lord in heart, believing that their tortures and torments in heaven were from Him. From these things can be seen what the lot of those is who care nothing for truths, which yet make the light in which the angels of heaven are; and who care nothing for goods, which yet make the heat in which the angels of heaven are. It can also be seen from this, how much they err, who believe that every one can share the blessedness of heaven, provided he be admitted into heaven. For the belief of the present day is, that to be received into heaven is of mercy alone; and that reception into heaven is like coming into a house at a wedding in the world, and at the same time into the joy and gladness there. But let them know that in the spiritual world there is a communication of affections, since man is then a spirit; and the life of a spirit is affection; and the thought is from it, and according to it: and that homogeneous affection conjoins, and heterogeneous affection disjoins; and that what is hetero-

geneous torments a devil in heaven, and an angel in hell. For which reason they are separated exactly according to the diversities, varieties, and differences of the affections of their love.

It was given to see more than three hundred of the clergy of the Reformed Church, all learned men, because they knew how to confirm faith alone even to justification, and some of them further. And because they likewise had this belief, that heaven is only admission through grace, permission was given them to ascend into a society of heaven, which however was not one of the higher ones. And when they ascended together, they then were seen at a distance as calves; and when they entered heaven, they were received civilly by the angels. But when they were conversing, a tremor seized them, afterward a shuddering, and at length a torture as of death: and they then cast themselves down headlong; and in their fall they seemed like dead horses. They appeared like calves in their ascent, because the natural affection of seeing and knowing, from correspondence, appears gambolling like a calf: and they appeared like dead horses in their fall, because the understanding of truth from the Word appears from correspondence like a horse, and no understanding of truth in the Word like a dead horse.

There were boys below, who saw them descending, and in the descent seeming like dead horses. And they then turned away their faces, and said to their master who was with them, "What dreadful thing is this? we saw men, and now instead of them dead horses: and because we could not look at them, we turned away our faces. Master, let us not stay in this place, but let us go away:" and they went away. And then the master instructed them in the way, what a dead horse is; saying, "A horse signifies the understanding of the Word. All the horses which you have seen signified that: for when a man goes along meditating upon the Word, his meditation then appears at a distance like a horse; noble and lively as he meditates spiritually on the

Word, and poor and dead as he meditates materially." The boys then asked, "What is it to meditate spiritually and materially upon the Word?" And the master replied, "I will illustrate this by an example: Who, when he is reading the Word, does not think of God, of the neighbor, and of heaven? Every one who thinks of God from person only, and not from essence, thinks materially. He also who thinks of his neighbor only from form, and not from quality, thinks materially. And he that thinks of heaven only from place, and not from the love and wisdom from which heaven is, he likewise thinks materially." But the boys said, "We have thought of God from person, of the neighbor from his form as being a man, and of heaven as a place: have we, then, when we have been reading the Word, appeared to any one like dead horses?"

The master said, "No: you are yet boys, and cannot do otherwise; but I have perceived an affection for knowing and understanding in you; and as this is spiritual, you have also thought spiritually. But I will return to the things which I said before, that he who thinks materially when he is reading the Word, or meditating on the Word, appears at a distance like a dead horse; but he who thinks spiritually, like a living horse: and that he thinks materially of God, and of the Trinity in God, who thinks only according to person, and not according to essence. For the attributes of the Divine essence are many; as omnipotence, omniscience, omnipresence, mercy, grace, eternity, and others. And there are attributes that proceed from the Divine essence; which are creation and preservation, salvation and redemption, enlightenment and instruction. Every one who thinks of God from person only, makes three Gods; saying that one God is the Creator and Preserver, another the Saviour and Redeemer, and a third the Enlightener and Instructor. Yet every one who thinks of God from essence, makes God one; saying, God created and preserves us, redeemed and saves us, and enlightens and instructs us.

This is the reason that they who think of the Trinity in God according to person, and thus materially, cannot, from the ideas of their thought, which is material, do otherwise than from one God make three. But still, contrary to their thought, they are obliged to say, that there is in each a communion of all the attributes; and this solely for the reason that they have also thought of God obscurely from essence. Wherefore, my pupils, think of God from His essence, and from that of His person; and not from His person, and from this of His essence: for to think of His essence from His person is to think materially of His essence also; but to think of His person from His essence is also to think spiritually of His person. The ancient gentiles, because they thought materially of God, and likewise of God's attributes, imagined not three gods only, but as many as a hundred. You must know that the material does not flow into the spiritual, but the spiritual into the material.

"It is the same with thought concerning the neigbhor from his form and not from his quality; as also with thought about heaven from place, and not from the love and wisdom which constitute heaven. It is the same with each and every thing that is in the Word; therefore he that cherishes a material idea of God, and likewise of the neighbor and of heaven, cannot understand any thing in it. The Word is to him a dead letter; and when he is reading it, or is meditating upon it, he himself appears at a distance like a dead horse. Those whom you saw falling from heaven, having become to your eyes like dead horses, were those who have closed up the rational sight in themselves and others by their peculiar dogma, that the understanding is to be held captive under obedience to their faith; not thinking that the understanding, when shut up by religion, is as blind as a mole, with nothing but darkness in it, and such darkness as rejects from itself all spiritual light, prevents the influx of it from the Lord and from heaven, and establishes a barrier against it in the corporeal-sensual, far below the

rational, in matters of faith; that is, puts it close to the nose, and fixes it in the cartilage of it, owing to which it cannot afterward even have the scent of spiritual things; whence some have become such that when they perceive the scent of spiritual things, they fall into a swoon: by scent I mean perception. These are they who make God three. They say indeed, from essence, that God is one; but still, when they pray according to their faith, which is that God the Father would have mercy for the sake of the Son, and send the Holy Spirit, they manifestly make three Gods. They cannot do otherwise; for they pray to one, to have mercy for the sake of another, and to send a third." And then their master taught them concerning the Lord, that He is the one God, in whom there is the Divine Trinity.

CHAPTER FOURTEENTH.

1. And I saw, and behold a Lamb standing on the Mount Zion, and with Him a hundred forty-four thousand, having His Father's name written upon their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps.

3. And they sung as it were a new song before the throne, and before the four animals, and the elders; and no one could learn the song but the hundred forty-four thousand, bought from the earth.

4. These are they who were not defiled with women, for they are virgins; these are they that follow the Lamb whithersoever He goeth: these were bought from among men, first-fruits to God and the Lamb.

5. And in their mouth was found no guile, for they are without spot before the throne of God.

6. And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and tribe and tongue and people;

7. Saying with a great voice, Fear God, and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven and earth and the sea, and the fountains of waters.

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9. And a third angel followed them, saying with a great voice, If any one worship the beast, and his image, and receive his mark upon his forehead or upon his hand,

10. He also shall drink of the wine of the anger of God which is poured out unmixed in the cup of His fury, and he shall be tormented with fire and brimstone before the holy angels and before the Lamb.

11. And the smoke of their torment ascendeth up for ever and ever; and they shall have no rest day and night that worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.

13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

14. And I saw, and behold a white cloud, and upon the cloud one sitting like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel went out of the temple, crying with a great voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the hour for thee to reap is come, for the harvest of the earth is ripe.

16. And he that sat upon the cloud thrust in his sickle on the earth, and the earth was reaped.

17. And another angel went out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel went out from the altar, having authority over fire; and he cried with a great cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are ripened.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20. And the wine-press was trodden without the city, and blood came out of the wine-press even unto the bridles of the horses, for a thousand six hundred furlongs.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The New Christian Heaven is described (vers. 1–5). The preaching of the Lord's coming, and then the New Church (vers. 6, 7, 13). An exhortation to recede from faith separated from charity, in which is the church of the present day (vers. 9–12). Exploration of these, and manifestation that their works are evil (vers. 14–20).

Contents of each Verse. "And I saw, and behold a Lamb standing upon the Mount Zion, and with Him a hundred forty-four thousand," signifies the Lord now in the New Heaven from Christians, who acknowledged Him as the God of heaven and earth, and were in truths of doctrine from Him through the Word. "Having His Father's name in their foreheads," signifies their acknowledgment of the Lord's Divine and Divine Human. "And I heard a voice from heaven, as the voice of many waters," signifies the Lord speaking through the New Heaven from Divine truths. "And as the voice of a great thunder," signifies and from the Divine love. "And I heard the voice of harpers harping with their harps," signifies confession of the Lord from gladness of heart by the spiritual angels in the lower heavens. "And they sung as it were a new song before the throne and before the four animals and before the elders," signifies celebration and glorification of the Lord before Him and before the angels of the higher heavens. "And no one could learn the song but the hundred forty-four thousand," signifies that no others from among Christians could understand, and thus from love and faith acknowledge, that the Lord alone is the God of heaven and earth, but they who were received by the Lord into this New Heaven. "Bought from the earth," signifies that they are those who could be regenerated by the Lord and thus be redeemed in the world. "These are they who were not defiled with women, for they

are virgins," signifies that they did not adulterate the truths of the church, and defile them with falsities of faith, but that they loved truths because they are truths. "These are they that follow the Lamb whithersover He goeth," signifies that they are conjoined to the Lord by love and faith in Him, because they have lived according to His commandments. "And were bought from among men," signifies here as before. "First-fruits unto God and the Lamb," signifies the first beginning of the Christian heaven, that acknowledges one God in whom is the Trinity, and that the Lord is He. "And in their mouth was found no guile," signifies that they do not from cunning and design speak and persuade to evil and falsity. "For they are without spot before the throne of God," signifies because they are in truths from good from the Lord. "And I saw another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth," signifies the annunciation of the Lord's coming, and of the New Church that is to come down out of heaven from Him. "And to every nation and tribe and tongue and people," signifies to all who are in goods from religion, and in truths from doctrine. "Saying with a great voice, Fear God," signifies admonition not to do evils, because this is against the Lord. "And give glory to Him, for the hour of His judgment is come," signifies acknowledgment and confession that all the truth of the Word is from the Lord, according to which every man will be judged. "And worship Him that made heaven and earth and the sea and the fountains of waters," signifies that the Lord alone is to be worshipped, because He alone is the Creator, Saviour, and Redeemer, and from Him alone are the angelic heaven and the church and all things of them. "And another angel followed, saying, Babylon is fallen, is fallen, that great city," signifies that the Roman Catholic religion, as to its dogmas and doctrinals is now dispersed. "Because she made all nations drink of the wine of the wrath of her fornication," signifies because by

profanations of the Word and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion. "And a third angel followed them, saying with a great voice," signifies further revelation from the Lord concerning those who are in faith separated from charity. "If any one worship the beast and his image, and receive his mark upon his forehead and upon his hand," signifies whoever acknowledges and receives the doctrine concerning justification and salvation by faith alone, confirms it, and lives according to it. "He also shall drink of the wine of the anger of God poured out unmixed in the cup of His fury," signifies that they falsify the goods and truths of the Word, and imbue their life with them so falsified. "And shall be tormented with fire and brimstone before the holy angels and the Lamb, and the smoke of their torment ascendeth up for ever and ever," signifies the love of self and the world and the lusts therefrom, and from these the pride of their own intelligence, and hence torment in hell. "And they shall have no rest day and night that worship the beast and his image, and whosoever receiveth the mark of his name," signifies a perpetual state in miseries with those who acknowledge and receive that faith, confirm it, and live according to it. "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus," signifies that the man of the Lord's church is explored by temptations from them, as to the quality of his life according to the commandments of the Word and of his faith in the Lord. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord henceforth," signifies a prediction from the Lord concerning the state of those after death who will be of His New Church, that they will have eternal life and happiness. "Yea, saith the Spirit, that they may rest from their labors," signifies that the Divine truth of the Word teaches that they who afflict their soul and crucify their flesh for the sake of those things, will have peace in the Lord.

"For their works follow with them," signifies according as they have loved and believed, and hence have done and spoken. "And I saw, and behold, a white cloud, and upon the cloud one sitting like unto the Son of Man," signifies the Lord as to the Word. "Having upon his head a golden crown, and in his hand a sharp sickle," signifies the Divine wisdom from His Divine love, and the Divine truth of the Word. "And another angel went out of the temple," signifies the angelic heaven. "Crying with a great voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the hour for thee to reap is come, for the harvest of the earth is ripe," signifies the supplication of the angels of heaven to the Lord, that He would make an end and execute judgment, because now is the last state of the church. "And he that sat upon the cloud thrust in his sickle, and the earth was reaped," signifies the end of the church, because there is no longer any Divine truth in it. "And another angel went out of the temple which is in heaven, he also having a sharp sickle," signifies the heavens of the Lord's spiritual kingdom, and the Divine truth of the Word in them. "And another angel went out from the altar, having authority over fire," signifies the heavens of the Lord's celestial kingdom, which are in the good of love from the Lord. "And he cried with a great cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth," signifies the Lord's operation from the good of His love by the Divine truth of His Word into the works of charity and faith, among the men of the Christian church. "For her grapes are ripe," signifies because it is the last state of the Christian church. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth," signifies the end of the present Christian church. "And cast it into the great winepress of the anger of God," signifies exploration of the quality of their works, that they were evil. "And the winepress was trodden without the city," signifies that exploration

was made from the Divine truths of the Word as to the quality of the works which proceed from the doctrine of faith of the church. "And blood came out of the winepress even unto the bridles of the horses," signifies violence done to the Word by dreadful falsifications of the truth, and the understanding so closed up thereby, that man can scarce be taught any longer, and thus be led of the Lord by Divine truths. "For a thousand six hundred furlongs," signifies nothing but falsities of evil.

THE EXPLANATION.

612. *And I saw, and behold, a Lamb standing upon the Mount Zion, and with Him a hundred forty-four thousand,* signifies the Lord now in the New Heaven collected from those in the Christian churches who acknowledged the Lord alone as the God of heaven and earth, and were in truths of doctrine from the good of love from Him through the Word. By I saw, these things are signified and those which follow in this chapter. By the Lamb is meant the Lord as to His Divine Human (n. 269, 271). By Mount Zion is signified the heaven where are they who are in love to the Lord, which is treated of in what follows. By a hundred forty-four thousand are signified all those who acknowledge the Lord alone as the God of heaven and earth, and are in truths of doctrine from the good of love from Him through the Word (n. 348, etc.). These have been treated of in chapter vii.; but there it is said that they were sealed upon their foreheads, and thus distinguished and separated from the rest; here, that they are collected together, and that a heaven is formed from them. The heaven which is here treated of, is the heaven collected from the Christians from the time of the Lord in the world, and from those of them who approached the Lord alone, and lived according to His commandments in the Word, shunning evils as sins against God. This heaven is the New Heaven, from which the

New Jerusalem, that is, the New Church on earth will come down (Apoc. xxi. 1, 2). But the heavens before the Lord's coming are above this, and are called the ancient heavens; in which also all acknowledge the Lord alone as the God of heaven and earth. These heavens communicate with this new heaven by influx. It is known, that by the land of Canaan the church is signified, because the Word was there, and through it the Lord was known: also that in the midst of it was the city of Zion and below it the city of Jerusalem, both upon a mountain. Hence by Zion and Jerusalem the inmost things of the church are signified. And because the church in heaven makes one with the church on earth, therefore by Zion and Jerusalem is meant the church in both: but by Zion the church as to love, and by Jerusalem the church as to doctrine from love. It is called Mount Zion, because love is signified by a mountain (n. 336). That heaven and the church where the Lord alone is worshipped, are signified by Mount Zion, may be evident from the following passages: *I have anointed My King upon Zion: I will declare concerning the statute, Thou art My Son, this day have I begotten Thee; I will give the nations for Thine inheritance: Kiss the Son, lest He be angry, and ye perish; blessed are all that trust in Him* (Ps. ii. 6–8, 12). *O Zion, that bringest good tidings, get thee up into the high mountain; say, Behold, the Lord Jehovah will come in strength* (Isa. xl. 9, 10). *Rejoice greatly, O daughter of Zion; behold, thy King cometh unto thee just and a Saviour* (Zech. ix. 9; Matt. xxi. 2, 4, 5; John xii. 14, 15). *Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee* (Isa. xii. 6). *The ransomed of Jehovah shall return to Zion with songs* (Isa. xxxv. 10). *Shout and be glad, O daughter of Zion, behold I come that I may dwell in the midst of thee* (Zech. ii. 10). *Who will give the salvation of Israel in Zion* (Ps. xiv. 7; liii. 6). *The Lord Jehovah will lay in Zion a tried stone, and then shall your covenant with death be abolished* (Isa. xxviii. 16–18). *My salvation shall not tarry, I*

will give salvation in Zion (Isa. xlvi. 13). *And the Redeemer shall come to Zion* (Isa. lix. 20). *Jehovah Zebaoth shall reign in Mount Zion* (Isa. xxiv. 23). *Jehovah loveth the gates of Zion more than all the dwellings of Jacob; glorious things are to be proclaimed in thee, O city of God; this one was born there; all my springs are in thee* (Ps. lxxxvii. 2, 3, 5–7). *Jehovah hath chosen Zion; He hath desired it for His habitation; this is My rest for ever, there will I dwell* (Ps. cxxxii. 13, 14). *Let the children of Zion rejoice in their King* (Ps. cxlix. 2). *O Jehovah, arise, and have mercy on Zion, the set time is come; the name of Jehovah shall be declared in Zion, when the peoples are gathered together, and the kingdoms to serve Jehovah* (Ps. cii. 12–16, 21, 22). *Out of Zion God shall shine; our God cometh, and shall call to the heaven above, and to the earth, Gather My saints together unto Me* (Ps. l. 1–5. Beside other places, as Isa. i. 27; iv. 3, 5; xxxi. 4, 9; xxxiii. 5, 20; xxxvii. 22; lii. 1; lxiv. 10; Jer. vi. 2; Lam. iv. 2; Am. i. 2; Mic. iii. 10, 12; iv. 1–3, 7, 8; Zeph. iii. 14, 16; Joel iv. 16, 17, 21; Zech. viii. 3; Ps. xx. 2; xlviii. 3, 11–14; lxxvi. 2; lxxviii. 68; cx. 1, 2; cxlix. 2, 4; cxxv. 1; cxxvi. 1; cxxviii. 5, 6; cxxxiv. 3; cxxxv. 21; cxlvi. 10). In many places we read of the virgin and the daughter of Zion; by whom is not meant any virgin or daughter there, but the church as to the affection for good and truth; the same as by the bride of the Lamb (Apoc. xxi. 2, 9; xxii. 17). The virgin and the daughter of Zion signify the Lord's church in these passages: Isa. i. 8; iii. 16–26; iv. 4; x. 32; xvi. 1; xxxvii. 22; lii. 2; lxii. 11; Jer. iv. 31; vi. 2, 23; Lam. i. 6; ii. 1, 4, 8, 10, 13, 18; iv. 22; Mic. i. 13; iv. 8, 10, 13; Zeph. iii. 14; Zech. ii. 10; ix. 9; Ps. ix. 14; and elsewhere.

613. *Having His Father's name written in their foreheads*, signifies their acknowledgment of the Lord's Divine and Divine Human from love and faith. By the name of the Father is meant the Lord as to the Divine from which all things are, which is called the Father, and at the same time as to the Divine Human which is called the Son; since

they are one, and one person, united like the soul and the body. Therefore in heaven by God the Father no other is meant than the Lord; and in the New Heaven the Lord is also called Father. The reason that the name of the Father is here said to be in their foreheads, is also, that the Divine good of the Lord's Divine love is meant by the Father; which is everywhere meant by the Father in the Word of the Evangelists, where He is named by the Lord; and the Divine truth of His Divine wisdom is meant by the Son: which two were united as the soul to the body and the body to the soul, when the Lord glorified His Human (see n. 21, 170). And because they are one, it is therefore said in another place, *the name of God and of the Lamb in their foreheads* (chap. xxii. 4). In regard to these, therefore, who are here treated of, it is said that they had the Father's name written in their foreheads, because by the hundred forty-four thousand sealed out of the twelve tribes of Israel, the angels of the higher heavens are meant, who all are in the good of celestial love; and by the Father, as has been said, that good is meant. That the angels who are here treated of are the angels of the higher heavens, may be seen in the explanation of the seventh chapter; in particular, n. 369 there. By written in their foreheads, is signified acknowledgment in them from love and faith: by written or inscribed is signified the acknowledgment in them; and by the forehead is signified love, and hence intelligence or faith (n. 347, 605). That the Divine which is called the Father, and the Divine Human which is called the Son, are one like the soul and the body, and consequently that the Lord as to the Divine Human is to be approached, and that in this way and no other the Divine which is called the Father is approached, may be evinced by so many passages in the Word, that they would fill pages if they were adduced. They are adduced with some fulness in the *Doctrine of the New Jerusalem concerning the Lord* (n. 29–36, 38–45, etc.); from which only a few will be brought forward here for confirmation;

which are these: *The angel said to Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: but Mary said, How shall this be, seeing I know not a man? The angel answered, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also, the Holy Thing which shall be born of thee shall be called the Son of God* (Luke i. 30–35). *The angel of the Lord appeared to Joseph in a dream, saying, Fear not to take Mary thy wife, for that which is conceived in her is from the Holy Spirit; and Joseph knew her not, until she brought forth her first-born Son* (Matt. i. 20, 25). *In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh, and we saw His glory, as the glory of the only-begotten of the Father* (John i. 1, 2, 14). *The Jews sought to kill Jesus, because He had said that God was His Father, making Himself equal to God: Jesus answered, What things soever the Father doeth, these also doeth the Son likewise; as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will: Verily I say unto you, that the hour will come, when the dead shall hear the voice of the Son of God, and they that hear shall live* (John v. 18–26). *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (John v. 26). *I am the Way, the Truth, and the Life; no one cometh to the Father but by Me; if ye have known Me, ye have known my Father also; and from henceforth ye have known Him and have seen Him. Philip saith unto Him, Show us the Father; Jesus saith unto him, Have I been so long time with you, and thou hast not known Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then, Show us the Father? Believest thou not that I abide in the Father, and the Father in me? Believe Me, that I am in the Father and the Father in Me* (John xiv. 6–11). *I give unto My sheep eternal life; I and My Father are one.* And when the Jews were indignant

that He made Himself God, *He said, I do the works of My Father; believe the works; that ye may know and believe that the Father is in Me and I in the Father* (John x. 28–38). *He that seeth Me, seeth Him that sent Me* (John xii. 45). *All things that the Father hath are Mine* (John xvi. 15). *That the Father had given all things into His hands* (John xiii. 3). *Father, thou hast given Me power over all flesh: this is life eternal, that they should know Thee the only God, and Jesus Christ whom Thou hast sent: all Mine are Thine, and Thine are Mine* (John xvii. 2, 3, 10). *All power is given unto Me in heaven and on earth* (Matt. xxviii. 18). *Whatsoever ye shall ask in My name, this I will do*, and again, *I will do it* (John xiv. 13, 14). *The Spirit of Truth shall not speak from Himself, but he shall receive of Mine, and declare it unto you* (John xvi. 13, 14). *He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (John xv. 5; beside other places). There are still more in the Old Testament, from which also a few shall be adduced: *Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder; and His name shall be called Wonderful, Counsellor, God, the Mighty, Father of eternity, Prince of peace* (Isa. ix. 6). *A virgin shall conceive and bear a Son, and His name shall be called God with us* (Isa. vii. 14). *Behold, the days shall come, that I will raise up unto David a just branch, who shall reign a King; and this is His name, which they shall call Him, Jehovah our justice* (Jer. xxiii. 5, 6; xxxiii. 15, 16). *Then shall it be said in that day, Lo, this is our God whom we have waited for, that He may save us; this is Jehovah whom we have waited for; let us rejoice and be glad in His salvation* (Isa. xxv. 9). *Only in thee is God, and there is no God besides; verily thou art a God, that hidest Thyself, O God of Israel, the Saviour* (Isa. xlv. 14, 15). *Am not I Jehovah, and there is no God else besides Me, a just God and a Saviour, there is none besides Me* (Isa. xlv. 21, 22). *I am Jehovah, and besides Me there is no Saviour* (Isa. xliii. 11). *I Jehovah*

am thy God, and thou shalt acknowledge no God besides Me, and there is no Saviour besides Me (Hos. xiii. 4). *Thou, O Jehovah, art our Father, our Redeemer, Thy name is from everlasting* (Isa. lxiii. 16). *Thus said the King of Israel, and His Redeemer, Jehovah Zebaoth, I am the First and I am the Last, and besides Me there is no God* (Isa. xliv. 6). *Thus said Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone of Myself* (Isa. xliv. 24). *Thus said Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God* (Isa. xlviii. 17). *Jehovah, my Rock, and My Redeemer* (Ps. xix. 14). *Their Redeemer is strong, Jehovah Zebaoth is His name* (Jer. l. 34). *Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *That all flesh may know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob* (Isa. xlix. 26; lx. 16). *As for our Redeemer, Jehovah Zebaoth is His name* (Isa. xlvii. 4). *Thus said thy Redeemer Jehovah* (Isa. xliii. 14; xlix. 7. And elsewhere, as Luke i. 68; Isa. lxii. 11, 12; lxiii, 1, 4, 9; Jer. xv. 20, 21; Hos. xiii. 4, 14; Ps. xxxi. 5; xliv. 26; xlix. 15; lv. 17, 18; lxix. 18; lxxi. 23; ciii. 4; cvii. 2; cxxx. 7, 8). And in Zechariah, *In that day Jehovah shall be King over all the earth; in that day Jehovah shall be one, and His name one* (xiv. 9). But these are few.

614. *And I heard a voice from heaven as the voice of many waters*, signifies the Lord speaking through the New Heaven from Divine truths. By a voice from heaven is signified voice or speech from the Lord through heaven: for where a voice is heard from heaven, it is from the Lord; here, through the New Heaven from Christians, which is meant by the Mount Zion upon which the Lamb was seen to stand, and with Him a hundred forty-four thousand (n. 612, 613). By many waters Divine truths are signified (n. 50). The Lord speaking through heaven from Divine truths is similarly spoken of in these passages following: *The voice of the Son of Man was heard as the voice of many waters* (Apoc. i.

15). *And a voice out of the throne, as the voice of many waters* (Apoc. xix. 6). *And the voice of the God of Israel like the voice of many waters* (Ezek. xliii. 2). *The voice of Jehovah is upon the waters, Jehovah is upon many waters* (Ps. xxix. 3). *The sound of the wings of the cherubs was as the sound of great waters* (Ezek. i. 24). By the cherubs the Word is signified (n. 239), and thus the Divine truth, from which the Lord speaks.

615. *And as the voice of a great thunder*, signifies the Lord speaking through the New Heaven from the Divine love. That lightnings, thunders, and voices signify enlightenment, perception, and instruction, may be seen above (n. 236); and that the seven thunders speaking signify the Lord speaking through the universal heaven (n. 472). When the Lord speaks through heaven, He speaks from the third heaven through the second heaven, and thus from love through the Divine wisdom; for the third heaven is in His Divine love, and the second heaven in His Divine wisdom. The Lord never speaks in any other way, when He speaks from the higher heavens; and this is what is meant by a voice as of many waters and by a voice of great thunder. Many waters are the Divine truths of the Divine wisdom, and a great thunder is the Divine good of the Divine love.

616. *And I heard the voice of harpers harping with their harps*, signifies confession of the Lord from gladness of heart, by the spiritual angels in the lower heavens. That to play on the harp signifies to confess the Lord from spiritual truths, may be seen above (n. 276); that it is from gladness of heart follows of course: hence the spiritual angels are signified by the harpers. These are the angels of the lower heavens, because the voice of the Lord through the higher heavens was heard as a voice of many waters, and as a voice of great thunder (n. 614, 615). The sound of harpers playing on their harps was heard, because sound or discourse flowing down from the lower heavens is sometimes heard as the sound of harps: not that they are playing

on harps, but because the sound of confession of the Lord from joy of heart is so heard below.

617. *And they sung as it were a new song before the throne and before the four animals and before the elders*, signifies celebration and glorification of the Lord before Him, and before the angels of the higher heavens. It may be seen above (n. 279), that acknowledgment and glorification of the Lord, as the only Judge, Redeemer, and Saviour, and thus as the God of heaven and earth, is signified by their singing a new song. Before the throne is before the Lord, because He alone sits upon the throne. That before the four animals and before the elders means before the angels of the higher heavens, see n. 369. By as it were a new song is signified the celebration and glorification of the Lord in the New Christian Heaven; here in particular, that He was acknowledged as the God of heaven and earth, as He is acknowledged in the ancient heavens. This is involved in the phrase *as it were;* for as it were a new song means as if it were new, when yet it is not new. It has been said before that the New Heaven which is spoken of in the Apocalypse (chap. xxi. 1), is a New Heaven from Christians; and that the former heavens are from the ancients and the most ancient; also, that the Lord is acknowledged in the latter heavens as the God of heaven and earth.

618. *And no one could learn that song but the hundred forty-four thousand*, signifies that no others from among Christians could understand, and thus acknowledge from love and faith, that the Lord alone is the God of heaven and earth, but they who were received by the Lord into this New Heaven. By this song is signified the acknowledgment of the Lord, that He is the God of heaven and earth (n. 279, 617). By learning is signified to perceive interiorly in one's self that it is so; which is to understand, and thus to receive and acknowledge. He who learns in any other way, learns and does not learn, because he does not retain. By the hundred and forty-four thousand are

meant they who acknowledge the Lord alone as the God of heaven and earth (n. 612). No other from among Christians could learn this song, that is, could acknowledge that the Lord alone is the God of heaven and earth, because they have imbibed from infancy the idea that there were three Persons in the Divinity, distinct from each other. For it is said in the doctrine of the Trinity, There is one Person of the Father, another of the Son, and another of the Holy Spirit: also, The Father is God, the Son is God, and the Holy Spirit is God. And though it is there added that these three are one, still in their thought they divided the Divine Essence into three; which, however, cannot be divided. And therefore they have approached the Father, because He is the first in order; and the leaders in the church have taught, moreover, that they should pray to the Father, for the sake of the Son, to send the Holy Spirit. By this the idea of their thought concerning three has been confirmed; and then they are not able to think of the Son as God, equal with the Father, and one with the Father; but of the Son as equal with another man; although He alone, as to His Human, is justice, and is called *Jehovah our justice* (Jer. xxiii. 5, 6; xxxiii. 15, 16). From this idea of their thought it came to pass that they could not comprehend that the Lord, as born in the world, can be the God of heaven and earth, and still less that He alone is God; notwithstanding they have heard and read all those passages which were adduced above (n. 613); and also these, *All things that the Father hath are Mine* (John xvi. 15). *The Father hath given all things into the hand of the Son* (John xiii. 3). *Father, Thou hast given Me power over all flesh: all Mine are Thine and Thine are Mine* (John xvii. 2, 3, 10). *All power is given unto Me in heaven and in earth* (Matt. xxviii. 18). Also that He was conceived of Jehovah the Father, and hence that His soul is from Him (Luke i. 34, 38): hence the Divine Essence is His: besides many similar passages elsewhere. That they were said of the Lord who was born in

the world, every one can see. As also, that He and the Father are one; and that He is in the Father, and the Father in Him; and that He that seeth Him, seeth the Father (John x. 28–38; xiv. 6–11). Although they have heard and read these things, still they could not recede from the idea conceived in childhood, and confirmed afterward by their teachers; which has so far closed up their rational, that they could not see, that is, understand, these words of the Lord: *I am the Way, the Truth, and the Life: no one cometh unto the Father but by Me* (John xiv. 6). *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber: I am the door; by Me if any one enter in, he shall be saved* (John x. 1, 9). Also that the Lord glorified His Human; that is, united it to the Divine of the Father, that is, to the Divine which was in Him from conception, in order that the human race might be united to God the Father in Him and through Him. That this was the cause of the Lord's coming into the world, and of the glorification of His Human, He teaches fully in John xiv., xv., and xvii. For He says, *In that day ye shall know that I am in my Father, and ye in Me, and I in you* (John xiv. 20). *He that abideth in Me, and I in him, bringeth forth much fruit; for without Me ye can do nothing: if a man abide not in Me, he is cast forth as a dried branch into the fire* (xv. 4–6). *For them I sanctify Myself, that they also may be sanctified through the truth; that they all may be one, as Thou, Father, art in Me, and I in Thee; I in them, and Thou in Me* (John xvii. 21, 23, 26; also vi. 56, and elsewhere): from which it is clearly manifest, that the Lord's coming into the world and the glorification of His Human had for their end the conjunction of men with God the Father in Him and through Him; thus that men must come to Him. The Lord likewise confirms this by so often saying that they must believe in Him, that they may have eternal life; see above (n. 553). Who cannot see that all these things were said by the Lord concerning Himself in His

Human; and that He never would have said, nor could have said, that He was in men and men in Him, and that we must believe in Him in order to have eternal life, unless His Human was Divine? By asking the Father in His name is not meant to go to God the Father immediately, nor to ask for His sake; but to go to the Lord, and to the Father through Him, because the Father is in the Son, and they are one, as He teaches. In His name signifies this; as may also be evident from these passages: *He that believeth not in the Son is judged already, because he hath not believed in the name of the only-begotten Son of God* (John iii. 17, 18). *These things are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name* (John xx. 31). *Jesus said, Whosoever shall receive this child in My name, receiveth Me; and he that receiveth Me, receiveth Him that sent Me* (Luke ix. 48). *Whatsoever ye shall ask in My name, that will I do* (John xiv. 13. Besides other places, where the expression *in the name of the Lord* occurs: Matt. vii. 22; xviii. 5, 20; xix. 29; xxiii. 39; Mark ix. 37; xvi. 17; Luke xiii. 35; xix. 38; xxiv. 47; John i. 12; ii. 23; v. 43; xii. 13; xv. 16; xvi. 23, 24, 26, 27; xvii. 6). What the name of God is, and that the name of the Father is the Lord as to the Divine Human, may be seen above (n. 81, 165, 584).

619. *Bought from the earth*, signifies that they are those who could be regenerated by the Lord, and thus be redeemed, in the world. By the bought from the earth those redeemed in the world are signified. That redemption is liberation from hell, and salvation by conjunction with the Lord, may be seen, n. 281; and as this is affected by regeneration, by the bought, therefore, those that are regenerated and thus redeemed by the Lord are signified; and as all can be regenerated and thus redeemed, if they will, and few will, therefore by the bought from the earth is signified that these are they who could be regenerated and thus redeemed by the Lord. What the quality of these is will now be described (vers. 4 and 5).

620. *These are they who were not defiled with women, for they are virgins*, signifies that they did not adulterate the truths of the church, and defile them with falsities of faith; but that they loved truths because they are truths. That a woman signifies the church from affection for truth, and hence in the opposite sense the church from affection for falsity, may be seen above (n. 434, 533); here the church from affection for truth, because it is said *not defiled with women*. To be defiled with women signifies the same as to commit adultery and fornication. That to commit adultery and fornication signifies to adulterate and falsify the Word, may be seen above (n. 134). *For they are virgins* signifies because they have loved truths because they are truths, thus from spiritual affection. The reason that these are meant by virgins is that a virgin signifies the church as a bride, who wishes to be conjoined to the Lord, and to become a wife: and the church who wishes to be conjoined to the Lord, loves truths because they are truths; for by truths, when the life is according to them, conjunction is effected. Hence it is, that Israel, Zion, and Jerusalem are called in the Word virgins and daughters; for by Israel, Zion, and Jerusalem the church is signified. That all those who are such in the Lord's church, whether they are virgins or young men, wives or husbands, boys or old men, girls or old women, are meant by the virgins, may be evident from the Word, where virgins are mentioned; as, *the virgin of Israel* (Jer. xviii. 13; xxxi. 4, 21; Am. v. 2; Joel i. 8): *the virgin daughter of Judah* (Lam. i. 15): *the virgin daughter of Zion* (2 Kings xix. 21; Isa. xxxvii. 22; Lam. i. 4; ii. 13): *the virgins of Jerusalem* (Lam. ii. 10): *the virgin of my people* (Jer. xiv. 17). Therefore the Lord likened the church to ten virgins (Matt. xxv. 1, etc.): and it is said in Jeremiah, *I will build thee, and thou shalt be built, O virgin of Israel; thou shalt go forth anew into the dances of them that make merry* (xxxi. 4, 13): and in David, *They have seen Thy goings, O God, the goings of my God, my King, in the sanctuary;*

in the midst of the virgins playing with timbrels (Ps. lxviii. 24, 25): and again; *Kings' daughters were among thy honorable women; upon thy right hand did stand the queen in gold of Ophir: hearken, O daughter, and consider; the king shall delight in thy beauty: the daughter of Tyre also shall offer a gift, the rich among the people shall entreat thy favor: the King's daughter is all glorious within; her clothing is of wrought gold, she shall be brought to the King in raiment of needlework; the virgins, her friends, that follow her, shall enter into the King's palace* (Ps. xlv. 9–15). By the King the Lord is here meant; by the queen the church as a wife; by the daughters and virgins affections for good and truth. Similar affections are signified by virgins in other places in the Word, where young men are mentioned at the same time; because young men signify truths, and virgins the affections for them; as in the following passages: *Behold the days come, in which I will send a famine in the land; not a famine of bread, nor a thirst for waters, but for hearing the words of Jehovah; in that day shall the beautiful virgins and the young men faint with thirst* (Am. viii. 11, 13). *Be ashamed, O Zidon, the sea hath said; I have not travailed, nor brought forth, and I have not nourished up young men, I have brought up virgins* (Isa. xxiii. 4). *The Lord hath trodden the winepress of the virgin daughter of Zion: behold my sorrow; my virgins and my young men have gone into captivity* (Lam. i. 4, 15, 18). *How great is His goodness, and how great is His beauty; corn hath made the young men to grow up, and new wine the virgins* (Zech. ix. 17). *The streets of the city shall be filled with boys and girls playing in the streets thereof* (Zech. viii. 5). *The virgins of Jerusalem sit upon the ground: to what shall I liken thee, O virgin daughter of Zion; my virgins and my young men are fallen by the sword* (Lam. ii. 10, 13, 21; beside other places, as Jer. li. 20–23; Lam. v. 10–12; Ezek. ix. 4, 6; Ps. lxxviii. 62–64; Deut. xxxii. 25).

621. *These are they that follow the Lamb whithersoever*

He goeth, signifies that they are conjoined to the Lord by love and faith in Him, because they have lived according to His commandments. That this is signified, is manifest from these words of the Lord: *He that doeth My commandments, he it is that loveth Me; and I will love him, and will come unto him, and make My abode with him* (John xiv. 20–23). And in another place: *The shepherd of the sheep, when he leadeth out his own sheep, goeth before them, and the sheep follow him, because they know his voice: My sheep hear My voice, and I know them, and they follow Me* (John x. 4, 5).

622. *These were bought from among men*, signifies that they are those who could be regenerated by the Lord, and thus redeemed, in the world, as above (n. 619), where are similar words.

623. *First-fruits unto God and the Lamb*, signifies the first beginning of the Christian Heaven that acknowledges one God in whom is the Trinity, and that the Lord is He. By first-fruits is meant what is born first, also what is first gathered, and thus the first beginning, here of the New Heaven from the Christians. By God and the Lamb is meant here, as above, the Lord as to the Divine itself from which all things are, and as to the Divine Human, and also as to the proceeding Divine; and thus the one God, in whom is the Trinity. Something will here be said respecting the first-fruits. It was commanded in the Israelitish Church, that the first-fruits of the produce of the fields, of all the corn, oil, and wine, the fruits of the trees, also of the fleece, should be given to Jehovah as holy, and were given by Jehovah to Aaron, and after him to the High Priest (Exod. xxii. 29; xxiii. 10; Num. xiii. 20; xv. 17–22; xviii. 8–20; Deut. xviii. 4; xxvi. 1, etc.). Also, that they should celebrate the feast of the first-fruits of the harvest and of bread (Exod. xxiii. 14–16, 19, 26; Lev. xxiii. 9–15, 20–25; Num. xxviii. 26, to the end). The reason was, that the first-fruits signified that which is born first, and afterward grows up, as

an infant into a man, and a shoot into a tree; and they hence signified every thing that follows until it is complete; for all that follows is in the first as the man in the infant, and the tree in the shoot; and because this first exists before the succeeding, and the same in heaven and the church, therefore the first-fruits were holy to the Lord, and the feast of the first-fruits was celebrated. Similar things are signified by first-fruits in Jer. xxiv. 1, 2; Ezek. xx. 40; Mic. vii. 1; Deut. xxxiii. 15, 21.

624. *And in their mouth was found no guile*, signifies that they do not from cunning and design speak and persuade to falsity and evil. By the mouth is signified speech, preaching, and teaching (n. 452): and by guile, persuasion to evil by means of falsity, properly from cunning and design, is signified. For he who persuades to any thing from cunning or deceit, persuades from design also: for cunning or deceit proposes to itself, conceals its purpose, and performs it, when opportunity offers. By a lie in the Word falsity and false-speaking are signified, and by deceit is signified each from design; these are signified in the following passages: Jesus said of Nathaniel, *Behold an Israelite indeed, in whom is no guile* (John i. 47). *The remnant of Israel shall not speak a lie, neither shall a deceitful tongue be found in their mouth* (Zeph. iii. 13). *He did no violence, neither was deceit found in His mouth* (Isa. liii. 9). *The rich are filled with violence, and the inhabitants speak a lie; and their tongue is deceitful in their mouth* (Mic. vi. 12). *Thou wilt destroy them that speak a lie; Jehovah will abhor a man of blood and deceit* (Ps. v. 6). *O Jehovah, deliver my soul from lying, from a deceitful tongue* (Ps. cxx. 2, 3). *They have taught their tongue to speak a lie; thine habitation is in the midst of deceit; through deceit they refuse to know Me* (Jer. ix. 5, 6). *Ephraim hath compassed Me with a lie, and the house of Israel with deceit* (Hos. xi. 12). *If any one had a design to kill his companion by deceit, thou shalt take him from Mine altar, and he shall die* (Exod. xxi. 14). *Cursed is he that*

doeth the work of Jehovah by deceit (Jer. xlviii. 10. Beside other places, as Jer. v. 26, 27; viii. 5; xiv. 14; xxiii. 26; Hos. vii. 16; Zeph. i. 9; Ps. xvii. 1; xxiv. 4; xxxv. 20, 21; xxxvi. 3; l. 19; lii. 2, 4; lxxii. 14; cix. 2; cxix. 118; Job xiii. 7; xxvii. 4). The deceitful are signified in the Word by poisonous serpents, and by crocodiles and vipers; and deceit is signified by their poison.

625. *For they are without spot before the throne of God,* signifies because they are in truths from good from the Lord. By the spotless those who are not in falsity are signified, consequently those who are in truths: for spots signify falsities, properly falsities from evil. By the throne of God is signified the Lord and heaven (n. 14, 233). And as all who are in good from the Lord appear as if they were in truths, therefore by their being without spot before the throne of God is signified that they are in truths from good from the Lord. For all who are led by the Lord are kept in good by Him, and from that good nothing proceeds but truth; and if falsity, it is apparent falsity; and this is viewed by the Lord as similar to truth; only by a modification of the light of heaven it is in another color: for the good which is in it within so qualifies it. For there is falsity from evil, and likewise falsity from good. Both may appear alike in the external form, but still they are altogether unlike; because that which is within makes the essence, and produces its quality. Since falsities are signified by spots, it was therefore forbidden that any one of the seed of Aaron, in whom there was a spot, should approach the altar, and enter within the veil (Lev. xxi. 17–23): by which was signified that they should be blameless: and it was likewise forbidden that any sacrifice should be offered, of oxen, calves, sheep, goats, or lambs, in which there was a spot (Lev. xxii. 19–25). The spots also are there recounted.

626. *And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,* signifies the annunciation of the Lord's coming,

and of the New Church that is to come down out of heaven from Him. By an angel in the highest sense is meant the Lord, and hence heaven likewise (n. 5, 344, 465). By another angel a new thing now from the Lord is signified. By flying in the midst of heaven, is signified to look down upon, to observe, and to provide for (n. 415); here for the new thing from the Lord out of heaven in the church. By the everlasting gospel is signified the annunciation of the coming of the Lord and of His kingdom (n. 478, 553). By them that dwell on the earth the men of the church are signified, to whom the annunciation will be made. It is also to announce that a New Church is now to come down out of heaven from Him, because the Lord's coming involves two things, the final judgment, and after that the New Church. The final judgment is treated of in chap. xix., xx., and the New Church, which is the New Jerusalem, in chap. xxi., xxii. That the annunciation of the coming of the Lord and of His kingdom is signified by the gospel and preaching the gospel, is manifestly evident from the passages adduced n. 478; which may there be seen.

627. *And to every nation and tribe and tongue and people*, signifies to all who are in goods from religion and in truths from doctrine. By nation is signified those who are in goods, and abstractly goods (n. 483); by tribe is signified the church as to religion (n. 349); by tongue, doctrine (n. 282): and by people are signified those who are in truths, and abstractly truths (n. 483): and therefore by preaching the gospel to every nation and tribe and tongue and people is signified to announce to all who are in goods from religion and in truths from doctrine; for these receive the gospel, and no others. These things are signified by those words in the spiritual sense.

628. *Saying with a great voice, Fear God*, signifies admonition not to do evils, because this is against the Lord. By the great voice is signified admonition; and by fearing God is signified not to do evils because this is against the Lord.

That to fear God is to love Him, fearing to do evil because this is opposed to Him; and that every love has in it this fear; may be seen above (n. 527). These things are now said to those who will be of the New Church on earth, because the first thing of reformation is to live according to the commandments of the Decalogue, where the evils which are not to be done are enumerated. For he who does them does not fear God; but he who does not do them, shunning them because they are opposed to the Lord, fears and also loves the Lord; as He teaches in John xiv. 20–24.

629. *And give glory to Him, for the hour of His judgment is come,* signifies acknowledgment and confession that all the truth of the Word, from which the church is a church, is from the Lord, according to which every man will be judged. That to give glory to Him signifies to acknowledge and confess that all truth is from the Lord, may be seen above (n. 249). And because all the truth from which the church is a church is from the Word, the truth of the Word is therefore meant. For the hour of His judgment is come, signifies because every man will be judged according to the truth of the Word. This is signified, because by giving glory to Him is signified to acknowledge and confess that all the truth of the Word is from the Lord: and it is now said, *for the hour of His judgment is come:* and *for* involves this as the cause. That the truth of the Word is to judge every one, may be seen above (n. 233, 273): and that the church is from the Word, and that it is such as is its understanding of the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 76–79). It is manifest from these things, that such is the spiritual sense of those words. It is such, because the angels of heaven perceive nothing else by glory but the Divine truth; and because all Divine truth is from the Lord, by giving glory to Him they understand acknowledgment and confession that all truth is from Him. For all the glory in the heavens is from no other source; and as far as a society of

heaven is in Divine truth, so far all things shine in it, and so far the angels are in the splendor of glory. That the Divine truth is meant by glory, may be evident from these passages: *The voice of one crying in the wilderness, Prepare the way of Jehovah; the glory of Jehovah shall be revealed, and all flesh shall see it* (Isa. xl. 3, 5). *Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee; Jehovah shall arise upon thee, and His glory shall be seen upon thee* (Isa. xl. 1 to the end). *I will give thee for a covenant to the people, for a light of the nations, and My glory will I not give to another* (Isa. xlii. 6, 8). *For Mine own sake, for Mine own sake will I do it, and I will not give My glory to another* (Isa. xlviii. 11). *They shall fear His glory from the rising of the sun; the Redeemer shall come to Zion* (Isa. lix. 19, 20). *Thy light shall break forth as the morning, the glory of Jehovah shall gather thee* (Isa. lviii. 8). *He shall come to gather together all nations and tongues, that they may see My glory* (Isa. lxvi. 18). *Jehovah said, I live, and the whole earth shall be filled with the glory of Jehovah* (Num. xiv. 21). *The fulness of all the earth is His glory* (Isa. vi. 3). *In the beginning was the Word, and the Word was God; in Him was life, and the life was the light of men. That was the true light. And the Word was made flesh, and we saw His glory, the glory as of the only-begotten of the Father* (John i. 1, 4, 9). *These things said Esaias, when he saw His glory* (John xii. 41). *And they shall see the Son of Man coming in the clouds of heaven with glory* (Matt. xxiv. 30). *The heavens declare the glory of God* (Ps. xix. 1). *And all nations shall fear the name of Jehovah, and the kings of the earth Thy glory; for He hath built up Zion, and hath appeared in His glory* (Ps. cii. 15, 16). *The glory of God shall enlighten the Holy Jerusalem, and her lamp is the Lamb, and the nations which are saved shall walk in the light of it* (Apoc. xxi. 23–25). *The Son of Man shall come in His glory, and sit upon the throne of His glory* (Matt. xxv. 31; Mark viii. 38). That the glory of Jehovah filled and covered the

tabernacle (Exod. xl. 34, 35; Lev. ix. 23, 24; Num. xiv. 10–12; xvi. 19, 42). That it filled the house of Jehovah (1 Kings viii. 10, 11. Beside other places, as Isa. xxiv. 23; Ezek. i. 28; viii. 4; ix. 3; x. 4, 18, 19; xi. 22, 23; Luke ii. 32; ix. 26; John v. 44; vii. 18; xvii. 24).

630. *And worship Him that made heaven and earth and the sea and the fountains of waters*, signifies that the Lord alone is to be worshipped, because He alone is the Creator, Saviour, and Redeemer, and from Him alone are the angelic heaven and the church and all things of them. That to acknowledge as holy is signified by worshipping, may be seen above (n. 579, 580, 588, 603); and therefore by worshipping, in speaking of the Lord, is signified to acknowledge Him as the God of heaven and earth, and to worship Him. By making heaven and earth and the sea and fountains of waters, is meant in the natural sense to create those things, but in the spiritual sense it signifies to make the angelic heaven and the church and all things of them: for by heaven in the spiritual sense the angelic heaven is signified; and by the earth and the sea in that sense the church, internal and external, is signified (n. 403, 404, 420, 470); and by the fountains of waters are signified all the truths of the Word that are serviceable to the church for doctrine and life (n. 409). That Jehovah the Creator is the Lord from eternity, and that the Lord the Saviour and Redeemer is the Lord born in time, and thus the Lord as to His Divine Human, may be evident from the *Doctrine of the New Jerusalem concerning the Lord*, from the beginning to the end. Who cannot understand that there is one God the Creator of the universe, and not three creators? also that creation had for its end a heaven and a church from the human race? on which subject see the *Angelic Wisdom concerning the Divine Providence* (n. 27–45). Hence by making heaven and earth is signified in the spiritual sense to make the angelic heaven and the church. These things are said for the same reason as above (n. 613); where is explained what is signified by

their having the name of the Father written upon their foreheads: and because that was said, it is therefore said here, *worship Him that made heaven and earth and the sea and the fountains of waters.*

631. *And another angel followed saying, Babylon is fallen, is fallen, that great city,* signifies that the Roman Catholic religion, as to its dogmas and doctrinals, is now dispersed. By another angel now a new thing from the Lord is signified, as above (n. 626). By the great city Babylon, the Roman Catholic religion as to its dogmas and doctrinal tenets is signified. By falling is signified to be dispersed; for to fall is said of the city, but to be dispersed of the religion and its doctrine, which is signified by the city Babylon. That by a city doctrine is signified, may be seen above (n. 194). These things are now said of Babylon, because, after the New Christian Heaven was formed by the Lord, at the same time a new thing came to pass with those who had been of the Roman Catholic religion. The reason is, that the Christian Heaven which was gathered from the Reformed makes the centre, and the Catholics are around it; therefore, when the centre is new, there is at the same time something new produced in the circumference: for the Divine light, which is the Divine truth, propagates itself from the middle or centre round about to the circumferences, and reduces the things there also into order. For this cause these few things are now related concerning Babylon; but it is treated of in particular in chapters xvii. and xviii. That the Reformed Christians constitute the centre, and that the Catholics make a broad border around it, and that the spiritual light, which is the Divine truth proceeding from the Lord, propagates itself as from its centre into all the surrounding regions even to the farthest, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 104–113); and in the little work on the *Final Judgment* (n. 48). It may be seen from this, that these words concerning Babylon follow in order, after the New Christian Heaven and the

preaching of the gospel had been treated of. This is also signified by *followed.*

632. *Because she made all nations drink of the wine of the wrath of her fornication*, signifies because by profanations of the Word and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion. By Babylon the Roman Catholic religion is signified, as above. Wine signifies truth from good, and in the opposite sense, falsity from evil (n. 316): and fornication signifies the falsification of truth, and the wrath of fornication signifies adulteration and profanation (n. 134). To make all nations to drink signifies to seduce all whom they could subject to their dominion. By making to drink of that wine is signified to seduce, and by nations they are signified who are under their rule.

633. *And a third angel followed them, saying with a great voice*, signifies further revelation from the Lord concerning those who are in faith separated from charity. By the third angel following them is signified further revelation from the Lord, which follows in order; for by an angel in the highest sense the Lord is meant (n. 626). The reason is, that an angel, when he speaks the Word, as here, does not speak from himself but from the Lord. By saying with a great voice is signified that which follows, which is respecting the condemnation of those who in life and doctrine confirm themselves in faith separated from charity. From the first to the fifth verse of this chapter the New Christian Heaven is treated of, and in the sixth and seventh verses the preaching of the gospel, that is, of the Lord's coming to establish a New Church. And because they who are in faith separate from charity stand in the way, there now follows a threatening and denunciation of condemnation against those who still persevere in that faith.

634. *If any one worship the beast and his image, and receive his mark upon his forehead and upon his hand*, signifies whoever acknowledges and receives the doctrine concerning

justification and salvation by faith alone, confirms it, and lives according to it. By worshipping the beast is signified to acknowledge that faith (n. 580): by worshipping his image is signified to acknowledge and receive that doctrine (n. 603): by receiving his mark upon the forehead and the hand, is signified to receive it with love and faith, and to confirm one's self in it (n. 605, 606): and because they who confirm themselves in it by love and faith do also live according to it, this likewise is meant. There are three degrees of the reception of that doctrine, which are described by these words. The first degree is to acknowledge that doctrine; the second degree is to confirm it in one's self; and the third degree is to live according to it. To acknowledge it is done by the thought, to confirm it is done by the understanding, and to live according to it is done by the will. There are those who are in the first degree, and yet not in the second and third; and there are those who are in the first and second, and yet not in the third: but they who are in the third, which degree is to live according to it, are those of whom what follows in the eleventh and twelfth verses are said. To live according to it is to make nothing of evil, by thinking that evil does not condemn, because the works of the law do not save, but faith alone; also, to make nothing of good, by thinking in one's self that no one can do good of himself, unless it is merit-seeking. Thus they who only shun evils on account of civil and moral laws, and not on account of the Divine laws, these are they who do goods only for the sake of themselves and the world, consequently from the love of self, and not for the Lord's sake, consequently not from love for the neighbor. The reason that the things which now follow in the eleventh and twelfth verses are said concerning these, is that nothing which enters only into the thought and into the understanding condemns; but that which enters into the will does condemn: for this enters into the life and becomes permanent. For nothing can enter into the will, unless it is also of the love; and the

love is the life of man. These also are they who do not examine themselves, know their sins, and repent; and therefore they are condemned. For they say in the heart, "What need is there of examination, recognition, and acknowledgment of sins, and of repentance, while faith alone involves all those things?" I have seen many such in the spiritual world, who shunned evils and did goods only on account of the civil and moral, and not at the same time the spiritual law; and they were cast into hell.

635. *He shall also drink of the wine of the anger of God poured out unmixed in the cup of His wrath*, signifies that they falsify the goods and truths of the Word, and imbue their life with them so falsified. This is signified by these words, because by the wine of the anger of God poured out unmixed the falsified truth of the Word is signified; and by the cup of His fury is signified truth through which comes good in like manner: and by drinking is signified to appropriate them, or to imbue the life with them. That the truth of the Word is signified by wine, may be seen (n. 316): by the wine of the anger of God, the truth of the Word adulterated and falsified (n. 632): by poured out unmixed is signified wholly falsified. The same is also signified by a cup as by wine, as the cup is the container. To drink signifies to imbue the life with them, because this was said to those who live according to the doctrine of justification by faith alone; see just above (n. 634). By mixing wine and by being poured out the falsification of truth is also signified in David: *In the hand of Jehovah there is a cup, and He hath mixed the wine, filled it with the mixture, and hath poured out; and all the wicked of the earth shall drink* (Ps. lxxv. 8). In many places in the Word, anger and fury are mentioned together; and anger there is predicated of evil, and wrath or fury of falsity; because they who are in evil become angry, and they that are in falsity become furious: and in the Word, each is attributed to Jehovah, that is, to the Lord; but it is meant that it is the feeling of man

against the Lord; see above (n. 525). That anger and fury are mentioned together in the Word, is manifest from these passages therein: *Jehovah cometh in fury and anger; the earth shall be removed out of its place in the day of the fury of His anger* (Isa. xiii. 9, 13). *Ashur is the rod of Mine anger, against the people of My fury will I command him* (Isa. x. 4-7). *I will fight against you in anger and in fury* (Jer. xxxiii. 5). *The anger of Jehovah is against all nations, and His fury against all their armies* (Isa. xxxiv. 2). *Jehovah will recompense in His fury and anger* (Isa. lxvi. 15). *I have trodden the people in Mine anger, and made them drunk in My fury* (Isa. lxiii. 6). *Mine anger and fury are poured out upon this place* (Jer. vii. 20. Beside other places, as Jer. xxxiii. 5; Ezek. v. 13; Deut. xxix. 27). And *the fury of anger* (Isa. xiii. 13; Ps. lxxviii. 49, 50; Deut. vi. 14, 15). But in Isaiah, *Only in Jehovah is there justice and strength, and all that have been wroth against Him shall be ashamed* (xlv. 24).

636. *And shall be tormented with fire and brimstone before the holy angels and the Lamb, and the smoke of their torment ascendeth up for ever and ever*, signifies the love of self and the world, and the lusts therefrom, and from these the pride of their own intelligence, and thence torment in hell. By fire love of self and of the world is signified (n. 494); by brimstone are signified the lusts from these two loves (n. 452): and because all the torment in hell is from these three, it is therefore said, *He shall be tormented with fire and brimstone and the smoke of their torment shall ascend up for ever and ever*. Before the angels and the Lamb, is said because these loves are against Divine truths and against the Lord who is the Word: for by the angels Divine truths are signified, because they are the recipients of them (n. 170); and by the Lamb is signified the Lord as to His Divine Human and at the same time as to the Word (n. 595). That the torments in hell are from the above-mentioned loves, and that they who are in faith separated from charity are in them, may be seen above (n. 421, 502, 591).

637. *And they shall have no rest day and night, that worship the beast and his image, and whosoever receiveth the mark of his name*, signifies a perpetual state in miseries with those who acknowledge that faith and receive its doctrine, confirm it and live according to it. By having no rest day and night, is signified their perpetual state in miseries after death, because their torment has just before been spoken of. By day and night is signified all time, and in the spiritual sense, in every state, and thus perpetually; for in that sense day and night signify states of life (n. 101, 476). That by worshipping the beast and his image, and receiving the mark of his name, is signified to acknowledge that faith, receive its doctrine, confirm it in one's self, and live according to it, may be seen above (n. 634); where similar things are said.

638. *Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus*, signifies that the man of the Lord's church will be explored by temptations from them, with regard to his quality as to a life according to the precepts of the Word and as to faith in the Lord. That this is signified by these words may be seen above (n. 593). By keeping the commandments is signified to live according to the precepts which are contained in a summary in the Decalogue; and by the faith of Jesus is signified faith in Him; for these have faith from the Lord, which faith is the faith of Jesus.

639. *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord henceforth*, signifies a prediction from the Lord concerning the state of those after death, who will be of His New Church, which is, that they who suffer temptations on account of faith in the Lord and a life according to His precepts, have eternal life and happiness. By *I heard a voice from heaven, saying*, a prediction from the Lord is signified. It is concerning the state of those after death who will be of His New Church, because that state is treated of in this verse. By them that die henceforth their state after death is signified. *Write*

signifies that it may be to posterity for a remembrance (n. 39, 63). By the blessed are signified they who have eternal life and happiness; since these are blessed. By the dead are signified those who have afflicted their soul, crucified their flesh, and suffered temptations. That these are here meant by the dead, will be seen below. That they have eternal life and happiness who have suffered temptations on account of faith in the Lord and on account of a life according to His precepts, is manifest from what just precedes, where it is said, *Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus;* by which is signified that the man of the New Church will be explored by temptations in regard to his quality as to a life according to the commandments, and as to faith in the Lord; see just above (n. 638), and what follows, *and they shall rest from their labors;* by which is signified that they who have been tempted will have peace in the Lord; of whom just below (n. 640). By the temptations here are meant spiritual temptations, which they suffer who have faith in the Lord and live according to His precepts, while they are driving away the evil spirits that are with them, who act as one with their lusts. These temptations are signified by the cross in these passages: *Whosoever taketh not his cross, and followeth after Me, is not worthy of Me* (Matt. x. 38). *Jesus said, If any one will come after Me, let him deny himself, take up his cross, and follow Me* (Matt. xvi. 24; Luke ix. 23–25; xiv. 26, 27). Also by crucifying the flesh in Paul: *They who are Christ's crucify the flesh with the passions and lusts* (Gal. v. 24). They who have afflicted their soul, crucified their flesh, and suffered temptations, are signified by the dead, because by these means they have mortified their former life, and hence have become as dead before the world. For the Lord said, *Except a grain of wheat, falling into the ground, die, it abideth alone; but if it die, it beareth much fruit* (John xii. 24). Nor are any others meant by the dead in John: *Jesus said, As the Father*

raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will (v. 21). In the same: *Jesus said, The hour cometh, when the dead shall hear the voice of the Son of God, and shall live* (v. 25). And also by the resurrection of the dead (Luke xiv. 14; Apoc. xx. 5, 12, 13; and elsewhere): see above (n. 106). And in David: *Precious in the eyes of Jehovah is the death of His saints* (Ps. cxvi. 15). Jesus said also, *Whoever shall lose his life for My sake, shall find it* (Matt. x. 39; xvi. 25; Luke ix. 24, 25; xvii. 33; John xii. 25).

640. *Yea, saith the Spirit, that they may rest from their labors*, signifies that the Divine truth of the Word teaches, that they who afflict their soul and crucify their flesh for the sake of those things, will have peace in the Lord. *Yea, saith the Spirit*, signifies that the Divine truth teaches (n. 87, 104). *That they may rest*, signifies that they will have peace in the Lord. By peace is meant rest of the soul when no longer infested as before by evils and falsities, and thus by hell. By labors are meant labors of the soul, which are to afflict and crucify the flesh, and to be tempted. Hence by their resting from their labors is signified that they who afflict their soul and crucify their flesh in the world for the sake of the Lord and eternal life, will have peace in the Lord. For the Lord says, *In Me ye shall have peace; in the world ye have affliction* (John xvi. 33). *Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you* (John xiv. 27). Such affliction is meant by labor in these passages: *By the labor of His soul shall He see, and shall be satisfied, and shall justify many* (Isa. liii. 11). *Jehovah saw our affliction, and our labor, and our oppression* (Deut. xxvi. 7). *They shall not labor in vain, nor bring forth for trouble* (Isa. lxv. 23). *I know thy labor and My patience, but thou hast borne, and hast patience, and for thy name's sake hast labored* (Apoc. ii. 2, 3).

641. *For their works follow with them*, signifies according as they have loved and believed and hence have done and

spoken. By the works which follow with them are signified all that remains with a man after death. It is known that the externals which appear before men derive their essence, soul, and life from the internals, which do not appear before men but which do appear before the Lord and the angels. The latter and the former, or the externals and the internals, taken together, are works; good works, if the internals are in love and faith, and the externals act and speak from them; but evil works, if the internals are not in love and faith, and the externals act and speak from them. If the externals act and speak as if from love and faith, those works are either hypocritical or merit-seeking. Ten persons may do works which are similar in externals, but still they are dissimilar, because the internals from which the externals proceed are dissimilar. Who does not see that there is an internal and an external, and that these two make one? For who does not see that the understanding and the will are man's internal, and speech and action his external? For who can speak and act without understanding and will? And as every one sees this, he can also see that works are the external and the internal together. And because the external derives its essence, soul, and life from its internal, as was said above, it follows that the external is such as is its internal: consequently that the works which follow with them are according as they have loved and believed, and hence have acted and spoken. That good works are charity and faith, may be seen above (n. 73, 76, 94, 141): and that a man's internal, or internal man, is not to understand without willing, but is to will and hence to understand; consequently, that it is not to believe without loving; but that it is to love and hence to believe: and that to do these things is man's external, or the external man, may also be seen above (n. 510). It may be evident from these things, that by the works which follow with them is signified according as they have loved and believed, and hence have acted and spoken. Similar things are signified by works in the fol-

lowing passages: *In the day of judgment God will render to every one according to his works* (Rom. ii. 6). *We must all be presented before the tribunal of Christ, that each one may give account of the things which he hath done, whether good or evil* (2 Cor. v. 10). *The Son of Man will come in the glory of His Father, and then He will render to every one according to his works* (Matt. xvi. 27). *They shall come forth, they that have done good unto the resurrection of life, but they that have done evil unto the resurrection of judgment* (John v. 29). *They were judged according to the things which were written in the book, all according to their works* (Apoc. xx. 12, 13). *Behold, I come quickly, and My reward is with me, to give to every one according to his work* (Apoc. xxii. 12). *I will give to every one of you according to his works* (Apoc. ii. 23). *I know thy works* (Apoc. ii. 1, 2, 4, 8, 13, 16, 26; iii. 1, 2, 3, 7, 8, 14, 15, 19). *I will recompense them according to their work, and according to the deed of their hands* (Jer. xxv. 14). *Jehovah doeth with us according to our ways and according to our works* (Zech. i. 6; and in many other places).

642. *And I saw, and behold, a white cloud, and upon the cloud one sitting like unto the Son of Man*, signifies the Lord as to the Word. By a cloud the Word in the sense of the letter is signified, and by a white cloud the Word in the literal sense as it is interiorly; and by the Son of Man is meant the Lord as to the Word: therefore *one sitting upon the cloud like unto the Son of Man*, is said. That the Word as to the literal sense is signified by a cloud, may be seen above (n. 24, 513). By a white cloud the literal sense as it is interiorly is signified, because white is predicated of truths in the light (n. 167, 367); and there are spiritual truths interiorly in the literal sense, which are in the light of heaven. That the Lord as to the Word is meant by the Son of Man, may be seen above (n. 44); and it is amply confirmed in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 19–28). The Lord often said that

they should see the Son of Man coming in the clouds of heaven. He says this in Matt. xvii. 5; xxiv. 30; xxvi. 64; Mark xiv. 61, 62; Luke ix. 34, 35; xxi. 27; xxii. 69: and no one knows that any thing else is signified by it, but that when He comes to judgment, He will appear in the clouds of heaven. Yet this is not meant; but the meaning is, that when He comes to judgment, He will appear in the literal sense of the Word: and as He has now come, He has therefore appeared in the Word by revealing that there is a spiritual sense in every particular of the literal sense of the Word, and that in it He alone is treated of, and that He alone is the God of heaven and earth. These things are what are meant by His coming in the clouds of heaven. That there is a spiritual sense in every particular of the literal sense of the Word, and that the Lord alone is treated of, and that He alone is the God of heaven and earth, has been shown in the *Doctrines of the New Jerusalem, concerning the Lord, and concerning the Sacred Scripture.* Since by the Lord's coming in the clouds of heaven is meant His coming in His Word, and at the time when He is to execute judgment, and the Apocalypse treats of this, it is therefore said there, *Behold, He cometh with the clouds* (Apoc. i. 7); and here, *I saw, and behold, a white cloud, and one sitting upon the cloud like unto the Son of Man.* And in the Acts of the Apostles, While they were looking on, Jesus was taken up into heaven, *and a cloud received him out of their sight; and two men in white raiment said, This Jesus, who is taken up into heaven, will so come as ye have seen Him go into heaven* (i. 9, 11). By a cloud the literal sense of the Word is signified, because that sense is natural; and the Divine truth in natural light appears before the eyes of the angels who are in spiritual light as a cloud; as a white cloud with those who are in genuine truths from the literal sense of the Word, as a dark cloud with those that are not in genuine truths, as a black cloud with those that are in falsities, and as a black cloud mingled with fire with those that are in faith separate from charity, because in evils of life. I have seen it.

643. *Having upon his head a golden crown, and in his hand a sharp sickle*, signifies the Divine wisdom from His Divine love and the Divine truth of the Word. That wisdom is signified by a crown upon the head, may be seen above (n. 189, 252); and by a golden crown, wisdom from love (n. 235): and as it was seen upon the head of the Son of Man, or the Lord, by the golden crown is signified the Divine wisdom from His Divine love. By a sickle is signified the Divine truth of the Word, because by a harvest the state of the church as to Divine truth is signified; here its last state; and hence by reaping, which is done with a sickle, is here signified to put an end to the state of the church, and to execute judgment: and as these things are done by the Divine truth of the Word, this therefore is signified by the sickle; and by the sharp sickle, to do it exactly and thoroughly. The like is signified by a sickle as by a sword; but a sickle is mentioned when a harvest is treated of, and a sword in speaking of war. That the Divine truth fighting against falsities, and the contrary, is signified by a sword, may be seen above (n. 52, 108, 117).

644. *And another angel came out of the temple*, signifies the angelic heaven. What is signified by an angel and angels, may be seen above (n. 5, 65, 170, 258, 343, 363, 344, 415, 465); here the angelic heaven, because it is said that he came out of the temple; and by the temple is signified heaven as to the church (n. 191, 529, 585): for there is a church in the heavens equally as on earth.

645. *Crying with a great voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the hour for thee to reap is come, for the harvest of the earth is ripe*, signifies the supplication of the angels of heaven to the Lord, that He would make an end, and execute judgment, because now is the last state of the church. By crying with a great voice to Him that sat upon the cloud, is signified the supplication of the angels of heaven to the Lord, because there was not any thing corresponding on the earth: for the church on

earth is to the angelic heaven like the foundation upon which a house rests, or like the feet upon which a man stands, and by which he walks; therefore, when the church on earth is destroyed, the angels lament, and make supplication to the Lord. They supplicate that He would make an end of the church, and raise up a new church. Hence by the angel crying with a great voice to Him that was sitting upon the cloud, the supplication of the angels of heaven to the Lord is signified. That the Lord as to the Word is signified by Him that sat upon the cloud, may be seen just above (n. 642). That by thrusting in the sickle and reaping is signified to make an end and to execute judgment, may also be seen above (n. 642, 643). By *for the hour is come to reap* is signified that it is the end of the church. By *for the harvest is ripe*, is signified that it is the last state of the church. By a harvest the state of the church as to Divine truth is signified. This is because from the harvest comes the grain of which bread is made; and by grain and bread the good of the church is signified, and this is procured by truths. That these things are signified by the above words, may be more clearly seen from the passages in the Word where harvest, reaping, and a sickle are mentioned; as in the following: *I will sit to judge all the nations; put ye in the sickle, for the harvest is ripe; for their wickedness is great* (Joel iii. 12, 13). *Cut ye off the sower, and him that taketh the sickle in the time of harvest* (Jer. l. 16). *The daughter of Babylon is like a threshing-floor; yet a little while, and the time of harvest will come* (Jer. li. 33). *It shall come to pass when the standing corn of the harvest is gathered, and his arm reapeth the ears: in the morning thy seed flourisheth, the harvest shall be a heap in the day of possession, and desperate sorrow* (Isa. xvii. 5, 11). *The husbandmen were ashamed, because the harvest of the field perished* (Joel i. 11). *Jesus said to the disciples, Say not ye there are yet four months, and then cometh harvest? lift up your eyes, and look on the fields, that they are white*

already to harvest. I sent you to reap (John iv. 35–39). *Jesus said to the disciples, The harvest is plenteous, but the laborers are few; pray ye the Lord of the harvest, that He will send forth laborers into His harvest* (Matt. ix. 37, 38; Luke x. 2). In these places, and also in Isa. xvi. 9; Jer. v. 17; viii. 20, the church as to Divine truth is signified by harvest. But all the things which are contained in these verses in this chapter, and also in the two chapters which follow, were foretold by the Lord in the parable concerning the sower and the gathering of the harvest; which, because it teaches and illustrates what they signify, shall be adduced: *Jesus said, The kingdom of heaven is like unto a man that sowed good seed in his field, but an enemy came and sowed tares: and when the blade was sprung up, then appeared the tares also: His servants said, Wilt thou that we gather them up? but He said, Nay, lest while ye gather up the tares, ye root up the wheat with them; let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. And the disciples came to Jesus, saying, Declare unto us the parable: Jesus said, He that soweth the good seed is the Son of Man; the field is the world* (the Church); *the seed are the children of the kingdom* (the truths of the Church); *the tares are the children of the wicked one* (falsities from hell); *the enemy that sowed them is the devil; the harvest is the consummation of the age* (the end of the Church); *the reapers are the angels* (the Divine truths): *as therefore the tares are gathered and burned in the fire, so shall it be in the consummation of the age* (at the end of the Church) (Matt. xiii. 24–30, 36–43).

646. *And he that sat upon the cloud thrust in his sickle, and the earth was reaped,* signifies the end of the church, because there is no longer any Divine truth in it. This is signified, because the Lord as to the Word is signified by Him that sat upon the cloud (n. 642). By thrusting in the sickle and reaping, is signified to make an end and to execute

judgment (n. 643). By the harvest the state of the church is signified, here its last state (n. 643, 645); and by the earth is signified the church (n. 285). From these joined into one sense, it is manifest that by him that sat upon the cloud thrusting in his sickle and the earth being harvested, the end of the church is signified, because there is no longer any Divine truth in it.

647. *And another angel came out of the temple which is in heaven, he also having a sharp sickle*, signifies the heavens of the Lord's spiritual kingdom, and the Divine truth of the Word in them. By an angel in the highest sense the Lord is signified, also the angelic heaven, and likewise the Divine truth proceeding from the Lord; see above (n. 5, 65, 170, 258, 342, 343, 344, 415, 465). But by the angel here the heavens of the spiritual kingdom are signified, and hence the Divine truths there; because it follows that another angel came out from the altar, by whom the heavens of the Lord's celestial kingdom are signified, and thus the Divine goods there; which are treated of in the following paragraph. There are two kingdoms into which all the heavens are distinguished, the spiritual and the celestial. The spiritual kingdom is that of the Lord's wisdom, because the angels there are in wisdom from Divine truths from the Lord; and the celestial kingdom is that of the Lord's love, because the angels there are in love from the Lord, and hence in all good. That there are two kingdoms into which all the heavens are distinguished, may be seen in the work concerning *Heaven and Hell*, published at London, 1758 (n. 20–28), and in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, published 1763 (101, 381). By the temple the universal heaven is signified, as above (n. 644). But as it is here said, the temple which is in heaven, and afterwards the altar, the heaven of the Lord's spiritual kingdom is signified by the temple, as was said just above; and by the sharp sickle the Divine truth of the Word is signified as above (n. 643, 645). It is said above that He who sat upon the

cloud thrust in His sickle and the earth was reaped, and now an angel went forth out of the temple in heaven, he also having a sickle, and thrust it into the earth, and gathered the vine of the earth, because by the earth which was reaped by Him that sat upon the cloud, or the Lord, is signified the church in the whole of the earth, but by the vine of the earth the church in the Christian world is signified. This involves similar things to those that were foretold by the Lord in the parable concerning the sower and the gathering in of the harvest (Matt. xiii.), which were adduced above at the end of n. 645; where it is said that the harvest is the consummation of the age, that is, the end of the church; and that the reapers are the angels, by whom the Divine truths are signified. For the angels are not sent to reap, that is, to do those things; but the Lord does them by the Divine truths of His Word: for the Lord says, *The Word which I have spoken shall judge in the last day* (John xii. 48): see above (n. 233, 273).

648. *And another angel came out from the altar, having authority over fire*, signifies the heavens of the Lord's celestial kingdom, which are in the good of love from the Lord. The heavens of the Lord's celestial kingdom are here signified by the other angel, because he appeared to go out from the altar; for by the altar the worship of the Lord from love is signified; see above (n. 392): and by fire is signified love (n. 468); and by the fire upon the altar the Divine Love is signified (n. 395). It is said that he had authority over fire, because the angels watch over that love in themselves.

649. *And he cried with a great cry to him that had the sharp sickle, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth*, signifies the Lord's operation from the good of His love by the Divine truth of His Word into the works of charity and faith among the men of the Christian church. This is the spiritual sense of these words, since the heavens of the Lord's spiritual kingdom and celestial kingdom are signified by these two angels (n. 647, 648);

and the heavens do nothing from themselves, but from the Lord; for the angels in the heavens are only recipients. Therefore nothing else is signified in the spiritual sense but the Lord's operation, here into the church in the Christian world, and into the works of charity and faith of the men there. For by the vine that church is signified, which is treated of in paragraph 651 following; and by its clusters and grapes are signified the works of charity. These are signified by clusters and grapes, because they are the fruits of the vine in the vineyard; and in the Word good works are signified by fruits. The angel who went out from the altar said to the angel who went out of the temple, that he should thrust in his sickle and gather the grapes, because the heavens of the celestial kingdom, or the heavens which are in the goods of love, are signified by the angel that came out from the altar; and the heavens of the spiritual kingdom, or the heavens which are in the truths of wisdom, are signified by the angel that came out of the temple, as was said above: and the good of love does not operate any thing of itself, but by the truth of wisdom; nor does the truth of wisdom operate any thing of itself, but from the good of love. That it is so, has been shown by many proofs in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom.* This is the reason that the angel who went out from the altar said to the angel who went out of the temple, that he should thrust in his sickle and gather the clusters of the vine of the earth. Hence then it is, that by these things the Lord's operation from the good of His love by the Divine truth of His Word is signified. That grapes and clusters signify the goods and works of charity, may be evident from the following passages; *Woe unto me, I have become as the gatherings of the summer, as the grape-gleanings of the vintage; there is no cluster to eat; my soul desires the first-ripe; the holy one has perished from the earth, and the upright among men* (Mic. vii. 1, 2). *Their grapes are grapes of gall, their clusters are bitter* (Deut. xxxii. 32). *My beloved had*

a vineyard; he looked that it should bring forth grapes, but it brought forth wild-grapes (Isa. v. 1, 2, 4). *These look to strange gods, and love flagons of grapes* (Hos. iii. 1). *Every tree is known by its own fruits; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes* (Luke vi. 44). *There shall be in the midst of the land as it were grape-gleanings, when the vintage is done* (Isa. xxiv. 13). *If grape-gatherers come to thee, would they not leave grape-gleanings?* (Jer. xlix. 9; Ob. vers. 4, 5). *The spoiler is fallen upon thy vintage* (Jer. xlviii. 32, 33). *Ye shall be troubled, ye confident ones, for the vintage shall fail, the gathering shall not come* (Isa. xxxii. 9, 10). Beside other places, where the fruit of the vineyard and of the vine is spoken of. There are the goods of celestial love, and there are goods of spiritual love. The goods of celestial love are those of love to the Lord, and the goods of spiritual love are those of love toward the neighbor. The latter goods are called the goods of charity, and are meant by the fruits of the vineyard, which are grapes and clusters: but the goods of love to the Lord are meant in the Word by the fruits of trees, especially by olives.

649½. *For her grapes are ripe,* signifies because it is the last state of the Christian church. The same is signified by the grapes of the vineyard being ripe, as above by the harvest being ripe; but the harvest relates to the church in general, and the vine to the church in particular. That the harvest being ripe signifies the last state of the church, may be seen above (n. 645); the ripening of the grapes of the vine therefore signifies the same. A vine signifies the church where the Divine truth of the Word is, and the Lord is known by it; since wine signifies the interior truth which is from the Lord through the Word: consequently the vine here signifies the Christian Church. Wine signifies truth from the good of love, thus from the Lord, may be seen above (n. 316).

650. *And the angel thrust in his sickle into the earth, and gathered the vine of the earth,* signifies the end of the present

Christian Church. By thrusting in his sickle and gathering, the like is signified as by putting in his sickle and reaping; but the latter is said of the harvest, and the former of the vine. That to gather the vine is to take down the vine and gather the grapes, and that to reap is to cut down the harvest and gather the grain, is manifest. That the vine signifies the church where the Word is and the Lord is known by it, and thus here the Christian Church, may be evident from the following passages: *Jesus said, I am the vine, ye are the branches: he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth, and as a dried branch into the fire* (John xv. 5, 6). *Jesus likened the kingdom of the heavens to a householder who hired laborers into his vineyard* (Matt. xx. 1–8). Concerning the sons who should work in the vineyard (Matt. xxi. 28). Of the fig-tree planted in the vineyard, which did not bear fruit (Luke xiii. 6–9). Jesus spake a parable: A certain man planted a vineyard, and set a hedge about it, and let it out to husbandmen, that he might receive of the fruit of it; but they killed the servants that were sent to them, and last of all his son (Matt. xxi. 33–39; Mark xii. 1–9; Luke xx. 9–16). *I will sing a song of my friend concerning his vineyard; my beloved had a vineyard, which he hedged about, and planted with a noble vine* (Isa. v. 1, 2, etc.). *In that day sing ye unto her, a vineyard of pure wine; I Jehovah do keep it, I will water it every moment* (Isa. xxvii. 2, 3). *Many shepherds have destroyed My vineyard, they have made it a wilderness* (Jer. xii. 10, 11). *Jehovah cometh unto judgment with the elders, for ye have burned up the vineyard* (Isa. iii. 14). *In all the vineyards shall be wailing* (Amos v. 17). *In the vineyards there is no singing, neither is there shouting* (Isa. xvi. 10).

651. *And cast it into the great winepress of the anger of God*, signifies exploration of the quality of their works, that they were evil. By casting the clusters of the vine into the winepress is signified to explore their works, for these are

signified by the clusters (see above, 649). But as it is called the winepress of the anger of God, the signification is the exploration that the works were evil; for the anger of God is spoken of in relation to evil (n. 635). The reason that exploration is signified by a winepress is that in presses the new wine is pressed out of the clusters, and the oil out of the olives; and from the new wine and the oil pressed out it is perceived of what quality the clusters and the olives were. And as the Christian Church is signified by the vine, and its works are signified by the clusters, therefore the exploration of these with the men of the Christian Church is signified by casting them into the winepress. But as they have separated faith from charity, and made the former saving without the works of the law, and as from faith separated from charity none but evil works proceed, it is therefore called the great winepress of the anger of God. The exploration of works is also signified by a winepress in the following passages: *My beloved had a vineyard in the horn of a son of oil; he planted it with a noble vine, he also hewed out a winepress in it, and he looked that it should bring forth grapes, but it brought forth wild-grapes* (Isa. v. 1, 2). *Put ye in the sickle; for the harvest is ripe: come down, for the winepress is full, the vats overflow, for their wickedness is great* (Joel iii. 13). *The threshing-floor and the winepress shall not feed them, and the new wine shall fail in her* (Hos. ix. 2). *The spoiler is fallen upon thy vintage, I have caused the wine to fail from the winepress, none shall tread with shouting, the shouting shall be no shouting* (Jer. xlviii. 32, 33). A certain householder planted a vineyard, and digged a winepress in it, and let it out to husbandmen, but they killed the servants that were sent to them, and last of all the son (Matt. xxi. 33–39). The press is also mentioned in Joel, speaking of the goods of charity from which are the truths of faith: *Daughters of Zion, rejoice; the threshing-floors are full of grain, and the presses overflow with new wine and oil* (ii. 23, 24).

652. *And the winepress was trodden without the city*, signifies that exploration was made from the Divine truths of the Word, as to the quality of the works which proceed from the doctrine of faith of the church. By the winepress being trodden is signified that exploration was made as to the quality of the works; by treading the winepress is signified to explore; and by the clusters which are trodden works are signified; as above (n. 649); here the works that proceed from the doctrine of faith of the church, which are evil works. By the city is here meant the great city treated of above (chap. xi. 8), which great city is spiritually called Sodom and Egypt. That the doctrine of faith separated from charity is meant by it, which is the doctrine of the church of the Reformed, may be seen above (n. 501, 502): and as all exploration of the doctrine of a church is made by the Divine truth of the Word, and this is not in that doctrine, but out of it, this also is signified by the treading being done out of the city. It may be evident from this, that by the winepress being trodden without the city, is signified that exploration was made from the Divine truths of the Word, as to the quality of the works which flow forth from the doctrine of faith of the Church. By treading the winepress is signified not only to explore evil works, but also to bear with them in others, also to remove them and cast them into hell, in the following passages: *I that speak in righteousness, mighty to save: wherefore art Thou red in thine apparel, and Thy garments like him that treadeth in the winepress? I have trodden the winepress alone* (Isa. lxiii. 1–3). *The Lord hath thrown down all my mighty men, the Lord hath trodden the winepress of the daughter of Judah* (Lam. i. 15). *He that sat upon the white horse feedeth the nations with a rod of iron, and He treadeth the winepress of the fury and anger of God* (Apoc. xix. 15).

653. *And blood came out of the winepress, even unto the bridles of the horses*, signifies violence done to the Word by dreadful falsifications of truth, and the understanding so

closed up thereby that man can scarce be taught any longer, and thus be led of the Lord by Divine truths. By the blood is signified violence done to the Word (n. 327), and the Divine truth of the Word falsified and profaned (n. 379): for by the blood out of the winepress is meant the grape-juice and wine from the trodden clusters; and by grape-juice and wine similar things are signified (n. 316). By the bridles of the horses are signified the truths of the Word, by which the understanding is led; for a horse signifies the understanding of the Word (n. 298): hence the truth by which the understanding is led is signified by a bridle. *Even unto the bridles of the horses*, is even into the mouth in which the bridle is inserted; and a horse is watered and fed through the mouth; therefore it also signifies, that such violence was done to the Word by dreadful falsifications, that man can scarce be taught any longer, and thus be led of the Lord by Divine truths. That by which the understanding is led is also signified by a bridle (Isa. xxx. 27, 28; xxxvii. 29): and the Divine truth of the Word is signified by the blood of grapes (Gen. xlix. 11; Deut. xxxii. 14); but here in the opposite sense.

654. *For a thousand six hundred furlongs*, signifies nothing but falsities of evil. The same is signified by furlongs as by ways, since furlongs are ways measured; and by ways are signified leading truths (n. 176); and in the opposite sense falsities: and by a thousand six hundred are signified evils in their whole aggregate. For by sixteen hundred the same is signified as by sixteen, and the same by sixteen as by four, as sixteen arises from four multiplied into itself: and four relates to good, and the conjunction of good and truth (n. 322); consequently, in the opposite sense, to evil and the conjunction of evil and falsity, as here. And as the multiplication of a number by one hundred does not take away its signification, but exalts it, hence by for a thousand six hundred furlongs nothing but falsity of evil is signified. That all the numbers in the Word signify things, may be seen

above (n. 348); and that the number signifies the quality of the thing (n. 448, 608–610).

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655. To this I will add this Relation. I spoke with certain ones who are meant in the Apocalypse by the dragon; and one of them said to me, "Come with me, and I will show you the enjoyments of our eyes and hearts." And he led me through a shady forest, and upon a hill, from which I could behold the enjoyments of the dragons. And I saw an amphitheatre constructed in the form of a circus, with benches around one above another, upon which sat the spectators. They who sat upon the lowest benches appeared to me at a distance like satyrs and priapi, some with a slight covering, and some naked without it. On the benches above these sat whoremongers and harlots: such they appeared to me, from their gestures. And the dragon then said to me, "Now you will see our sport." And I saw let into the area of the circus as it were bullocks, rams, sheep, kids, and lambs: and after these were let in, a gate was opened, and there rushed in as it were young lions, panthers, leopards, and wolves; and they attacked the flock with fury, and tore and slaughtered them. But after that bloody carnage, the satyrs scattered sand over the place of the slaughter. Then said the dragon to me, "These are our sports, which delight our minds." And I answered, "Away, demon: after a little time you will see this amphitheatre converted into a lake of fire and brimstone." He laughed, and went away. And afterward I was thinking with myself why such things are permitted by the Lord; and I received the answer in my heart, that they are permitted so long as they are in the world of spirits; but after their time in that world is expired, such theatrical scenes are turned into such as are direful and infernal.

All those things which were seen, were induced by the dragonists by means of fantasies: so that they were not

bullocks, rams, sheep, kids, and lambs; but the genuine goods and truths of the church, which they hate, they made to appear so. The young lions, panthers, leopards, and wolves were appearances of the lusts of those who seemed like satyrs and priapi. Those without any covering at all, were they who believed that evils do not appear before God: and those with a covering were they that believed that they do appear, but do not condemn, provided they are in faith. The whoremongers and harlots were falsifiers of the truth of the Word; for whoredom signifies the falsification of truth. In the spiritual world, at a distance, all things appear according to correspondences; which, when they appear in forms, are called the representations of spiritual things in objects similar to those that are natural.

I afterwards saw them going out of the forest, the dragon in the midst of the satyrs and priapi, and their servants and scullions, who were the whoremongers and harlots, after them. The company was increased on the way, and it was then given to hear what they were talking about among themselves. They said that they saw a flock of sheep with lambs in a meadow, and that this was a sign that one of the cities of Jerusalem was near, where charity is made the primary thing of religion. And they said, "Let us go and take that city, and cast out the inhabitants, and plunder their goods." And they drew near: but there was a wall around it, and angel guards upon the wall. And they then said, "Let us take it by deceit: let us send some speaker expert in mystification, who can make black white, and white black, and can give any color to any subject." And one was found skilled in metaphysical arts, who could turn the ideas of things into the ideas of terms, and conceal the things themselves under formulas, and so fly away like a hawk with his prey under his wings. He was instructed how he should speak with the citizens, that they were in fellowship in religion, and that they should be admitted. Going up to the gate he knocked; and when it was opened, he said

that he wished to speak with the wisest person of the city. And he entered in, and was conducted to a certain one, whom he addressed, saying, "My brethren are without the city, and request to be received. They are in fellowship with you in religion. You and we make faith and charity the two essentials of religion. The only difference is, that you say that charity is the primary, and that faith is from it; and we say that faith is the primary, and that charity is from it. What matter is it whether the one or the other is called the primary, when both are believed in?" The wise person of the city answered, "Let us not speak on this subject alone, but in the presence of others, who may be arbitrators and judges; otherwise no decision is reached." And some were then sent for; to whom the dragonist spoke the same words as before.

And the wise man of the city then answered, "You have said that it is the same thing, whether charity is taken as the primary of the church, or faith, provided it is agreed that both make the church and its religion; and yet the difference is like that between the prior and the posterior, between the cause and the effect, between the principal and the instrumental, between the essential and the formal. I say this, because I have noticed that you are skilled in metaphysical art; which art we call mystification, and some incantation: but to leave those terms, the difference is as between that which is above and that which is below; yea, if you are willing to believe it, the difference is as between heaven and hell: for that which is the primary makes the head and breast, and that which is from it makes the feet and their soles. But let us first agree what charity is, and what faith is: that charity is the affection of the love of doing good to the neighbor for the sake of God, salvation, and eternal life; and that faith is thought from confidence concerning God, salvation, and eternal life." But the emissary said, "I grant that this is faith, and I also grant that charity is that affection for the sake of God, because for the sake of His com-

mand; but not for the sake of salvation and eternal life." And the wise man of the city said, "Let it be this, that it is only for the sake of God."

After this agreement the wise man of the city said, "Is not affection the primary? and is not thought from it?" But he that was sent by the dragon said, "This I deny." But he received for answer, "You cannot deny it. Does not a man think from affection? Take away affection, and can you think anything? It is altogether as if you should take away sound from speech. If you take away sound, can you speak any thing? Sound also is of the affection, and speech is of the thought; for the affection sounds, and the thought speaks. And it is also like flame and light. If you take away the flame, does not the light perish? It is the same with charity, because this is affection; and with faith, because this is thought. Can you not thus comprehend that the primary is the all in the secondary, altogether as the sound is in speech? From which you may see, that if you do not make that to be the primary which is the primary, you are not in the other. Therefore, if you take faith, which is in the second place, and put it in the first, you will appear no otherwise in heaven than as a man inverted, whose feet stand upwards, and his head downwards; or like a mountebank, who, with his body upside down, walks upon the palms of his hands. When ye appear such in heaven, what then are your good works, which are charity, but such as that mountebank would do with his feet, because he cannot with his hands? Hence it is that your charity, as ye also have seen, is natural, and not spiritual, because it is inverted."

The emissary understood this: for every devil can understand truth, when he hears it; but he cannot retain it, because when the affection of evil returns, it casts out the thought of truth. And afterward the wise man of the city described at length what the quality of faith is when it is taken as the primary, that it is merely natural; and that it is mere knowledge, without any spiritual life: consequently,

that it is not faith. "For your charity is nothing but natural affection; and from natural affection no other than natural thought proceeds, which is your faith. And I may almost say, that in merely natural faith there is scarce any more that is spiritual, than in a knowledge of the kingdom of the Mogul, of the diamond mine there, and of the treasure and court of the emperor." Hearing this, the dragon went away in a rage, and reported to his friends without the city: and when they heard that it had been said, that charity is the affection of the love of doing good to the neighbor for the sake of God, of salvation, and of eternal life, they all cried out, "This is a lie:" and the dragon himself exclaimed, "O the wickedness! are not all the good works which are charity, when done for the sake of salvation, merit-seeking?" Then they said among themselves, "Let us call together still more of our friends, and besiege this city: let us make ladders, scale the wall, and rush in by night, and cast out these charities." But when they attempted this, lo, there appeared as it were fire out of heaven, which consumed them. But the fire from heaven was an appearance of their anger from hatred against the others, because they cast down faith from the first place into the second. The reason that they appeared to be consumed as if by fire, was because hell was opened under their feet, and swallowed them up. Things similar to this happened in many places at the time of the last judgment, and this is what is meant by these words in the Apocalypse: *The dragon shall go out to seduce the nations which are in the four corners of the earth, to gather them together to battle: and they went up on the plain of the earth, and encompassed the camp of the saints, and the beloved city: but fire came down from God out of heaven, and consumed them* (xx. 8, 9).

CHAPTER FIFTEENTH.

1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is consummated the anger of God.

2. And I saw as it were a sea of glass mingled with fire, and them that had the victory over the beast, and over his image, and over his mark, and over the number of his name, standing by the sea of glass, having the harps of God.

3. And they were singing the song of Moses the servant of God, and the song of the Lamb; saying, Great and marvellous are Thy works, O Lord God Almighty; just and true are Thy ways, O King of saints.

4. Who shall not fear Thee, O Lord; and glorify Thy name, for Thou alone art holy: for all the nations shall come, and shall worship before Thee; because Thy judgments are made manifest.

5. And after these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened.

6. And the seven angels that had the seven last plagues came out of the temple, clothed in linen clean and shining, and girded about the breasts with golden girdles.

7. And one of the four animals gave unto the seven angels seven golden vials, full of the anger of God who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from His power: and no one could enter into the temple, until the seven plagues of the seven angels were consummated.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The preparation for disclosing the last state of the church, and laying open the evils and falsities in which its members are (vers. 1, 5–8): from whom they are separated who have confessed the Lord, and lived according to His precepts (vers. 2–4).

Contents of each Verse. "And I saw another sign in heaven, great and marvellous," signifies a revelation by the Lord concerning the state of the church on earth, what it is as to love and faith. "Seven angels having the seven last plagues," signifies the evils and falsities in the church, such as they are in its last state, disclosed universally by the Lord. "For in them is consummated the anger of God," signifies the devastation of the church, and then its end. "And I saw as it were a sea of glass mingled with fire," signifies the farthest boundary of the spiritual world, where those were gathered together who had religion, and worship from it, but not good of life. "And them that had the victory over the beast, and over his image, and over his mark, and over the number of his name," signifies those who have rejected faith alone and the doctrine of it, and so have not acknowledged and imbibed its falsities, nor falsified the Word. "Standing by the sea of glass, having the harps of God," signifies the Christian Heaven in the boundaries, and the faith of charity in those who were there. "And they were singing the song of Moses the servant of God, and the song of the Lamb," signifies confession from charity, and thus from a life according to the precepts of the law, which is the Decalogue, and from faith in the Divinity of the Lord's Human. "Saying, Great and marvellous are thy works, O Lord God Almighty," signifies that all things of the world, of heaven, and of the church were created and made by the Lord from Divine love by Divine wisdom. "For just and true are Thy ways, O King of saints," signifies that all things

which proceed from Him are just and true, because He is Divine good itself and Divine truth itself in heaven and the church. "Who shall not fear Thee, O Lord, and glorify Thy name," signifies that He alone is to be loved and worshipped. "For Thou alone art holy," signifies that He is the Word, the truth and enlightenment. "Therefore all the nations shall come and worship before Thee," signifies that all who are in the good of love and charity acknowledge the Lord alone as God. "Because Thy judgments are made manifest," signifies that the truths of the Word openly testify this. "After these things, I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened," signifies that the inmost of heaven was seen, where the Lord is in His holiness in the Word, and in the law, which is the Decalogue. "And the seven angels that had the seven last plagues came out of the temple," signifies preparation by the Lord for influx from the inmost of heaven into the church, that its evils and falsities might be disclosed, and thus the evil be separated from the good. "Clothed in linen clean and shining, and girded about the breasts with golden girdles," signifies that this was from the pure and genuine truths and goods of the Word. "And one of the four animals gave unto the seven angels seven golden vials," signifies those truths and goods, by which the evils and falsities of the church are disclosed, taken from the literal sense of the Word. "Full of the anger of God that liveth for ever and ever," signifies the evils and falsities that would appear and would be exposed by the pure and genuine truths and goods of the Word. "And the temple was filled with smoke from the glory of God and from His power," signifies the inmost of heaven full of spiritual and celestial Divine truth of the Lord. "And no one could enter into the temple, until the seven plagues of the seven angels were consummated," signifies to such a degree there, that more could not be endured, and this until, after devastation, the end of that church was seen.

THE EXPLANATION.

656. *And I saw another sign in heaven, great and marvellous*, signifies a revelation from the Lord concerning the state of the church on earth, what it is as to love and faith. These are the things treated of in this chapter and the following, and therefore these are signified by the great and marvellous sign in heaven. That revelation from the Lord concerning heaven and the church, and their state, is signified by a sign in heaven, may be seen above (n. 532, 536). It is concerning love and faith, because it is called great and marvellous; and great in the Word relates to such things as are of affection and love, and marvellous to such as are of thought and faith.

657. *Seven angels having the seven last plagues*, signifies the evils and falsities in the church, such as they are in its last state, disclosed universally by the Lord. By the seven angels the universal heaven is signified. But as heaven is not heaven from what belongs to the angels, but from the Lord, therefore by the seven angels the Lord is signified; nor can any one else disclose the evils and falsities that are in the church. That heaven is signified by angels, and in the highest sense the Lord, may be seen above (n. 5, 258, 344, 465, 644, 647, 648). By plagues are signified evils and falsities, evils of love and falsities of faith: for these are the things described in the following chapter, and are signified by the evil and noxious sore, by the blood as it were of one dead from which every living soul died, and by the blood into which the waters of the rivers and fountains were turned; by the heat of the fire that afflicted men; by the unclean spirits like frogs, that were demons; also by the great hail. The evils and falsities signified by all these things are the plagues here; by the last plagues those in the last state of the church are signified: by seven are signified all (n. 10, 390). But as those evils which are signified by the plagues

in the following chapter are not all in particular, but all in general, by seven is here signified all universally: for the universal embraces all in particular. It is manifest from this, that by *I saw the seven angels that had the seven last plagues* is signified that the evils and falsities in the church, such as they are in its last state, were disclosed universally by the Lord. That plagues signify spiritual plagues, which affect men as to their souls, and destroy them, which are evils and falsities, may be evident from the following passages: *From the sole of the foot even to the head there is no soundness, a fresh plague not closed, nor bound up, nor mollified* (Isa. i. 6). *Jehovah smiteth the people in anger with an incurable plague* (Isa. xiv. 6). *O Jehovah, remove Thy plague from me, I am consumed by the blow of Thine hand* (Ps. xxxix. 10). *Thy wound is incurable, with the plague of an enemy have I smitten thee for the multitude of thine iniquity, thy sins have become very many; but I will heal thee of thy plagues* (Jer. xxx. 12, 14, 17). *If thou wilt not observe to do all the words of the law, Jehovah will make thy plagues wonderful, plagues great and lasting, and every plague which is not written in the book of this law, even until thou art destroyed* (Deut. xxviii. 58, 59, 61). *There shall no evil befall thee, and neither shall any plague come nigh thy dwelling* (Ps. xci. 10). *Edom shall be a desolation, every one that passeth by shall hiss at all her plagues* (Jer. xlix. 17). *It shall be a desolation, every one that passeth by Babylon shall be astonished, and shall hiss at all her plagues* (Jer. l. 13). *In one day shall plagues come upon Babylon* (Apoc. xviii. 8). *The two witnesses shall smite the earth with every plague* (Apoc. xi. 6). By the plagues of Egypt, which were in part similar to those described in the following chapter, nothing else was signified but evils and falsities; which plagues you may see enumerated above (n. 503): they are also called *plagues* (Exod. ix. 14; xi. 1). From this it is manifest, that by plagues nothing else is signified but spiritual plagues, which affect men as to their souls, and destroy them; as also Isa. xxx.

26; Zech. xiv. 12, 15; Ps. xxxviii. 5, 11; Apoc. ix. 20; xvi. 21; Exod. xii. 13; xxx. 12; Num. xi. 33; Luke vii. 21; and elsewhere.

658. *For in them is consummated the anger of God*, signifies the devastation of the church, and then its end. By a consummation the devastation of the church is signified, and then its end; which is treated of in what follows. By the anger of God is signified evil in men, which, because it is against God, is called God's anger: not that God is angry with man; but that man, from his evil, is angry against God: and because it appears to the man, while he is punished and tormented therefor, which is done in hell after death, as if it were from God, therefore in the Word anger and fury, yea, evil, are attributed to God: but this in the literal sense, because that sense is written by appearances and correspondences: but not in the spiritual sense, for in this there are not appearance and correspondence, but the truth in its light. Concerning this anger, see above, n. 525, 635. It is said that the anger of God is consummated in those plagues, and that by this the devastation of the church and then its end are signified: the reason shall be told. Every church declines in process of time, by receding from the good of love and the truths of faith, until there is nothing of them remaining; and this is caused by successive increase of evil and falsity. And where there is no longer any good of love and faith, there is then nothing but evil and falsity: and when it is so, the end of the church is come. At this end man knows no otherwise than evil is good, and that falsity is truth; for he loves them from the enjoyment of them, and therefore confirms them. This is the end which is signified by consummation, and is called devastation in the following passages: *I have heard a consummation and decree from Jehovah upon the whole earth* (Isa. xxviii. 22). *The consummation being decreed, justice has overflowed, for the Lord Jehovah Zebaoth maketh a consummation and decree in the whole earth* (Isa. x. 22, 23). *In the fire of the zeal of Jehovah shall*

the whole earth be eaten up, for He shall make a speedy consummation of all the inhabitants of the earth (Zeph. i. 18). *At length upon the bird of abominations there shall be desolation, and even to a consummation and decree shall it drop upon the devastation* (Dan. ix. 27). *The whole earth shall be a waste, yet will I not make a consummation* (Jer. iv. 27). *Jehovah said, I will go down, and will see whether they have made a consummation according to the cry which is come unto Me* (Gen. xviii. 21); concerning Sodom. *The iniquity of the Amorites is not yet consummated* (Gen. xv. 16). The end of the church is also meant by the consummation of the age spoken of by the Lord in these passages: *The disciples asked Jesus, What shall be the sign of Thy coming and of the consummation of the age?* (Matt. xxiv. 3). *At the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn; so shall it be in the consummation of the age* (Matt. xiii. 40). *In the consummation of the age, the angels shall go forth, and shall separate the wicked from among the just* (Matt. xiii. 49). *Jesus said to the disciples, Behold, I am with you until the consummation of the age* (Matt. xxviii. 20). Until the consummation of the age is until the end of the church, when there is a new church, with which the Lord will then be.

659. *And I saw as it were a sea of glass mingled with fire,* signifies the farthest boundary of the spiritual world, where they were gathered together who had a religion and worship from it, but not good of life. By the sea of glass (chap. iv. 6), is signified the new heaven from Christians who were in general truths from the literal sense of the Word (n. 238). They who are in general truths are also in the boundaries of heaven; therefore at a distance they appear as in the sea (n. 398, 403, 405). But by the sea of glass here is signified the farthest boundary of the spiritual world, where were gathered together they who had a religion and from it worship, but not good of life. As a collection of these is sig-

nified, it is therefore said, *as it were* a sea of glass; and it likewise seemed *mingled with fire:* and by fire the love of evil is there signified, and from it evil of life (n. 452, 468, 494, 766, 767, 787): thus no good of life; for where there is no good, there is evil. That a collection of them is here meant by as it were a sea of glass mingled with fire, is likewise manifest from what now follows; as that by this sea stood those who had the victory over the beast and over his image: by whom are signified they who by the rejection of faith separate from charity were in good of life, and hence in heaven (n. 660). This sea is also what is meant in chap. xxi. 1 by the sea which was no more (n. 878). What was the quality of this sea, and of those who were there, it has also been given me to see. They were those who had had religion, had frequented temples, had heard preachings, had gone to the Holy Supper, and beyond these things had thought nothing concerning God, salvation, and eternal life; not knowing what sin is: therefore they were men as to form, and most of them also as to civil and moral life, but not at all as to spiritual life; from which, however, man is man.

660. *And them that had the victory over the beast, and over his image, and over his mark, and over the number of his name,* signifies those who have rejected faith alone and the doctrine of it, and so have not acknowledged and imbibed its falsities, nor falsified the Word. By the beast the faith of the dragon among the laity is signified, treated of chap. xiii. 1–11; because an image of him was made (vers. 14 there). By his image, the doctrine is signified (n. 602, 634, 637). By his mark is signified the acknowledgment of that faith (n. 605, 606, 634, 637, 679). By the number of his name the falsification of the Word is signified (n. 610). From this it is manifest that by these words are signified, they who rejected faith alone and the doctrine of it, and thus did not acknowledge and imbibe its falsities, nor falsify the Word.

661. *Standing by the sea of glass, having the harps of God,* signifies the Christian Heaven in the boundaries, and the

faith of charity in those who were there. Since by the sea of glass a collection of those who had indeed religion and worship, but not good of life, is signified (n. 659), therefore by those who were seen to stand by that sea is signified the Christian Heaven in its boundaries, where they had religion, worship, and good of life; because they had the victory over the beast and over his image. The higher Christian Heaven was treated of in the preceding chapter. They of whom that heaven consisted are meant by the hundred forty-four thousand, who were seen to stand with the Lamb upon mount Zion, who are treated of (n. 612–625). By harps the confession of the Lord from spiritual truths is signified (n. 276, 616). Spiritual truths are those of faith from charity. Their being seen to have harps, and their being heard to sing a song, as presently follows, represented confession from the faith of charity. The affections of the thoughts and hence the sounds of the discourse of the angels of heaven are heard variously below in the spiritual world; either as the sound of waters, or as the sound of thunders, as above (chap. xiv. 2); or as the sound of trumpets, as above (chap. iv. 1); or as here, like the sound of harps, as also above (chap. v. 8, xiv. 2). But still it is not waters which sound, nor thunders which thunder, nor trumpets and harps which are heard; nor indeed are they songs; but the discourses of the angels, and their confessions according to their affections and their thoughts from them, are heard thus below; from which the quality of their love and wisdom is perceived. It is from the correspondence of affection with sound, and of thought with speech, that such things are heard.

662. *And they were singing the song of Moses the servant of God and the song of the Lamb*, signifies confession from charity, and thus from a life according to the precepts of the Law which is the Decalogue, and from faith in the Divinity of the Lord's Human. That to sing a new song is to confess from joy of heart and from affection that the Lord alone is the Saviour, Redeemer, and the God of heaven and

earth, may be seen above (n. 279, 617). But here a new song is not said, but *the song of Moses the servant of God and the song of the Lamb:* and by the song of Moses is signified confession from life according to the precepts of the law which is the Decalogue, and thus from charity; and by the song of the Lamb, confession from faith in the Divinity of the Lord's Human: for the Lord as to His Divine Human is meant by the Lamb (n. 269, 291, 595); and by Moses in a comprehensive sense is meant all the law written in his five books, and in a restricted sense the law which is called the Decalogue: and because this is serviceable to man in regard to life, it is called, the song of Moses the *servant of God;* for by a servant in the Word is meant he who is serviceable and that which is serviceable (n. 380); here in regard to life. The law is meant by Moses in a comprehensive sense, because his five books are called the law. That all the precepts, judgments, and statutes given by him in his five books are called the law, may be seen above (n. 417). That every thing written in those books is called the law of Moses, and also Moses, may be evident from these passages: *Philip said, We have found Jesus, of whom Moses in the law, and the prophets, did write* (John i. 45). *In the law Moses commanded that such should be stoned* (John viii. 5). *The days of their purification, according to the law of Moses, were fulfilled* (Luke ii. 22). *All things must be fulfilled which are written in the law of Moses and in the prophets concerning Me* (Luke xxiv. 27, 44). *Did not Moses give you the law? Moses gave circumcision that the law of Moses should not be broken* (John vii. 19, 22, 23). *Abraham said to the rich man in hell, They have Moses and the prophets, let them hear hem; if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead* (Luke xvi. 29, 31). *Therefore the curse is poured upon us and the oath that is written in the law of Moses the servant of God: as it is written in the law of Moses, all this evil hath come upon us* (Dan. ix. 11, 13). *Remember the law*

of Moses the servant of God, which I commanded him (Mal. iv. 4). *Jehovah said unto Moses, Behold, I will come unto thee in a thick cloud, that the people may hear when I speak unto thee, and may also believe in thee for ever* (Exod. xix. 9). It may be evident from these passages, that by Moses in the comprehensive sense is meant the Word that was written by him, which is called the law. It follows from this, that the law which is the Decalogue is meant by Moses; and the more so, because Moses hewed out the tables after he had broken the former ones (Exod. xxxiv. 1, 3): and when he carried them down, his face shone (Exod. xxxiv. 29–35): therefore Moses is represented in pictures holding these tables in his hand. It is also said in Mark, *Moses said, Honor thy father and thy mother* (vii. 10). And Joshua wrote a copy of the Law of Moses upon the stones of the altar (Josh. viii. 32): that law was the Decalogue. From these things it may be seen, that nothing else is here meant by the song of Moses the servant of God, but confession from charity, and thus from life according to the precepts of the law, which is the Decalogue.

663. *Saying, Great and marvellous are Thy works, O Lord God Almighty*, signifies that all things of the world, of heaven, and of the church, were created and made by the Lord from His Divine love by His Divine wisdom. By the Lord's works are signified all things that were created and made by Him, which in general are all things of the world, of heaven, and of the church; which it is not possible to enumerate in particular. They are called great and marvellous, because great has relation to love, and marvellous to wisdom, as above (n. 656); and the Lord likewise in the Word is called Lord from the Divine good of His Divine love, and God from the Divine truth of His Divine wisdom. That the Lord is called Almighty, because He is, lives, and can do all things, from Himself, and likewise governs all things from Himself, may be seen above (n. 31). Hence it is, that by *great and marvellous are Thy works, O Lord God Almighty*,

is signified in the universal sense, that all things of the world, of heaven, and of the church, were created and made by the Lord from His Divine love by His Divine wisdom.

664. *For just and true are Thy ways, O King of saints*, signifies that all things which proceed from Him are just and true, because He is Divine good itself and Divine truth itself in heaven and the church. By ways are signified truths leading to good (n. 176): and by King, when speaking of the Lord, the Divine truth is signified; and by King of saints the Divine truth in heaven and the church from Him: for by saints they are signified who are in Divine truths from the Lord (n.173, 586). Hence by *just and true are Thy ways, O King of saints*, is signified that all things which proceed from the Lord are just and true, because He is the Divine truth itself in heaven and the church. The Lord is called King in His Divine Human, because this is the Messiah, the Anointed, the Christ, the Son of God. That Messiah in the Hebrew language is Christ in the Greek language, and that the Messiah or the Christ is the Son of God, may be seen above (n. 520). That Messiah signifies both King and Anointed in the Hebrew language, is known. The Lord as King is the Divine truth, because this is signified by a king (n. 20, 483): hence by kings are signified they who are in Divine truths from the Lord (Apoc. i. 6, v. 10). It is from this, that heaven and the church are called His kingdom, also that His coming into the world is called the gospel of the kingdom. Heaven and the church are called His kingdom (Dan. ii. 44; vii. 13, 14, 27; Matt. xii. 28; xvi. 28; Mark i. 14, 15; ix. 1; xv. 43; Luke i. 33; iv. 43; viii. 1, 10; ix. 2, 11, 27; x. 11; xvi. 16; xix. 11; xxi. 31; xxii. 18; xxiii. 51). And His coming is called the gospel of the kingdom (Matt. iv. 23; ix. 35; xxiv. 14). But more may be seen on these subjects in the *Doctrine of the New Jerusalem concerning the Lord*. That the Lord is called King, is manifest from these passages: *They shall make war with the Lamb, but the Lamb shall overcome them, because He is Lord of*

lords and King of kings (Apoc. xvii. 14). *He that sat upon the white horse is called the Word, and His name is Lord of lords and King of kings* (Apoc. xix. 13, 16; Dan. ii. 47). *Nathanael said, Thou art the Son of God, Thou art the King of Israel* (John i. 49). *When the Son of Man shall come in His glory, He shall sit upon the throne of His glory, and the King shall say to them that are on His right hand and on His left* (Matt. xxv. 31, 34, 41). *They cried, Hosanna, blessed is He that cometh in the name of the Lord, the King of Israel* (John xii. 13). Pilate asked Jesus whether He was a king: *Jesus answered, I am a King; to this end was I born, and for this came I into the world* (John xviii. 37). *Thine eyes shall see the King in His beauty; Jehovah is our King, He will save us* (Isa. xxxiii. 17, 22). *I Jehovah am your Holy One, the Creator of Israel, your King* (Isa. xliii. 15). *Thus said Jehovah the King of Israel, and His Reedemer Jehovah Zebaoth, I am the First and the Last, and besides Me there is no God* (Isa. xliv. 6). *Jehovah shall be King over the whole earth* (Zech. xiv. 9; Ps. xlvii. 2, 6–8). *Lift up your heads, O ye gates, that the King of glory may come in: Jehovah Zebaoth, He is the King of glory* (Ps. xxiv. 7–10). *I will raise up unto David a just Branch, who shall reign King, and shall execute judgment and justice in the earth* (Jer. xxiii. 5; xxxiii. 15; besides other places, as Isa. vi. 5; lii. 7; Jer. x. 7, 10; xliv. 18; Ezek. xxxvii. 22, 24; Zeph. iii. 15; Ps. xx. 9; xlv. 11, 13, 15; lxviii. 24; lxxiv. 12).

665. *Who shall not fear Thee, O Lord, and glorify Thy name,* signifies that He alone is to be loved and worshipped. By fearing God is signified to love Him; and by glorifying His name is signified to worship Him. That He alone is to be loved and worshipped is meant by *who shall not fear Thee,* and by *Thou alone art holy.* That to fear God is to love Him by fearing to do contrary to Him, and that this fear is in all love, may be seen above (n. 527, 628). To glorify His name is to worship Him, because by the name of Jehovah is signified every thing by which He is worshipped (n. 81); and by glorifying is signified to acknowledge and confess.

666. *For Thou alone art Holy*, signifies that He is the Word, the truth, and enlightenment. That the Lord is the only Holy One, may be seen above (n. 173); and that the Divine truth is what is called holy (n. 173, 580): and because the Word is the Divine truth, and the Lord is the Word; and as the Divine truth enlightens spiritually, for it is the light in heaven, but from the Lord, therefore by *Thou alone art Holy*, is signified that the Lord is the Word, the truth, and enlightenment. Since the Word is Divine truth, and the Divine truth enlightens spiritually, it is therefore said that the Word was dictated of Jehovah by the Holy Spirit, and that the Holy Spirit enlightens and teaches man. But who does not know that God is omnipresent, and that what is holy proceeds from Him, and that it enlightens where it is received? Who cannot conclude from this, that the Holy Spirit is not a God by itself, distinct from Jehovah or the Lord, as a person from a person; but that it is Jehovah Himself or the Lord? He who acknowledges the Divine omnipresence, must also acknowledge this. That by the Holy Spirit in the Word is meant the Lord's Divine life, and thus Himself, and in particular the life of His wisdom, which is called the Divine truth, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 50–53); where this is demonstrated from the Word. That the Lord is the Word may be seen in John i. 1, 14. That He is the truth (John xiv. 6). That He is the light, and hence enlightenment (John xii. 34–36).

667. *Therefore all the nations shall come and worship before Thee*, signifies that all who are in the good of love and charity acknowledge the Lord alone as God. By all the nations are signified they who are in the good of love and charity. That these are meant by nations, in a good sense, may be seen above (n. 483). By coming and worshipping before Him, is signified to acknowledge the Lord as God; and because there is one God, in whom is the Trinity, and the Lord is He, it signifies to acknowledge Him alone as God.

668. *Because Thy judgments are made manifest*, signifies that the truths of the Word, when opened, testify this. By judgments are signified the Divine truths according to which man is to live, from which it is known what his quality is, and according to which he will be judged: and as these Divine truths are in the Word, and the Word is now opened, and this testifies that the Lord alone is the God of heaven and earth, therefore by *because Thy judgments are made manifest* is signified because the truths of the Word testify that. That the Word is now opened, and that it testifies that the Lord alone is the God of heaven and earth, and that we must live according to His precepts, and that the faith of the present day must be removed, may be evident from the four *Doctrines* now published, one *concerning the Lord*, another *concerning the Sacred Scripture*, a third *concerning a Life according to the Precepts of the Decalogue*, and a fourth *concerning Faith*. These are meant by *because Thy judgments are made manifest*. Since the Lord is the Divine good and the Divine truth, and the Divine truth is signified by judgment, and the Divine good by justice, therefore in many places, where the Lord is spoken of, justice and judgment are mentioned; as in the following: *Zion shall be redeemed with justice, and her restored one with judgment* (Isa. i. 27). *He shall sit upon the throne of David and upon his kingdom to establish it in judgment and justice* (Isa. ix. 7). *Jehovah shall be exalted, for He dwelleth on high, and hath filled the earth with judgment and justice* (Isa. xxxiii. 5). *Let him that glorieth glory in this, that Jehovah doeth judgment and justice in the earth* (Jer. ix. 24). *I will raise up unto David a just Branch, who shall reign King and execute judgment and justice in the earth* (Jer. xxiii. 5; xxxiii. 15). *I will betroth Me to thee in justice and in judgment* (Hos. ii. 19). *Judgment shall flow as water, and justice as a mighty stream* (Am. v. 24). *O Jehovah, Thy justice is like the mountains of God, and Thy judgments a great deep* (Ps. xxxvi. 6). *Jehovah shall bring forth thy justice as the light, and thy judg-*

ment as the noonday (Ps. xxxvii. 6). *Jehovah will judge thy people with justice, and thy poor with judgment* (Ps. lxxii. 2). *Justice and judgment are the support of His throne* (Ps. lxxxix. 14). *When I shall have learned the judgment of Thy justice: seven times in a day do I praise Thee, because of the judgments of Thy justice* (Ps. cxix. 7, 164). And in other places, that men ought to do *justice and judgment*, as Isa. i. 21; v. 16; lvi. 1; lviii. 2; Jer. iv. 2; xxii. 3, 13, 15; Ezek. xviii. 5; xxxiii. 14, 16, 19; Am. vi. 12; Mic. vii. 9; Deut. xxxiii. 21; John xvi. 8, 10. In these passages justice has relation to the good of truth, and judgment to the truth of good. Since judgment relates to truth, and justice to good, therefore we read in some places of truth and justice; as Isa. xi. 5; Ps. lxxxv. 11: and in David, *The judgments of Jehovah are truth, they are just altogether; more to be desired than gold, sweeter than honey* (Ps. xix. 9, 10). That the Lord's government in the celestial kingdom is called justice, and in the spiritual kingdom judgment, may be seen in the work on *Heaven and Hell*, published at London (n. 214–216).

669. *After these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened*, signifies that the inmost of heaven was seen, where the Lord is in His holiness in the Word, and in the law which is the Decalogue. By the temple in the highest sense is signified the Lord as to His Divine Human, and hence heaven and the church (n. 191, 529); here the Christian Heaven. By the tabernacle of the testimony the inmost of that heaven is signified, where the Lord is in His holiness, in the Word, and in the law which is the Decalogue, since heaven as well was signified by the tabernacle (n. 585); and the inmost of the tabernacle was where the ark was, in which were the two tables, upon which the Ten Words were written by the finger of God, which are the ten precepts of the Decalogue, which are meant by the testimony, and likewise are called the testimony; from which it is manifest, that by *I saw, and behold, the*

temple of the tabernacle of the testimony in heaven was opened, is signified that the inmost of heaven was seen where the Lord is in His holiness, in the law, which is the Decalogue. By the tabernacle is also signified where the Word is, because the testimony is said not only to the law which is the Decalogue, but to the Word also, and to the Lord as the Word, because the Word testifies of Him (n. 490, 555). That the Word is in heaven, and laid up there in its inmost, which is called the Sacrarium, and that there is flamy and bright light exceeding every degree of the light elsewhere in heaven, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 70–75); and concerning that Sacrarium (n. 73 there). As to the holiness of the law which is the Decalogue, see the *Doctrine of Life for the New Jerusalem from the Precepts of the Decalogue* (n. 53–60). That the ark, in which were the two tables of the Decalogue, made the inmost of the temple of Jerusalem, and thus made the tabernacle there, may be seen (1 Kings vi. 19–28; viii. 3–9). That the law which is the Decalogue was called the Testimony, is evident from these passages: *Moses came down, and the two tables of the testimony were in his hand; the tables were the work of God; the writing was the writing of God, graven upon the tables* (Exod. xxxii. 15, 16). *The two tables of the testimony, tables of stone, written by the finger of God* (Exod. xxxi. 18). *Jehovah said, Thou shalt put into the ark the testimony which I shall give thee* (Exod. xxv. 16, 21, 22). *And Moses took and put the testimony into the ark* (Exod. xl. 20). *That the cloud of incense may cover the mercy-seat which is upon the testimony* (Lev. xvi. 13). *Jehovah said unto Moses, Leave the rod before the testimony, and afterward Aaron's rod before the testimony* (Num. xvii. 4, 9, 10). *And Moses left the rods before Jehovah* (Num. xvii. 11). *The ark is called the ark of the testimony* (Exod. xxxi. 7); *and the tabernacle is called the habitation of the testimony* (Exod. xxxviii. 21).

670. *And the seven angels that had the seven plagues came*

out of the temple, signifies preparation by the Lord for influx from the inmost of heaven into the church, that its evils and falsities might be disclosed universally, and thus the evil be separated from the good. That the Lord is meant by the seven angels, may be seen above (n. 657): that all evils and falsities, understood universally, are signified by the seven plagues, may also be seen above (n. 657). By the temple here is meant the inmost of heaven, where are the Word and the Decalogue; as just above (n. 669). By their coming out of the temple is signified preparation for influx, because they came out that they might afterwards receive the vials, and cast the plagues in the vials into the earth, the sea, the rivers and fountains, the sun, the throne of the beast, and the air; by which is signified influx into the church, that its evils and falsities may be disclosed. That this was for the sake of their separation from the good will be seen in the following chapter.

671. *Clothed in linen clean and shining, and girded about the breasts with golden girdles*, signifies that this was from the pure and genuine truths and goods of the Word. By the linen clean and shining, is signified truth, pure and genuine, as will be shown presently. By a golden girdle around the breast is signified the Divine proceeding and at the same time conjoining, which is the Divine good; see above (n. 46). By being clothed and girded is signified to appear and be presented in them: for garments signify truths clothing good (n. 166); and girdles or belts signify truths and goods holding together in order and connection (n. 46). It is manifest from these statements, that by the angels *clothed in linen clean and shining, and girded about the breasts with golden girdles*, are signified truths and goods pure and genuine, which, as they are from no other source than the Word, signify the truths and goods of the Word. That linen signifies Divine truth may be evident from the following statements: as that Aaron had breeches of linen, when he entered into the tent, and drew near to the altar (Exod. xxviii. 42,

43). That when Aaron entered into the holy place, he put on the holy linen coat, breeches of linen were upon his flesh; with a linen belt he girded himself, and put upon himself the linen mitre: these were the holy garments, and he put on the same garments, when he made atonement for the people (Lev. xvi. 4, 32.) In like manner that the priests, the Levites, when they entered at the gates of the inner court, put on linen garments, linen bonnets upon their heads, and linen breeches upon their loins (Ezek. xliv. 17, 18). That the priests wore linen ephods (1 Sam. ii. 18). That Samuel, when he ministered while a boy before Jehovah, was clothed in a linen ephod (1 Sam. ii. 18). That David, when the ark was transferred into his city, was girded with a linen ephod (2 Sam. vi. 14). From these things it may be evident; why the Lord, when He washed the disciples' feet, girded himself with a linen-cloth, and wiped their feet with the linen-cloth (John xiii. 4, 5). That angels also appeared clothed with linen (Dan. x. 5; Ezek. ix. 2–4, 11; x. 2–7). Also the angels seen in the Lord's sepulchre appeared clothed with bright and shining white (Matt. xxviii. 3). That the angel that measured the new temple had a linen line in his hand (Ezek. xl. 3). That Jeremiah, that he might represent the state of the church as to truth, was commanded to buy a linen girdle, and hide it in a hole of a rock by the Euphrates, and afterwards found it spoiled (Jer. xiii. 1–7). It is also said in Isaiah, *A bruised reed shall He not break, and the smoking flax shall He not quench, He shall bring forth judgment unto truth* (xlii. 3). By linen in these places nothing else is meant than truth.

672. *And one of the four animals gave to the seven angels seven golden vials*, signifies those truths and goods by which the evils and falsities of the church are disclosed, taken from the literal sense of the Word. That the four animals, which are cherubs, signify the Word in ultimates, and guards lest its genuine truths and goods should be violated, may be seen above (n. 239): and as the interior truths and goods of the

Word are guarded by its literal sense, that sense of the Word is therefore signified by *one of the four animals*. The same is signified by the seven vials as by the seven plagues, for they are the containers: and by containers in the Word the same is signified as by things contained; as by a cup the same as by wine, and by a platter the same as by food. That by cups, goblets, vials, and plates, similar things are signified as by their contents, will be seen in what now follows. What is signified by the seven angels has been said above. Vials were given to them, because the subject is the influx of truth and good into the church, that evils and falsities may be disclosed: and naked goods and truths cannot flow in, for these are not received; but truths clothed, such as are in the literal sense of the Word. And beside, the Lord always operates from inmosts through ultimates, or in fulness. This is the reason that vials were given to the angels: by which are signified containing goods and truths, such as those of the literal sense of the Word, by which falsities and evils are detected. That the literal sense of the Word is a container, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scriptures* (n. 27–36, and 37–49). That by vials, plates, cups, and goblets, and by bottles, those things are signified which are contained in them, may be evident from the following passages: Jehovah said, *Take the cup of anger from My hand, and make all the nations to drink: and if they refuse to take the cups, thou shalt say, ye shall certainly drink* (Jer. xxv. 15, 16, 28). *Babylon hath been a golden cup in the hand of Jehovah, that made the whole earth drunken* (Jer. li. 7). *I will give the cup of thy sister into thine hand; thou shalt be filled with drunkenness and sorrow, with the cup of desolation, with the cup of thy sister Samaria* (Ezek. xxiii. 31–34). *The cup of Jehovah shall go around to thee, that there may be vomit upon thy glory* (Hab. ii. 16). *Even unto thee, O daughter of Edom, shall the cup pass over; thou shalt be made drunken and shalt make thyself naked* (Lam. iv. 21). *Jehovah shall rain upon the wicked terrible winds; this shall*

be the portion of their cup (Ps. xi. 6). *In the hand of Jehovah there is a cup, and He hath mixed the wine, He hath filled it with the mixture, and hath poured out; all the wicked of the earth shall drink* (Ps. lxxv. 8). *They who worship the beast shall drink of the wine of the anger of God, poured out without mixture in the cup of His fury* (Apoc. xiv. 10). *Awake, stand up, O Jerusalem, who hast drunk from the hand of Jehovah the cup of His anger; thou hast drunk the dregs of the cup of trembling* (Isa. li. 17). *The woman having a golden cup in her hand full of abominations and filthiness of her fornication* (Apoc. xvii. 4). *Double unto her double, in the cup which she hath filled, fill to her double* (Apoc. xviii. 6). *I make Jerusalem a cup of trembling unto all people* (Zech. xii. 2). *Thou blind Pharisee, cleanse first the inside of the cup, that the outside may be clean also* (Matt. xxiii. 25, 26; Luke xi. 39). Jesus said to the sons of Zebedee, *Can ye drink of the cup that I shall drink of?* (Matt. xx. 22, 23; Mark x. 38, 39.) Jesus said to Peter, *The cup which My Father hath given Me, shall I not drink it?* (John xviii. 11.) Jesus said in Gethsemane, *If possible, let this cup pass from Me* (Matt. xxvi. 39, 42, 44). *Jesus took the cup, saying, Drink all ye of it; this is My blood, of the New Covenant* (Matt. xxvi. 27, 28; Mark xiv. 23, 24; Luke xxii. 17). *Jehovah is my cup, Thou maintainest my lot* (Ps. xvi. 5). *Thou preparest a table before me, my cup runneth over* (Ps. xxiii. 5). *What shall I render unto Jehovah? I will take the cup of salvation* (Ps. cxvi. 12, 13). *To drink of the cup of consolation* (Jer. xvi. 7). The same as by a goblet and a cup is also signified by a vial, likewise by a bottle (Matt. ix. 17; Luke v. 37, 38; Jer. xiii. 12; xlviii. 12; Hab. ii. 15). By vials, censers, and incense-boxes, containing incense, the same is signified as by incense: in general, by vessels of every kind the same is signified as by the things in them.

673. *Full of the anger of God that liveth for ever and ever,* signifies the evils and falsities that would appear and would be exposed by the pure and genuine truths and goods of the

Word. It is said that the vials were full of the anger of God, because they were full of the plagues; by which are signified the evils and falsities of the church (n. 657): but still they were not full of these, but full of pure and genuine goods and truths from the Word, by which the evils and falsities of the church would be disclosed: nor were they really vials, with truths and goods in them; but representatives of influx from heaven into the church. It is according to the style of the Word in its literal sense that they are said to be full of the anger of the living God; as may be evident from the passages adduced above, in which anger and fury are ascribed to Jehovah; when yet Jehovah has no anger nor fury, but man has it against Him. The reason that it is so said in the literal sense may be seen above (n. 525, 635, 658). From this it is manifest that by the vials full of the anger of God that liveth for ever and ever, are signified the dreadful evils and falsities of the church that would appear and would be exposed by the goods and truths of the Word. Evils and falsities are exposed in no other way than by truths and goods; for these are in the light of heaven, but falsities and evils are in the darkness of hell: and in darkness nothing is exposed, because nothing but evil and falsity appear there. But by light from heaven all things are exposed, because in that all things appear: for light from heaven is the Divine truth of the Lord's Divine wisdom.

674. *And the temple was filled with smoke from the glory of God and from His power*, signifies the inmost of heaven full of spiritual and celestial Divine truth from the Lord. By the temple, the inmost of heaven is signified, as shown above (n. 669). By the smoke is signified the Divine in the ultimates, as will be seen presently. By glory is signified spiritual Divine truth (n. 249, 629); and by power celestial Divine truth (n. 373). Hence by the temple being filled with smoke from the glory of God and from His power, is signified the inmost heaven full of Divine truth spiritual and celestial. Smoke signifies the Divine truth in ultimates,

because fire, from which is smoke, signifies love; the fire of the altar of burnt-offering, celestial love (n. 395, 494); and the fire of the altar of incense, spiritual love (n. 277, 392, 394). That smoke signifies these things may be evident from these passages: *Jehovah will create upon every dwelling-place of mount Zion a cloud by day, and smoke and the brightness of fire by night; upon all the glory shall be a covering* (Isa. iv. 5). *The posts of the threshold were moved at the voice of the seraphim that cried, and the house was filled with smoke* (Isa. vi. 4). *The smoke of the incense went up with the prayers of the angels out of the hand of the angel before God* (Apoc. viii. 4). *The smoking flax shall He not quench, He shall bring forth judgment unto truth* (Isa. xlii. 3). That smoke in the opposite sense signifies the falsities of lusts, may be seen above (n. 422); and falsities arising from the pride of one's own intelligence (n. 452). Also, smoke in many places signifies the same as a cloud.

674½. *And no one could enter into the temple until the seven plagues of the seven angels were consummated*, signifies to such a degree there that more could not be endured, and this until, after devastation, the end of that church was seen. By no one being able to enter into the temple, is signified that the inmost of heaven was full of spiritual and celestial Divine truth to such a degree that more could not be endured. By the temple, here as above, the inmost of heaven is signified. By *until the seven plagues of the seven angels were consummated* signified that this would continue until the end of the church, after devastation (n. 658). And by the seven plagues of the seven angels, the evils and falsities which devastate the church and make an end of it are signified (n. 657).

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675. To this I will add this Relation. There was seen a certain paper sent down from the Lord through heaven to a society of the English, to one of the smallest of their

societies, where also there were two bishops. The paper contained an exhortation that they should acknowledge the Lord as the God of heaven and earth, as He taught (Matt. xxviii. 18); and that they should recede from the doctrine of justifying faith without the works of the law, because it is erroneous. This paper was read and copied by many; and respecting the things that were in it they thought and spoke soundly from interior judgment, and were enlightened by the Lord; and the enlightenment was received in the light, which is present with the English more than with others. Yet after they had received those things, they said among themselves, "Let us hear the bishops." And they were heard; but they contradicted and disapproved. For those bishops who were there, were of those who had become in the world hard of heart as to the spiritual things of faith and charity, from the love of dominion over the holy things of the church, and of super-eminence by means of them in politics also. Therefore, after a short consultation among themselves, they sent the paper back to heaven, whence it came. This being done, after some murmuring, most of the laity receded from their former assent; and then their light in spiritual things, which before shone brightly, was suddenly extinguished; and they were afterwards admonished again, but in vain. I saw that society sinking down, — but how deeply I did not see, — and thus withdrawn from the sight of the angels, who worship the Lord only, and abhor faith alone.

But after some days, I saw as many as a hundred of them ascending from the lower earth, whither that small society sank down; who came up to me, and a wise man from among them spoke and said, "Hear a wonder: when we sank down, the place at first appeared to us like a lake, but soon like dry land; and afterwards like a small city, in which every one had his house, but a poor one. After a day we consulted among ourselves what was to be done. Many said that we must go to the two bishops, and mildly censure

them, because they sent back the paper into heaven, whence it was let down; on account of which this had happened to us." They chose certain ones, who went to the bishops: and he that was speaking with me said that he was one of them. "And then a certain one among us who excelled in wisdom, addressed the bishops thus: 'Hear, ye fathers; we believed that with us above others was the church which deserved to be called the chief in the Christian world, and a religion which deserves to be called the noblest. But there has been given to us enlightenment from heaven, and in the enlightenment a perception that at this day there is no longer any church in the Christian world, nor any religion.' The bishops replied, 'What are you saying? Is there not a church where the Word is, where Christ the Saviour is known, and where are the sacraments?' To this our friend made answer, 'Those things are the church, and they make the church; but they do not make it outside of man, but within him.'

"And he said farther, 'As to the church: can the church be where three Gods are worshipped? Can the church be where the whole of its doctrine is founded upon a single saying of Paul falsely understood, and hence not upon the Word? Can the church be where the Saviour of the world is not approached, and where He is divided into two? As to religion: who can deny that religion is to shun evil and to do good? Is there any religion where it is taught that faith alone saves, and not charity? Is there religion where it is taught that charity proceeding from a man is nothing but moral and civil charity? Who does not see that in that charity there is nothing of religion? Is there in faith alone any thing of deed or of work? And yet religion consists in doing. Is there found in the entire world a nation having any religion, which excludes all saving power from the goods of charity, which are good works? when yet the all of religion consists in good, and the all of the church in doctrine, which must teach truths, and good by truth. See, fathers, what

glory we should have, if the church, which is not, and religion, which is not, should begin and arise with us.' Then those bishops replied, 'You speak too loftily. Is not faith in act, which is faith fully justifying and saving, the church? and is not faith in state, which is faith proceeding and perfecting, religion? Apprehend this, my children.'

"But the wise Englishman then said, 'Hear, fathers: does not a man conceive faith in act like a stock? Is the church, according to your idea, in a stock that is then vivified? Is not faith in state the continuation and progression of faith in act? And since according to your idea every thing saving is in faith, and not any thing in the good of charity from man, where then is religion?' The bishops then said, 'Friend, you speak thus, because you do not know the mysteries of justification by faith alone; and he who does not know them, does not know the way of salvation interiorly. Your way is an external and plebeian way. Walk on in it, if you will: but know only that all good is from God, and nothing from man; and that thus in spiritual things a man can do absolutely nothing of himself. How then can a man do good, which is spiritual good, of himself?'

"The Englishman that was speaking with them, being indignant at this, said, 'I know your mysteries of justification better than you do yourselves; and I tell you plainly, that in these deep mysteries of yours I have seen nothing but spectres. Is not religion to acknowledge and love God, and to shun and hate the devil? Is not God good itself, and the devil evil itself? Who in the whole world, who has any religion, does not know this? Is not acknowledging and loving God the doing of good because this is of God and from God? and is not shunning and hating the devil the not doing of evil because it is of the devil and from the devil? Your faith in act, which you called faith fully justifying and saving, or, what is the same, your act of justification by faith alone, does it teach the doing of any good which is of God and from God? and does it teach the shunning of any evil which is

of the devil and from the devil? Absolutely nothing, because you have decided that there is nothing of salvation in either. What is your faith in state, which you have called faith proceeding and perfecting, but the same with faith in act? How can this be perfected, when you exclude all good done by man as of himself? saying, 'How can a man be saved by any good from himself, when salvation is gratuitous?' Also, 'What good is from man but merit-seeking good? and yet Christ's merit is all; and therefore to do good for the sake of salvation would be to attribute to one's self what is Christ's alone; and thus it would be also to wish to justify and save one's self.' You add, 'How can any one operate good, when the Holy Spirit operates all things without any help of man's? What need is there then of any accessary good from man, when all the good from man is in itself not good?'—and more besides. Are not these your mysteries? But in my eyes they are mere subtleties and artifices contrived for the end that you may set aside good works, which are the goods of charity, to establish your faith alone. And because you do this you regard man as to these things, and in general as to all spiritual things which are of the church and religion, as a stock, or as a lifeless form, and not as a man created in the image of God, to whom was given, and is continually given, the faculty of understanding and willing, of believing and loving, and of speaking and doing, altogether as of himself; especially in spiritual things, because from them man is man. If a man did not think and operate as of himself in spiritual things, what then would faith be? and charity? and worship? yea, what would become of the church and religion? You know that to do good to the neighbor from love is charity. Yet you do not know what charity is; when yet charity is the soul, the life, and the essence of faith. And because charity is all that, what then is faith when charity is removed, but dead faith? and dead faith is nothing but a spectre. I call it a spectre, because the apostle James calls faith without good works not only dead, but also diabolical.'

"Then one of those two bishops, when he heard his faith called dead, diabolical, and a spectre, grew so furious, that he snatched the mitre from his head, and threw it upon a table, saying, 'I will not resume it until I have taken vengeance upon the enemies of the faith of our church.' And he shook his head, muttering and saying, 'That James, that James.' Upon the mitre was a plate, on which was engraved *Faith Alone*. And then there suddenly appeared a monster rising out of the earth, with seven heads, whose feet were like a bear's, and his mouth like a lion's, altogether like the beast which is described Apoc. xiii. 1, 2; whose image was made and worshipped (vers. 14, 15 of the same chapter). This spectre took the mitre from the table, and stretched it out beneath, and put it upon his seven heads: after which, the earth opened under his feet, and he sank down into hell. Seeing this, that bishop cried out, 'Violence, violence.' We then left them; and behold, there were steps before our eyes, by which we ascended, and returned upon the earth, and into the view of heaven, where we were before." These things the wise Englishman related to me.

CHAPTER SIXTEENTH.

1. And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the vials of the anger of God upon the earth.

2. And the first went forth, and poured out his vial upon the earth; and there came an evil and noxious sore upon the men that had the mark of the beast, and that worshipped his image.

3. And the second angel poured out his vial upon the sea; and it became blood as of one dead, and every living soul died in the sea.

4. And the third angel poured out his vial upon the rivers and upon the fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art just, O Lord, who art, and who wast, and art holy, because Thou hast judged these things.

6. For the blood of saints and prophets have they poured out; and blood hast Thou given them to drink, for they are worthy.

7. And I heard another out of the altar saying, Yea, Lord God Almighty, true and just are Thy judgments.

8. And the fourth angel poured out his vial upon the sun; and it was given him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God who hath power over these plagues, and they repented not to give Him glory.

10. And the fifth angel poured out his vial upon the throne of the beast; and his kingdom became dark, and they gnawed their tongues for distress.

11. And they blasphemed the God of heaven for their pains and for their sores, and repented not of their works.

12. And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared.

13. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs.

14. For they are spirits of demons, doing signs, to go away unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief: blessed is he that watcheth and keepeth his garments, that he may not walk naked, and they see his shame.

16. And he gathered them together into a place called in Hebrew Armageddon.

17. And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven from the throne, saying, It is done.

18. And there were voices, and lightnings and thunders: and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great.

19. And the great city was rent into three parts, and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fury of His anger.

20. And every island fled away, and the mountains were not found.

21. And a great hail as of a talent-weight came down out of heaven upon men; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. In this chapter the evils and falsities in the church of the Reformed are disclosed by influx out of heaven (vers. 1): into the clergy (vers. 2): the laity (vers. 3): their understanding of the Word (vers. 4, 5, 6, 7): their love (vers. 8, 9): their faith (vers. 10, 11): their interior reasonings (vers. 12, 13, 14, 15): all things of them together (vers. 17–21).

Contents of each Verse. "And I heard a great voice out of the temple, saying to the seven angels, Go, and pour out the vials of the anger of God upon the earth," signifies influx from the Lord from the inmost of heaven into the church of the Reformed, where are they who are in faith separated from charity as to doctrine and life. "And the first went forth, and poured out his vial upon the earth," signifies into those who are in the interiors of the church of the Reformed, and study the doctrine of justification by faith alone, and are called the clergy. "And there came an evil and noxious sore," signifies interior evils and falsities destructive of all good and truth in the church. "Upon the men that had the mark of the beast, and that worshipped his image," signifies in those who live faith alone and receive the doctrine of it. "And the second angel poured out his vial upon the sea," signifies influx among those there who are in its externals, and in that faith, and are called the laity. "And it became blood as of one dead, and every living soul died in the sea," signifies infernal falsity with them, by which every truth of the Word and hence of the church and of faith was extinguished. "And the third angel poured out his vial upon the rivers and upon the fountains of waters," signifies influx into the understanding of the Word with them. "And they became blood," signifies the truths of the Word falsified. "And I heard the angel of the waters say," signifies the Divine truth of the Word. "Thou art just, O Lord, who

art, and who wast, and art holy, because Thou hast judged these things," signifies that this is from the Divine Providence of the Lord, who is and who was the Word, which otherwise would be profaned. "For the blood of saints and prophets have they poured out," signifies that this is for the reason, that this single point, that faith alone without the works of the law saves, being received, perverts all doctrinal truths from the Word. "And Thou hast given them blood to drink, for they are worthy," signifies that it was permitted those who have confirmed themselves in faith alone in doctrine and in life, to falsify the truths of the Word, and to imbue their life with them so falsified. "And I heard another out of the altar, saying, Yea, Lord God Almighty, true and just are Thy judgments," signifies the Divine good of the Word confirming that Divine truth. "And the fourth angel poured out his vial upon the sun," signifies influx into their love. "And it was given him to scorch men with fire," signifies that love to the Lord tortured them, because they were in the lusts of evils from the enjoyment of their love. "And men were scorched with great heat, and blasphemed the name of God who hath power over these plagues," signifies that on account of the enjoyment of the love of self arising from vehement lusts of evils they did not acknowledge the Divinity of the Lord's Human, from which nevertheless flows all good of love and truth of faith. "And they repented not to give Him glory," signifies that on that account they cannot receive with any faith that the Lord is the God of heaven and earth as to His Human also, though the Word teaches it. "And the fifth angel poured out his vial upon the throne of the beast," signifies influx into their faith. "And his kingdom became dark," signifies that nothing but falsities appeared. "And they gnawed their tongues for distress," signifies that they could not endure truths. "And blasphemed the God of heaven for their distresses and for their sores," signifies that they could not acknowledge the Lord alone to be God of heaven and earth

on account of resistance from interior falsities and evils. "And repented not of their works," signifies that though instructed from the Word, they still do not recede from falsities of faith and the evils of life thence. "And the sixth angel poured out his vial upon the great river Euphrates," signifies influx into their interior reasonings, by which they confirm justification by faith alone. "And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared," signifies that the falsities of their reasonings were removed with those who are in truths from good from the Lord, and are to be introduced into the New Church. "And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," signifies the perception that is from a theology founded upon the doctrine of a Trinity of Persons in the Divinity, and upon the doctrine of justification by faith alone without the works of the law. "Three unclean spirits like frogs," signifies that there arose mere reasonings and lusts of falsifying truths. "For they are spirits of demons," signifies that they were the lusts of falsifying truths and of reasoning from falsities. "Doing signs, to go away unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty," signifies asseverations that their falsities are truths, and the stirring up of all in the whole of that church who are in the same falsities, to attack the truths of the New Church. "Behold, I come as a thief: Blessed is he that watcheth, and keepeth his garments," signifies the Lord's coming, and heaven then for those who look to Him, and remain steadfast in a life according to His precepts, which are the truths of the Word. "That he may not walk naked, and they see his shame," signifies lest they should be with those who are in no truths, and their infernal loves should appear. "And he gathered them together into a place called in Hebrew Armageddon," signifies the state of combat from falsities against truths, and the purpose of destroying the New

Church, arising from the love of dominion and supereminence. "And the seventh angel poured out his vial into the air," signifies influx into all things collectively with them. "And there came a great voice out of the temple of heaven from the throne, saying, It is done," signifies that it was thus made manifest by the Lord, that all the things of the church were devastated, and that the final judgment was now at hand. "And there were voices, and lightnings and thunders," signifies reasonings, falsifications of truth, and arguments from falsities of evil. "And there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great," signifies as it were shakings, convulsions, overturnings, and the drawing down from heaven of all the things of the church. "And the great city was rent into three parts, and the cities of the nations fell," signifies that that church as to doctrine was altogether destroyed by them, and so too all the heresies which have emanated from it. "And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fury of His anger," signifies the destruction also at that time of the dogmas of the Roman Catholic religion. "And every island fled away, and the mountains were not found," signifies that there was no longer any truth of faith, nor any good of love. "And a great hail as of a talent-weight came down out of heaven upon men," signifies direful and atrocious falsities, by which every truth of the Word and hence of the church was destroyed. "And men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great," signifies that because they confirmed such falsities with themselves, they denied truths to such a degree that they could not know them, on account of repugnances arising from their interior falsities and evils.

THE EXPLANATION.

676. *And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the vials of the anger of God upon the earth*, signifies influx from the Lord from the inmost of heaven into the church of the Reformed, where are they who are in faith separated from charity as to doctrine and life, to take away truths and goods from them, and to open the falsities and evils in which they are, and thus to separate them from those who believe in the Lord, and from Him are in charity and its faith. These in a summary are the things contained in this chapter. By the temple is signified the temple of the tabernacle of the testimony, spoken of in the preceding chapter, xv. 5; by which the inmost of heaven is signified, where the Lord is in His holiness in the Word, and in the law which is the Decalogue (n. 669). By a great voice thence is signified the Divine command, that they should go and pour out the vials. By the seven angels the Lord is meant, as above (n. 657). By pouring out the vials, in which were the plagues, upon the earth, is signified influx into the church of the Reformed: by pouring out the vials is signified influx, and by the earth the church is signified (n. 285). The church with the Reformed is still treated of; but in the following chapter the church among the Roman Catholics, and afterward the final judgment, and at length the New Church, which is the New Jerusalem, are treated of (see the *Preface* and n. 2). Chapters viii. and ix., above, treat of the seven angels that had the seven trumpets with which they sounded; and as many similar things occur there, what is signified by those seven angels, and what by these, shall here be told. By the seven trumpets with which the seven angels sounded, is signified exploration and manifestation of the falsities and evils in which they are who are in faith separated from charity: but by the seven vials full of the seven last plagues is signified their devastation and

consummation; for the final judgment is not executed upon them until they are devastated. Devastation and consummation are effected in the spiritual world in this manner: From those who are in falsities as to doctrine and hence in evils as to life all the goods and truths which they possessed only in the natural man, and from which they simulated Christian men, are taken away; which being taken away, they are separated from heaven and conjoined to hell: and then according to the varieties of their lusts they are arranged into societies in the world of spirits, which afterwards sink down. The goods and truths are taken away from them by an influx from heaven: the influx is from genuine truths and goods, by which they are tormented and tortured, scarce otherwise than as a serpent brought to the fire, or cast upon an ant hill: therefore they reject from themselves the goods and truths of heaven, which are also the goods and truths of the church, and at length curse them; for the reason that they felt as it were an infernal torture from them. When this is done, they enter into their evils and falsities, and are separated from the good. These are the things which are described and signified in this chapter by the casting forth of the vials in which were the seven last plagues. In the vials there were not those evils and falsities which are signified by the plagues, but there were genuine truths and goods, whose effect was such as is described. For the angels went out of the temple of the tabernacle of the testimony by which is meant the inmost of heaven, where there are nothing but truths and goods in Divine holiness (chap. xv. 6). This is the devastation and consummation of which the Lord speaks in these words: *Whoever hath, to him it shall be given, that he may have more abundantly; but whoever hath not, even that which he hath shall be taken away from him* (Matt. xiii. 12; Mark iv. 25). *Take the talent from him, and give it to him that hath ten talents; for to every one that hath shall be given, that he may abound; but from him that hath not, even that he hath shall be taken away from him* (Matt. xxv. 28, 29; Luke xix. 24–26).

677. *And the first went forth, and poured out his vial upon the earth*, signifies into those who are in the interiors of the church of the Reformed, and study the doctrine of justification by faith alone, who are called the clergy. The influx is signified by pouring out the vial, as above (n. 676). By the earth the church is signified (n. 285); here among those therein who are in its interiors, who are they that study the doctrine of justification by faith alone: these also say that they know the interiors of it. But the interiors are only the confirmations of the one position, that faith alone justifies without the works of the law. They know no other interiors; and because in these are chiefly the priests, the professors of theology, and the lecturers of the seminaries, in a word the teachers and pastors, therefore this first influx was into them, who are called the clergy. It is they who are meant, because it is said that the first angel poured out his vial upon the earth, and the second upon the sea; and by the earth here is meant the church with those who are in its internals, and by the sea is meant the church with those who are in its externals, as above (n. 398, 403, 404, 420, 470). It is manifest also that they are meant, from the fact that it is said that there came a sore upon them.

678. *And there came an evil and noxious sore*, signifies interior evils and falsities destructive of all good and truth in the church. Nothing else is signified by a sore here but evil arising from a life according to this primary article of doctrine, that faith alone without the works of the law justifies and saves; because it came upon the men that had the mark of the beast and worshipped his image; by which that faith and the life according to it are signified: and therefore by the evil and noxious sore are signified interior evils and falsities destructive of all good and truth in the church. By noxious is signified destructive; and evil cannot but destroy good, and falsity truth. A sore signifies these things, because the sores of the body arise from a corrupt state of the blood, or some other interior malignity. It is the same with

the sores meant in the spiritual sense: these arise from lusts and their enjoyments, which are the interior causes. The evil itself, which is signified by a sore, and appears as an enjoyment in the externals, conceals within itself the lusts from which it arises and of which it is made up. It should be well known, that the interiors of the human mind with every one are in successive and in simultaneous order. They are in successive order from the higher or prior to the lower or posterior things of it: they are in simultaneous order in the ultimate or last things; but they exist in these from the interiors to the exteriors as from the centre to the circumferences. That it is so, has been fully shown in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 173–281), where degrees are treated of; from which it is manifest, that the ultimate is the aggregate of all the prior things. Hence it follows, that all the lusts of evil exist in simultaneous order within that evil which a man perceives in himself. All the evil which a man perceives in himself is in ultimates; and therefore, when the man rejects the evil from himself, he also rejects the lusts for it at the same time; but still not of himself, but of the Lord. A man can indeed reject the evil of himself, but not the lusts for it: therefore, when he wishes to reject evil by fighting against it, he must look to the Lord; for the Lord operates from inmosts to ultimates; for He enters through the man's soul, and purifies. This has been said, that it may be known that a sore signifies evil appearing in the ultimates or outmosts, arising from an interior malignity. This takes place with all who persuade themselves that faith alone saves, and on that account do not reflect upon any evil in themselves, nor look to the Lord. Sores and wounds signify evils in the outmosts arising from more internal evils, which are lusts, in the following passages also: *From the sole of the foot even to the head there is no soundness; a wound and a scar, and a fresh hurt: they have not been pressed, nor bound up, nor mollified with oil* (Isa. i. 6). *Mine iniquities have gone over*

my head; my wounds have putrefied, they have wasted away, because of my foolishness (Ps. xxxviii. 4, 5). *In the day that Jehovah shall bind up the breach of His people, and shall heal the wound of their hurt* (Isa. xxx. 26). *If thou wilt not obey the voice of Jehovah observing to do His commandments, Jehovah will smite thee with the sore of Egypt, with emerods and with the scab, and with the itch, and with an evil sore upon the knees and upon the thighs, of which thou canst not be healed, from the sole of the foot even to the crown of thy head* (Deut. xxviii. 15, 27, 35). Nor is any thing else signified by the sore with blains breaking out on man and on beast in Egypt (Exod. ix. 8–11); for the miracles done there signified the evils and falsities in which they were. And because the Jewish nation was in the profanation of the Word, and this is signified by leprosy, therefore they had leprosy not only in their flesh, but also in their garments, houses, and vessels; and the kinds of profanation are signified by the various evils of leprosy, which were tumors, ulcerous tumors, white and red spots, abscesses, burnings, eruptions, scurfs, etc. (Lev. xiii. 1 to the end). For the church with that nation was a representative church, in which internal things were represented by external things which corresponded.

679. *Upon the men that had the mark of the beast, and that worshipped his image*, signifies in those who live faith alone, and receive the doctrine of it. By having the mark of the beast is signified to acknowledge faith alone, to confirm it in one's self, and to live according to it: and by worshipping his image is signified to receive the doctrine of it; see above (n. 602, also 634, 637). By living faith alone, and receiving the doctrine of it, is meant to make no account of a life for the sake of salvation, nor of any truth, believing that if they only pray to God the Father, to have mercy for the sake of the Son, they are saved. This they do especially, who know and acknowledge the interiors of that doctrine; for these are here treated of; see just above (n. 677).

680. *And the second angel poured out his vial upon the sea*, signifies the influx of truth and good from the Lord among those in the church of the Reformed, who are in its externals, and in that faith, and are called the laity. By pouring out the vial is signified the influx of truth and good from the Lord, as above (n. 676, 677): by the sea the external of the church is signified, and also they who are in its externals; when by the earth is signified the internal of the church, and thus they who are in its internals (n. 398, 403, 404, 420, 470, 677). These are they who are called the laity, and are in that faith.

681. *And it became blood as of one dead, and every living soul died in the sea*, signifies infernal falsity among them, by which every truth of the Word, and hence of the church and of faith, was extinguished. By blood as of one dead, or by clotted and corrupt blood, infernal falsity is signified; for by blood is signified the Divine truth, and in the opposite sense the same falsified (n. 379): but by blood as of one dead is signified infernal falsity, for by death the extinction of spiritual life is signified, and hence by dead is signified infernal (n. 321, 525). By every living soul dying, is signified that every truth of the Word, of the church, and of faith, was extinguished: for by the living soul the truth of faith is signified; hence by the death of the living soul is signified the truth of faith extinguished. By soul in the Word, where man is spoken of, his spiritual life is signified, which is also the life of his understanding; and as the understanding is the understanding from truths, and truths are of faith, therefore the truth of faith is signified by soul. That this is signified by soul, may be evident from many passages in the Word, and likewise from those where soul and heart occur. It is manifest that by soul and heart man's life is meant: but his life is from the will and the understanding; or, speaking spiritually, it is from love and wisdom, also from charity and faith: and the life of the will from the good of love or charity is meant by the heart, and the life of the understanding from

the truths of wisdom or faith is meant by the soul. These are meant by the soul and heart, Matt. xxii. 37; Mark xii. 30, 33; Luke x. 27; Deut. vi. 5; x. 11; xi. 14; xxvi. 16; Jer. xxxii. 41, and elsewhere: also in the passages where the heart is mentioned by itself, and the soul by itself. That the reason of their being named is the correspondence of the heart with the will and the love, and of the lungs with the understanding and with wisdom, may be seen in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, Part V., where that correspondence is treated of.

683. *And the third angel poured out his vial upon the rivers and fountains of waters*, signifies influx into the understanding of the Word with them. By the third angel pouring out his vial, as by the former, is signified influx from the Lord from truths and good, here into the understanding of the Word with them: for by rivers are signified truths in abundance serving the rational man, and thus the understanding, for doctrine and life (n. 409); and by a fountain of waters the Lord as to the Word is signified, thus the Word of the Lord, and hence by the fountains of waters are signified the Divine truths from it (n. 384, 409).

684. *And they became blood*, signifies the truths of the Word falsified. That by blood in the good sense the Divine truth is signified, and in the opposite sense the same falsified, may be seen above (n. 379). The Divine truth falsified and profaned is signified by blood, because the Jews shed the blood of the Lord, who was the Divine truth itself or the Word; and they did this because they falsified and profaned all the truths of the Word. That the Lord suffered as the Word, or that the Jewish nation offered violence to the Lord as they had to the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 15–17). They who are in faith alone falsify all the truths of the Word, because the whole Word treats of a life according to the precepts therein, and of the Lord as being Jehovah and the only God; and they who are in faith alone do not think of a life according to the precepts in the Word, nor do they go to the Lord.

685. *And I heard the angel of the waters say*, signifies the Divine truth of the Word. By the angel of the waters nothing else is signified but the Divine truth of the Word; because waters signify truths (n. 50); and an angel signifies something Divine from the Lord (n. 415, 631, 633); and also truth from Him (n. 170).

686. *Thou art just, O Lord, who art and who wast, and art holy, because Thou hast judged these things*, signifies that this is from the Divine Providence of the Lord, who is and who was the Word, and the Divine truth itself, which otherwise would be profaned. *Thou art just, O Lord, because Thou hast judged these things*, signifies that this is from the Lord's Divine Providence, as presently explained. Who art and who wast signifies the Lord as to the Word, that He is and was the Word, according to John i. 1, 2, 14. The Lord as the Word is here meant, because the understanding of the Word with those who are of the church is treated of. What is further signified by is and was, the Beginning and the End, the First and the Last, the Alpha and the Omega, concerning the Lord, may be seen above (n. 13, 29–31, 38, 57). By His being holy is signified that He is the Divine truth itself (n. 173, 586, 666). It is manifest from these things, that by *Thou art just, O Lord, who art and who wast, and art holy, because Thou hast judged these things*, is signified that this is from the Divine Providence of the Lord, who is and was the Word and the Divine truth itself. It is of the Lord's Divine Providence, that they who are in faith alone should falsify the truths of the Word, because if they knew them, so as to think them interiorly, they would profane them; for they are in evils, because they do not shun evils as sins, nor approach the Lord immediately: therefore if they were to receive the genuine truths of the Word, they would mix them with the evils of their life; whence would arise profanation of what is holy. It is therefore among the laws of permission, which are also laws of the Divine Providence, that they should of themselves falsify the truths,

and this so far as they are in evils of life. That it is the Divine Providence that they who are in evils of life should be in nothing but falsities of doctrine, to the end that they may not profane the Divine truths of the Word, may be seen in the *Angelic Wisdom concerning the Divine Providence* (n. 221–233, and 257 at the end).

687. *For the blood of saints and prophets have they poured out*, signifies that this is for the reason that that single point, that faith alone without the works of the law saves, being received, perverts all true doctrinals from the Word. By shedding blood is signified here as above (n. 684), to falsify the truths of the Word, thus to pervert them. By saints are signified those in the church who are in truths, and thus also abstractly the truths of the church (n. 586). By prophets are signified they who are in doctrinals from the Word, thus also abstractly doctrinals from the Word (n. 133).

688. *And thou hast given them blood to drink, for they are worthy*, signifies that of the Lord's Divine Providence it was permitted those who confirmed themselves in faith alone both in doctrine and in life to falsify the truths of the Word, and to imbue their life with them so falsified. By drinking blood is signified not only to falsify the truths of the Word, but also to imbue the life with them so falsified: for he that drinks, appropriates to himself and imbues. It is said, for they are worthy, for the reason that they who receive faith alone, and live according to it, are in evils as to life; and evil effects this in them: and it is here said of those who are in evils that they are worthy, as is said in the world of those who are punished for crimes. Concerning the Divine Providence in this, see above (n. 686).

689. *And I heard another out of the altar say, Yea, Lord God Almighty, true and just are Thy judgments*, signifies the Divine good of the Word confirming that Divine truth. By another, that is, another angel, the Divine good of the Word is signified. By an angel something Divine from the Lord is signified (n. 415, 631, 633): and by an angel out of the

altar is signified the Divine good of love (n. 648); here the Divine good of the Word, because the Word is still treated of, and because the Divine truth of the Word is signified by the angel of the waters (n. 685). Now as the Divine good of the Word and the Divine truth of the Word make one, similar things are therefore signified by the things spoken of by the angel of the waters and those by the angel out of the altar: for the angel of the waters said, *Thou art just, O Lord, who art and who wast, and art holy, because Thou hast judged these things;* the angel from the altar, *Yea, Lord God Almighty, true and just are Thy judgments.* The latter and the former signify similar things, only with the difference, that the one spoke from truth, and the other from good; and that the one confirmed what the other spoke, though by different words; the one by words which belong to the class of truth, and the other by words that belong to the class of good: for there is a marriage of truth and good in every thing of the Word (n. 97); and there are words of good and words of truth, which appear different, but still involve similar things.

690. *And the fourth angel poured out his vial upon the sun,* signifies influx into their love. By pouring out the vial is signified here as before influx from goods and truths, here into their love; for by the sun the Divine love of the Lord is signified, and in the opposite sense the love of self (n. 53, 382, 414); here the love of self, because it follows that men were afflicted with heat by the fire, and were scorched with a great heat; by which the lusts of that love are signified.

691. *And it was given him to scorch men with fire,* signifies that love to the Lord tortured them, because they were in the lusts of evils from the enjoyment of their love. Since by pouring out the vial influx from the Lord from goods and truths is signified, hence by pouring out the vial upon the sun is signified influx from the Lord from the Divine love, to disclose what kind of love there was with the men of that church: hence by its being given to the angel to

scorch men with fire, is signified that the Lord's Divine love tortured them; and as the Lord's Divine love tortures no others but those who are in the lusts of evil from the enjoyment of the love of self, it follows thence that by its being given him to scorch men with fire is signified that love to the Lord tortured them, because they were in the lusts of evils from the enjoyment of the love of self. That heat signifies lusts for evils and hence for falsities, may be seen above (n. 382); and that fire signifies the Divine love, and in the opposite sense infernal love, see above (n. 494). That the love of self is infernal love, and the enjoyment of it is infernal enjoyment, and that the enjoyment of that love arises from and consists of innumerable lusts for evils, has been freely shown in the *Angelic Wisdom concerning the Divine Providence*, also in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*. That it is so, is not known in the Christian world, because it is not known what love to the Lord is; and this love will teach what the love of self is.

692. *And men were scorched with great heat, and blasphemed the name of God who hath power over these plagues*, signifies that on account of the enjoyment of the love of self arising from grievous lusts of evils they did not acknowledge the Divinity of the Lord's Human, from which nevertheless flows all good of love and truth of faith. By heat the lusts of evils are signified, which are in the love of self and its enjoyment (n. 382, 691): hence by scorching with a great heat is signified to be in vehement lusts, and so in the enjoyment of the love. By blaspheming the name of God is signified to deny or not to acknowledge the Divinity of the Lord's Human, and the holiness of the Word (n. 571, 582): to blaspheme is to deny or not to acknowledge; and the name of God is the Lord's Divine Human and at the same time the Word (n. 584). By having power over the plagues is signified that from Him flows in all the good of love and truth of faith, by which evils and falsities are removed (n. 673, 680, 690): and as the seven angels that had the seven

plagues went out of the temple of the tabernacle of the testimony (Apoc. xv. 5, 6); and by the temple of the tabernacle of the testimony the inmost of heaven is signified, where the Lord is in His sanctity in the Word and in the law which is the Decalogue (n. 669); and thence was the influx which is signified by the pouring out of the plagues (n. 676); it is evident that by God who hath power over the plagues is meant the Lord from whom is this influx. The quality of the love of self shall be told in few words. The enjoyment of it exceeds every enjoyment in the world; for it is made up of nothing but lusts of evils, and every lust breathes out its enjoyment. Into this enjoyment every man is born; and as it drives the mind of man to think continually of himself, it draws it away from thinking of God and the neighbor except from concerning himself: therefore, unless God favors his lusts he is angry with God, as he is angry with his neighbor who does not favor him. That enjoyment, when it increases, causes a man not to be able to think above himself, but below himself; for it sinks his mind into the life of his body: hence the man becomes by degrees sensual; and the sensual man speaks in a high and lofty tone of worldly and civil things, but cannot speak of God and of Divine things except from the memory only. If he is in civil life, he acknowledges nature as creator, and his own prudence as governor, and denies God. If he holds priestly office, he speaks of God and of Divine things from memory, also in a high and lofty tone; but in heart he has little belief in them.

693. *And they repented not to give Him glory*, signifies that on that account they cannot receive with any faith, that the Lord is the God of heaven and earth, as to His Human also, although the Word teaches it. By not repenting is signified not to recede from their evils, but to remain in them; and by not giving Him glory is signified not to receive with faith that the Lord is the God of heaven and earth: for this is giving Him glory. That the Lord is the God of

heaven and earth, He teaches manifestly (Matt. xxviii. 18; John xiii. 3; xvii. 2, 3); also that the Father and He are one (John x. 30; xii. 45; xiv. 6–11; xvi. 15; and elsewhere): and the doctrine of the church teaches moreover, that His Divine and Human are one Person, united as the soul and the body.

694. *And the fifth angel poured out his vial upon the throne of the beast*, signifies influx from the Lord into their faith. By the angel's pouring out his vial influx is signified here as before; and by the throne of the beast is signified where faith alone reigns: by a throne kingdom is signified, and by the beast faith alone (n. 567, 576, 577, 594, 601, 660). That a throne is also mentioned in relation to the government of evil and falsity, is manifest from these passages: *The dragon gave to the beast his power and his throne, and great authority* (Apoc. xiii. 2). *I know thy works, and where thou dwellest, where Satan's throne is* (Apoc. ii. 13). *I beheld until the thrones were cast down, and the Ancient of Days did sit* (Dan. vii. 9). *I will overturn the throne of kingdoms, and the strength of the kingdoms of the nations* (Hag. ii. 22). *Lucifer said, Above the stars will I exalt my throne* (Isa. xiv. 13; and elsewhere).

695. *And his kingdom became dark*, signifies that nothing but falsities appeared. Falsities are signified by darkness, because truth is signified by light. That darkness signifies falsities by which come evils, and thick darkness falsities from evils, may be seen above (n. 413); hence by the kingdom of the beast being made dark, is signified that nothing but falsities appeared. That they who have confirmed faith separated from charity falsify the whole Word, may be seen above (n. 136, 610): that they have not any truths (n. 489, 501, 653); but only falsities (n. 563, 597, 602). But in their own sight the falsities of their faith do not indeed appear dark, that is, as false, but lucid, that is, as true, after they have confirmed them; but still, when they are viewed from the light of heaven, which discloses all things,

they appear dark. Therefore when the light of heaven flows into the chambers of those who are in hell, it becomes so dark that they do not see one another: therefore, all hell is closed, so that not even a crack is open; and then they are in their light. They do not appear to themselves to be in darkness, but in light, though they are in falsities, because their falsities, after they have confirmed them, appear to them as truths; hence is their light; but it is a fatuous light, as is the light of the confirmation of falsity: this light corresponds to the light of the sight of owls and bats, to which darkness is light, and light darkness; yea, to which the sun is nothing but thick darkness. Such eyes do they have after death, who have confirmed themselves in falsities in the world to such a degree that they see falsity as truth, and the truth as falsity.

696. *And they gnawed their tongues for distress*, signifies that they could not endure truths. By distress is not meant distress from falsities; these do not cause them any distress: but distress from truths is meant, and thus that they could not endure them. By gnawing their tongues is signified not to be willing to hear truths: for by the tongue the confession of truth is signified; because the tongue serves the thought for speech, and spiritually for confession. By gnawing the tongue is signified to withhold the thought from hearing truths. That this is signified by gnawing the tongue, cannot be confirmed from the Word, because it is not found there; but it has been given to know it from experience in the spiritual world. When any one there speaks the truths of faith, the spirits who cannot endure to hear truths, hold their tongues in their teeth, and also bite their lips; and also induce others to press their tongues and lips with the teeth, and this even to distress. From this it is now manifest, that by their gnawing their tongues through distress, is signified that they could not endure truths. That the tongue, as the organ of speech, signifies thought and confession, and likewise the doctrine of truth, may be seen above (n. 282).

697. *And blasphemed the God of heaven for their distresses and for their sores*, signifies that they could not acknowledge the Lord alone to be God of heaven and earth, on account of resistance from interior falsities and evils, arising from the acknowledgment and reception of the dogma of faith alone. By blaspheming the God of heaven is signified to deny or not to acknowledge the Lord alone to be the God of heaven and earth (n. 571, 582). By distresses are signified the distresses of acknowledging this, as above (n. 696), and thus resistance from interior falsities; for, what one resists, that is distressing: distresses are predicated of falsities. By sores interior evils are signified, as above (n. 678); and because interior evils and falsities spring from the acknowledgment and reception of the dogma of faith alone, therefore this also is signified.

698. *And repented not of their works*, signifies that, though instructed from the Word, they still do not recede from falsities of faith and the evils of life thence. By not repenting is signified not to recede, as above (n. 693); and by works are here signified falsities of faith and the evils of life from them, as above (n. 641). It is according to the sense of the letter, that the distresses and sores cannot compel them to repent of falsities and evils; but it is according to the spiritual sense, that instruction from the Word cannot drive them from falsities and evils, because these are infernal. It is manifest from this, that by their not repenting of their works is signified that although instructed from the Word, they still do not recede from falsities of faith and hence evils of life. It is said that works here are falsities of faith and evils of life from them. It is so said, because falsity of faith precedes, and evil of life follows; for it is a falsity of faith, that evil does not condemn him who is in faith: from this a man lives unconcernedly, not thinking of any evil, and so never repents, or does repentance. He does the same if he persuades himself that works contribute nothing towards salvation, but faith only without them.

699. *And the sixth angel poured out his vial upon the great river Euphrates*, signifies influx from the Lord into their interior reasonings, by which they confirm justification by faith alone. By the sixth angel pouring out his vial is signified influx here as above. By the great river Euphrates interior reasonings are signified, the same as above (n. 444, 445); here the interior reasonings of that church, by which they confirm justification by faith alone, because these are treated of in what now follows.

700. *And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared*, signifies that the falsities of those reasonings were removed with those who are in truths from goods from the Lord, and are to be introduced into the New Church. That the water was dried up signifies that the falsities of those interior reasonings were removed: by being dried up is signified that they were removed; and by the water is signified truths, and in the opposite sense falsities (n. 50, 614); here the falsities of the interior reasonings, because it was the water of the river Euphrates, by which those reasonings are signified (n. 699). By the kings, for whom a way was to be prepared, they are signified who are in truths from good from the Lord (n. 28, 483). By the rising of the sun is signified the beginning of the New Church from the Lord, the same as by the morning (n. 151). By preparing the way is signified to prepare for introduction. From these things it is manifest, that by the water being dried up that the way of the kings from the rising of the sun might be prepared, is signified that the falsities of the interior reasonings were removed with those who are in truths from good from the Lord, and are to be introduced into the New Church. This is the series of things. The consummation or end of the present church, and the institution or beginning of the New Church, and their contentions, are here treated of. They of the present church who are in faith alone, are meant by the dragon, the beast, and the false prophet, treated of

in what follows; and its contentions with those who will be of the New Church are meant by the gathering together of the kings of the earth to the battle: but they who will be of the New Church, with whom they will contend, are meant by those for whom the water of the river Euphrates was dried up, that a way might be prepared for the kings from the rising of the sun. This involves the like as the introduction of the children of Israel into the land of Canaan, with the difference that for them the river Jordan was dried up, but for these the river Euphrates. The reason that it was the river Euphrates for these, is that they contend in this case by interior reasonings, which are to be dried up, that is, removed, before the introduction is effected: which also is the cause that their interior reasonings are disclosed in this work; and unless they were disclosed, a man unacquainted with them, though intelligent, might easily be seduced.

701. *And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,* signifies the perception that from a theology founded upon the doctrine of a Trinity of Persons in the Divinity, and upon the doctrine of justification by faith alone without the works of the law. By the mouth is signified doctrine, and hence preaching and discourse (n. 453, 574). By the dragon is signified the acknowledgment of three Gods, and of justification by faith alone, and hence the devastation of the church (n. 537). By the beast from the sea, which is here meant, are signified the men of the external church who are in that acknowledgment and faith (n. 567, 576, 577, 601). By the false prophet are signified the men of the internal church, who teach theology from those doctrines. The false prophet has not before been mentioned, but the beast from the earth is now so called, see above (n. 594). Now as all these things are signified by the dragon, the beast out of the sea, and the false prophet, who is here the beast out of the earth, it follows that by *I saw out of the mouth of the dragon, and out of the mouth of the beast,*

and out of the mouth of the false prophet, is signified the perception that from a theology founded upon the doctrine of a Trinity of Persons in the Divinity, and upon the doctrine of justification by faith alone without the works of the law.

702. *Three unclean spirits like frogs*, signifies that there arise only reasonings and lusts of falsifying truths. By spirits similar things are here signified as by demons, since it is presently said that they were the spirits of demons; and by demons are signified the lusts of falsifying truths (n. 458): by three is signified all (n. 400, 505); here therefore: by frogs are signified only reasonings from lusts, because they croak and are lascivious. It is manifest from this, that by the three unclean spirits like frogs are meant only ratiocinations and lusts of falsifying truths. The same is signified here by frogs as by the frogs of Egypt, because the devastation of the church among the Egyptians is in like manner described by the miracles performed, concerning which it is thus written in Moses: Aaron stretched out his hand over the waters of Egypt, and the frogs came up, and covered the land; and afterwards the frogs were removed, and remained only in the river (Exod. viii. 1–10; Ps. lxxviii. 45; cv. 30). The reason that the frogs were produced from the waters of Egypt, and remained in the river, was that the waters in Egypt, and especially the waters of the river there, signified the falsities of doctrine from which they reasoned.

703. *For they are the spirits of demons*, signifies that they were the lusts of falsifying truths and of reasoning from falsities. That the lusts of falsifying truths are signified by demons may be seen above (n. 458); and as they were like frogs, they were also the lusts of reasoning from falsities, as just above (n. 702).

704. *Doing signs, to go away unto the kings of the earth and of the wholé world, to gather them together to the battle of that great day of God Almighty*, signifies asseverations

that their falsities are truths, and the stirring up of all in the whole of that church, who are in the same falsities, to attack the truths of the New Church. That to do signs is to testify and likewise to asseverate that a thing is true, may be seen above (n. 598, 599); here that their falsities are truths. By the kings of the earth and of the whole world are signified they who are principally in falsities from evil, here all who are in the same falsities in the whole church: for by kings are signified they who are in truths from good, and in the opposite sense they who are in falsities from evil (n. 483). By the earth the church is signified (n. 285); so by the world (n. 551). By going away to gather them together to battle, is signified to excite them to fight, or to attack: for by war spiritual war is signified, which is that of falsity against truth and of truth against falsity (n. 500, 586). It is to fight against the truths of the New Church, because it is said the great day of God Almighty; and by that day is signified the Lord's coming, and the New Church at that time. That this is signified here by the great day will be seen below. It is said that the spirits of demons would do this, because the lusts of falsifying truths and of reasoning from falsities are signified by them, as stated just above (n. 703). From this it is manifest, that by the spirits of demons doing signs, *to go away to the kings of the earth and of the whole world to gather them together unto the battle of that great day of God Almighty*, are signified asseverations by those who are meant by the dragon, the beast, and the false prophet, mentioned above (n. 701, 702), that their falsities are truths, and the stirring up of all in the whole church who are in the same falsities, to fight against the truths of the New Church. It is evident from many passages in the Word, that the Lord's coming and a new church at that time are signified by the great day of God Almighty; as from these: *In that day Jehovah alone shall be exalted* (Isa. ii. 11). *In that day Israel shall stay upon Jehovah, the Holy One of Israel, in truth* (Isa. x. 20). *In that day*

shall the nations seek the Root of Jesse, and His rest shall be glory (Isa. xi. 10). *In that day shall the eyes have respect unto the Holy One of Israel* (Isa. xvii. 7, 9). *In that day shall they say, Lo, this is our God; we have waited for Him, that He should save us* (Isa. xxv. 9). *My people shall know My name, and in that day they shall know that I am He that doth speak, behold, it is I* (Isa. lii. 6). *Alas, the great day of Jehovah, and there shall not be like it* (Jer. xxx. 7). *Behold, the days come in which I will make a new covenant, and in which the city of Jehovah shall be built* (Jer. xxxi. 27, 31, 38). *In those days I will make a just Branch to grow up unto David* (Jer. xxxiii. 15). *They shall not stand in the battle of the day of Jehovah* (Exek. xiii. 5). *In that day shall the great prince Michael rise up, who standeth for the children of his people. In that day shall every one who is found written in the book be delivered* (Dan. xii. 1). *In that day thou shalt call me, My husband. In that day I will make a covenant with them. In that day I will hear* (Hos. ii. 16, 18, 20). *Behold, I send Elijah before the great day of Jehovah cometh* (Mal. iv. 5). *In that day Jehovah shall save His people as a flock* (Zech. ix. 16). *In that day shall Jehovah protect the inhabitants of Jerusalem* (Zech. xiii. 1). *Behold, the day of Jehovah cometh. One day which shall be known to Jehovah. In that day there shall be one Jehovah, and His name one. In that day shall there be a great tumult. In that day there shall be upon the bells of the horses Holiness to Jehovah* (Zech. xiv. 1, 4, 6, 7, 8, 13, 20, 21). Beside these places there are many more, in which the Lord's coming and a new church from Him at that time are meant by the *day of Jehovah;* as in these: Isa. iv. 2; xx. 6; xxii. 20; xxv. 9; xxv.iii. 5; xxix. 18; xxx. 25, 26; xxxi. 7; Jer. iii. 16–18; xxiii. 5–7, 12, 20; l. 4, 20, 27; Ezek. xxiv. 26, 27; xxix. 21; xxxiv. 11, 12; xxxvi. 33; Hos. iii. 5; vi. 1, 2; Joel iii. 1, 18; Ob. vers. 15; Am. ix. 11, 13; Mic. iv. 6; Hab. iii. 2; Zeph. iii. 11, 16, 19; Zech. ii. 11; Ps. lxxii. 7, 8. And that day is called *the day of Jehovah* (Joel i. 15; ii. 1, 2, 11;

Am. v. 13, 18, 20; Zeph. i. 7, 14; ii. 2, 3; Zech. xiv. 1; and elsewhere). Since it is the consummation of the age, that is, the end of the old church, when the Lord's coming and the beginning of a new church take place, in many places therefore the end of the former church also is signified by the day of Jehovah; and it is said that there shall then be rumors, tumults, and wars; which passages may be seen collected in the *Doctrine of the New Jerusalem concerning the Lord* (n. 4, 5).

705. *Behold, I come as a thief; blessed is he that watcheth and keepeth his garments*, signifies the Lord's coming, and heaven then for those who look to Him, and remain steadfast in a life according to His precepts, which are the truths of the Word. That to come as a thief, when speaking of the Lord, signifies His coming, and heaven at that time to those who have lived well, and hell to those who have lived ill, may be seen above (n. 164): that he is called blessed who receives eternal life, see n. 639: that to watch signifies to live spiritually, that is, to be in truths and in a life according to them, and to look to the Lord, see n. 158: and that to keep one's garments signifies to remain steadfast in the truths until the end of life; for garments signify investing truths, see n. 166, 212, 328, and thus the Lord's precepts in the Word, because these are truths. These things now follow in order from those which precede: for what precedes is concerning the Lord's coming, and the New Church, also the attack upon it by those who are of the Old Church; and as the combat is imminent, they who are in truths from the Word are admonished to remain steadfast in them, lest they should fall in the battle, which is spoken of in the next verse.

706. *That he may not walk naked, and they see his shame*, signifies lest they should be with those who are in no truths, and their infernal loves should appear. By walking naked is signified to live without truths. By the shame of nakedness, or the secret parts, filthy loves, which are infernal loves, are signified; and by *lest they see his shame* is signified lest

these should appear. That ignorance of truth is signified by nakedness, and infernal love by the shame of nakedness, may be seen above (n. 213). This is said to those who will be of the New Church, that they may learn truths, and remain steadfast in them; since without truths the evils innate in them, which are infernal loves, are not removed. A man can indeed live like a Christian without truths; yet only before men, but not before the angels. The truths which they should learn are concerning the Lord, and the precepts according to which they should live.

707. *And he gathered them together into a place called in Hebrew Armageddon*, signifies the state of combat from falsities against truths, and the purpose of destroying the New Church, arising from love of dominion and supereminence. By gathering together into a place, here to the battle, is signified to excite them to fight from falsities against truths. It means the state of combat, because place signifies the state of a thing. It is for the purpose of destroying the New Church, because combat between the Old Church and the New is meant, and the purpose of the combat is to destroy. What is signified by Armageddon will be told below. It has been said before, that *the dragon went away to make war with the rest of the seed of the woman, that keep the commandments of God, and that have the testimony of Jesus Christ* (Apoc. xii. 17); also, that it was given to the beast out of the sea to make war with the saints (xiii. 7); and in this chapter that the spirits of demons that came out of the mouth of the dragon, of the beast, and of the false prophet, went away to the kings of the earth, to gather them together to the war of that great day of God Almighty (vers. 13, 14). Here the battle itself is now treated of, the result of which is not described, but only its state, which is signified by Armageddon. By Armageddon is signified in heaven the love of honor, of dominion, and of supereminence; and in the Hebrew language also loftiness is signified by Aram or Arom, and love from loftiness is signified

by Megiddo in the ancient Hebrew tongue, as is manifest from its signification in the Arabic language. The same is signified by Hadradrimmon in the valley of Megiddo in Zechariah xii. 11. In that chapter the coming of the Lord is also treated of, and the end of the Jewish Church at that time, and the beginning of the New Church to be established by the Lord, and also the collision between those churches; therefore the expression *in that day* so often occurs in that chapter; and by that day is signified the Lord's coming, as above (n. 704): that it may be seen, I will adduce the passages: *In that day I will make Jerusalem a stone of burden unto all peoples. In that day I will smite every horse with astonishment and his rider with madness. In that day I will make the leaders of Judah like a furnace of fire among the wood. In that day shall Jehovah defend the inhabitants of Jerusalem, that the feeble one among them may be as David. In that day will I seek to destroy all the nations that come against Jerusalem:* and lastly, *in that day shall there be a wailing in Jerusalem, like the wailing in Hadradrimmon in the valley of Megiddo* (vers. 3, 4, 6, 8, 9, 11). And in the following chapter, *In that day shall a fountain be opened to the house of David and to the inhabitants of Jerusalem. In that day the prophets shall be ashamed, and shall put on a garment of haircloth, that they may deceive* (xiii. 1, 4). By that day is signified the Lord's coming, and then the end of the Old Church and the beginning of the New Church, as was said above. But what is signified there by the valley of Megiddo cannot be seen, unless the series of the things in that chapter and the two following in that prophet be disclosed by means of the spiritual sense; which, as it has been opened to me, shall be explained, but in a brief summary. In the twelfth chapter of Zechariah it is declared in the spiritual sense, That the Lord is about to form the New Church (vers. 1). That there will then be nothing of doctrine in the Old Church, and that they will therefore desert it (vers. 2, 3). That there will no longer be any under-

standing of truth, only with those who are in the Word, and who are of the New Church (vers. 4). That these will learn the good of doctrine from the Lord (vers. 5). That the Lord will then destroy all falsities by the truths of the Word, lest the doctrine of the New Church should teach any thing but the truth (vers. 6, 7). That the church will then be in doctrine concerning the Lord (vers. 8). That He will destroy all persons and all things contrary to that doctrine (vers. 9); and that then will be the New Church from the Lord (vers. 10). And that then each and every thing of the church will be in grief (vers. 10–14). These are the contents of chapter xii. in the spiritual sense. The contents of the following chapter, xiii., are these: That the Word will be for the New Church, and will be opened to them (vers. 1). That falsities of doctrine and worship will be altogether destroyed (vers. 2, 3). That the old prophetic or doctrinal teaching is to cease, and that there will no longer be falsities of doctrine (vers. 4, 5). That the Lord will be slain by those who are in the Old Church, from their effort to disperse them that believe in Him (vers. 6, 7). That they who are of the vastated church will perish, and that those who are of the New Church are to be purified and taught by the Lord (vers. 8, 9). These are the contents of chapter xiii. in the spiritual sense. The contents of chapter xiv. are these: The Lord's combats against the evil, and their dispersion (vers. 1–5). That there will be no truth then, but there will be Divine truth from the Lord (vers. 6, 7). That the Divine truth will proceed from the Lord (vers. 8, 9). That truth will be multiplied in the New Church, nor will there be any falsity of evil there (vers. 10, 11). That he who combats against those truths, will give himself up to falsities of every kind (vers. 12). That then will be the destruction of all things of the church (vers. 13–15). That they will then come to the worship of the Lord, even from the Gentiles who are external natural (vers. 16–19). And that there will then be intelligence from the good of

charity, from which will be their worship (vers. 20, 21). These are the contents of the three chapters, xii., xiii., xiv., of Zechariah, in the spiritual sense, unfolded because in them also the last state of the Old Church and the first state of the New Church are treated of. And as it is said that they are to be gathered together into a place called in Hebrew Armageddon, it is evident that the same things were said in this prophet concerning the last state of the church of this day and the first state of the New Church. By Armageddon is signified, as was said, the love of honor, dominion, and supereminence; for from that is the combat, and from that and on account of it is the lamentation which is described there (vers. 11–14, chap. xii.). The like is also signified by Megiddo (2 Kings xxiii. 29, 30; 2 Chron. xxxv. 20–24); but in the spiritual sense.

708. *And the seventh angel poured out his vial into the air*, signifies influx from the Lord into all things collectively with the men of the Church of the Reformed. By the seventh angel pouring out his vial is signified influx as before. By the air is signified all things of perception and thought, and thus of their faith; consequently also the general quality of all those there, who are in faith separate from charity: for by the air their breathing is signified; and the breathing corresponds to the understanding, and thus to perception and thought, and also to faith; because faith is of thought according to the perception of the understanding. That there is this correspondence, and that every one in the spiritual world breathes according to his faith, has been fully shown in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, in Part V.

709. *And there came a great voice out of the temple of heaven from the throne, saying, It is done*, signifies that it was thus made manifest by the Lord, that all things of the church were devastated, and that the final judgment was now at hand. By a great voice coming out of the temple of heaven is signified manifestation from the Lord from

the inmost of heaven: by a great voice is signified manifestation; and by the temple of heaven the inmost of heaven is signified, from which the influx is (n. 669). It is said to come from the throne, because heaven is signified by the throne, and likewise judgment: that it signifies heaven, see n. 221, 222; and that it signifies judgment, n. 229: and this because it is now made manifest that all things of the church were devastated, and thus that its end has come; and at the end of a church a judgment is executed: therefore this is said when the last angel poured out his vial from the temple of heaven from the throne. By *It is done* is signified that it is consummated; that is, that all things of the church are devastated; see above (n. 676).

710. *And there were voices and lightnings and thunders*, signifies reasonings, falsifications of truth, and arguments from the falsities of evil in the church among those who are in faith alone, and refuse to reflect upon the evils in themselves, since they do not wish to recede from them if they knew them. That by voices, lightnings, and thunders are signified reasonings, falsifications of truth, and arguments from falsities, may be evident from what is said above (n. 396, 530), and from similar things there. That they who are in faith separate from the works of the law, and hence in evils of life refuse to reflect upon the evils in themselves, because they do not wish to recede from them if they knew them, is manifest without explanation. Experience teaches this: for evils are enjoyments, because they are loves; and no one wishes to recede from enjoyments, unless he looks to the life after death, and first to hell to see what it is, and afterward to heaven, what that is, and thinks of them aside from any evil act. If he then looks to the Lord also, and thinks, "What is the temporal in comparison with the eternal? is it not as nothing?" he can then reflect upon his evils, and wish to know them, and to recede from them. But if he had confirmed himself in faith alone, he will then say in his heart, "Our theological faith — that God the

Father has mercy for the sake of the Son who suffered for our sins, if I supplicate this with some confidence — effects all things;" he then does not reflect upon any evil in himself: he also says with himself from that faith, that evil does not condemn, and that salvation is pure mercy, besides other similar things: he thus remains fixed in his evils, and enjoys himself in them even to the end of life. Such are the reasonings, the falsifications of truth, and the arguments from the falsities of evil, which are here signified by the voices, the lightnings, and the thunders.

711. *And there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great,* signifies as it were shakings, convulsions, overturnings, and the drawing down from heaven, of all the things of the church. That by an earthquake changes in the state of the church are signified, may be seen above (n. 331): and as earthquakes are lighter and more severe — here the most severe, because it is said that such an earthquake had not occurred since men were made — it is manifest that by the earthquake here are signified the shakings, convulsions, and overturnings of all things in the church, and the drawing of them down from heaven. It is also said of the dragon, who is called the old serpent, the devil, and satan, that *his tail drew down from heaven the third part of the stars, and cast them unto the earth* (Apoc. xii. 4). So of the he-goat (Dan. viii. 10–12). The Lord also says of the end of this church, *There shall be great affliction, such as was not from the beginning of the world to this time, nor ever shall be* (Matt. xxiv. 21). The end of the church is also described in the prophets by the shakings, overthrowings, and sinkings of the earth, and by other things which relate to earthquakes.

712. *And the great city was rent into three parts, and the cities of the nations fell,* signifies that that church as to doctrine was altogether destroyed by them, and so too all the heresies which have emanated from it. That the doctrine

of the church is signified by a city, or what is the same, the church as to doctrine, may be seen above (n. 194, 501, 502): hence by the cities of the nations are signified the heretical doctrines or heresies which have emanated from it, which are many. By being rent into three parts is signified to be altogether destroyed; for by being divided in the Word is signified to be dissipated, for the reason that thus the parts do not cohere; and by three is signified all and the whole (n. 400, 505): hence by being rent into three parts is signified to be altogether destroyed. By falling, which is said of the cities of the nations, is also signified to be destroyed. It is said that the city was rent into three parts, and that the cities of the nations fell, because an earthquake was spoken of just above, in which such things take place. By the great city is meant the great city mentioned above (chap. xi. 8), which is there called Sodom and Egypt, of which see above (n. 501–504). A city signifies doctrine, and hence the cities signify doctrinals, because by a land, and especially by the land of Canaan, the church is signified: and because the church is a church from doctrine and according to it, doctrinals are signified by cities. They were also taught in the cities, for the synagogues were there, and in Jerusalem was the temple. Hence it is, that by Jerusalem the church as to doctrine in a universal sense is signified.

713. *And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fury of His anger*, signifies the destruction also at that time of the dogmas of the Roman Catholic religion. By Babylon as a city, as here mentioned, is signified that religion as to its dogmas and doctrinals (n. 631). By giving to her the cup of the wine of the fury of the anger of God, is signified to devastate even till there is nothing but evil and falsity. That this is signified by the cup of the wine of the fury of the anger of God, may be seen above (n. 631, 632). *And every island fled away and the mountains were not found*, signifies that there was no longer any truth of faith, nor any good of love.

714. *And a great hail, as of a talent-weight, came down out of heaven upon men,* signifies direful and atrocious falsities by which every truth of the Word and hence of the church was destroyed. That falsity destroying truth and good is signified by hail, may be seen above (n. 399): and because it is called a great hail as of a talent-weight, direful and atrocious falsities are signified, by which every truth and good of the Word and hence of the church is destroyed. It is said to be of a talent-weight, because the talent was the greatest weight of silver and also of gold; and by silver truth is signified, and by gold good; and in the opposite sense falsity and evil (n. 211). That it is said that the hail came down from heaven upon men is according to appearances, from which and from correspondences is the literal sense of the Word. This is similar to what was before said of the plagues, that they were poured forth out of heaven by the angels upon men; when yet they are truths and goods sent down by the Lord, which are turned into falsities and evils among them, that are below (n. 673). In the spiritual world among these, when they are in reasonings from falsities against the truths of the Word, hail sometimes appears to descend, and among some brimstone and fire: and as these appear in the atmosphere above them, and as it were from heaven, it is therefore said, from that appearance, that such hail descended from heaven.

715. *And men blasphemed God for the plague of the hail, for the plague thereof was exceeding great,* signifies that, because they confirmed such falsities with themselves, they denied truths to such a degree that they could not acknowledge them, on account of repugnance arising from their interior falsities and evils. By blaspheming God is signified to deny and not to acknowledge the Lord to be the only God of heaven and earth (n. 571, 582, 697); and to do the same with the truth of the Word. For the plague of it was exceeding great, signifies on account of those direful and atrocious falsities from confirming the dogma of justification

by faith alone (n. 714). They cannot acknowledge truths on account of those falsities, because the confirmation of falsity is the denial of the truth. It appears as if it was meant, that the plague of the hail was so great, that they blasphemed God from the torture or pain of its stroke; but this is not meant, but that they could not acknowledge truths on account of the falsities: in like manner as before in this chapter, where it is said that they blasphemed the name of God for the heat (vers. 9); and that they blasphemed the God of heaven for the distresses and for the sores (vers. 11); which may be seen explained, n. 692 and 697.

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716. To this I will add this Relation. I have spoken in the spiritual world with certain bishops of England concerning the small works published there at London in the year 1758, which were *Heaven and Hell*, *The New Jerusalem and its Heavenly Doctrine*, *The Last Judgment*, *The White Horse*, and *The Earths in the Universe*; which small works were presented to all the bishops, and to many of the nobles or lords. They said that they received them and saw them, but did not think them valuable, though skilfully written; and likewise that they persuaded as many as they could not to read them. I asked, "Why so? when yet there are there arcana concerning heaven and hell, and the life after death, and other things most worthy of attention, which have been revealed by the Lord for those who will be of His New Church, which is the New Jerusalem." But they said, "What is this to us?" and they poured out censures against them as formerly in the world: I heard them. And then these things were read before them from the Apocalypse: *And the sixth angel poured out his vial upon the great river Euphrates, and the water of it was dried up, that the way of the kings from the rising of the sun might be prepared: and I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false*

prophet three unclean spirits like frogs: for they are spirits of demons doing signs to go away unto the kings of the earth and of the whole world, to gather them together unto the battle of that great day of God Almighty: and he gathered them together unto the place called in Hebrew Armageddon (Apoc. xvi. 12–16). This was explained before them; and it was said that they, and similar persons elsewhere, were meant by these things.

The king, grandfather to the king now reigning [1766], heard from heaven what was said to the bishops; and being somewhat indignant, he said, "What is this?" And then a certain one of them, who had not joined with them in the world, turned to the king, and said, "These, whom you now see with your eyes, thought in the world, and hence also think now, of the Lord's Divine Human as of the human of a common man, and attribute all salvation and redemption to God the Father, and not to the Lord, except as a cause for the sake of which they are done. For they believe in God the Father, and not in His Son, although they know from the Lord, that it is the will of the Father, that they should believe in the Son; and that they who believe in the Son should have eternal life; and that they who do not believe in the Son, will not see life. Beside this, they deny to charity, which is done by the Lord through man as by him, the smallest part in salvation." Speaking further with the king, he exposed the hierarchy which many of them continually affect and also exercise, which they strengthen by conjunction and combination with all of their order, by means of emissaries, nuncios, letters and conversations, upheld by ecclesiastical and at the same time political authority; owing to which they almost all cling together like one bundle: and that it is also effected by that hierarchy, that the above-named Works for the New Jerusalem, though published at London, and sent to them as a gift, have been so basely rejected, that they have not even been held worthy to be named among the books of their catalogue.

On hearing this the king was astonished, especially at their thinking so of the Lord, who yet is the God of heaven and earth, and of charity, which yet is religion itself. And then the interiors of their mind and faith were opened by light let in from heaven; and the king saw, and then said, "Depart; alas, who can grow so callous against hearing any thing concerning heaven and eternal life?" The king then inquired, whence so universal an obedience was paid to them by the clergy: and it was said that it was from the power granted to every bishop in his diocese, of nominating to the king only one candidate to the churches, and not three, as in other kingdoms; and that owing to that power they had the influence to advance their dependants to higher honors and larger incomes, each one according to the obedience which he manifests. It was also disclosed how far that hierarchy might go, and that it might advance so far that dominion would be the essential, and religion formal. Their passion for ruling was also laid open, and viewed by the angels; and it was seen to exceed the ardor for ruling of those who are in secular authority.

CHAPTER SEVENTEENTH.

1. And there came one of the seven angels that had the seven vials, and spake with me, saying unto me, Come, I will show thee the judgment of the great harlot that sitteth upon many waters;

2. With whom the kings of the earth have committed whoredom, and the inhabitants of the earth have been made drunk with the wine of her whoredom.

3. And he carried me away in the spirit into the wilderness, and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her whoredom.

5. And upon her forehead was a name written, Mystery, Babylon the great, the mother of whoredoms and abominations of the earth.

6. And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus: and when I saw her I wondered with great wonder.

7. And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast which thou sawest was, and is not, and is about to ascend out of the abyss, and to go into perdition: and they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast which was, and is not, but yet is.

9. Here is the mind that hath wisdom: the seven heads are seven mountains, where the woman sitteth upon them;

10. And they are seven kings: five have fallen, and one is, the other is not yet come: and when he is come, he must remain but a short time.

11. And the beast which was and is not, is himself the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but they receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and authority to the beast.

14. These shall fight with the Lamb; but the Lamb shall overcome them; for He is Lord of lords and King of kings; and they that are with Him are called, and chosen, and faithful.

15. And he said unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put into their hearts to do His mind, and to do one mind, and to give their kingdom unto the beast, until the words of God should be consummated.

18. And the woman whom thou sawest is the great city which reigneth over the kings of the earth.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The Roman Catholic religion: how it had falsified the Word, and hence had perverted all the truths of the church, is described (vers. 1–7): how it had falsified and perverted them with those who were subject to its dominion (vers. 8–11): that it was less with those who had not thus subjected themselves to its dominion

(vers. 12–15): the Reformed, that they had withdrawn themselves from the yoke of its domination (vers. 16, 17): of its domination still (vers. 18).

Contents of each Verse. "And there came one of the seven angels that had the seven vials, and spake with me," signifies influx and revelation now from the Lord from the inmost of heaven, concerning the Roman Catholic religion. "Saying unto me, I will show thee the judgment of the great harlot that sitteth upon many waters," signifies revelation concerning that religion as to its profanations and adulterations of the truths of the Word. "With whom the kings of the earth committed whoredom," signifies that it has adulterated the truths and goods of the church which are from the Word. "And the inhabitants of the earth have been made drunk with the wine of her whoredom," signifies insanity in spiritual things from the adulteration of the Word with those who are in that religion. "And he carried me away in the spirit into the wilderness," signifies that he was carried in a spiritual state to those with whom all things of the church were devastated. "And I saw a woman sitting upon a scarlet beast, full of names of blasphemy," signifies that religion founded upon the Word profaned by them. "Having seven heads and ten horns," signifies intelligence from the Word, holy at the beginning, afterward none, and at length insanity, and much power from the Word continually. "And the woman was arrayed in purple and scarlet," signifies the celestial Divine good and Divine truth, which are of the Word, among them. "And was decked with gold and precious stones," signifies spiritual Divine good and Divine truth, which are of the Word, among them. "And pearls," signifies the knowledges of good and truth, which are of the Word, with them. "Having a golden cup in her hand, full of abominations and filthiness of her whoredom," signifies that religion from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities. "And upon

her forehead was a name written, Mystery, Babylon the great, the mother of whoredoms and abominations of the earth," signifies the Roman Catholic religion, as to its interior quality which is concealed, that from its rise from the love of ruling from the love of self over the holy things of the church and over heaven, and thus over all things of the Lord and His Word, it has defiled and profaned the things of the Word and hence of the church. "And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus," signifies that religion insane from adulterated and profaned Divine truths and goods of the Lord, of the Word, and hence of the church. "And when I saw her I wondered with great wonder," signifies astonishment that that religion is such interiorly, when yet it appears otherwise exteriorly. "And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns," signifies the disclosure of what the things which precede and were seen signify. "The beast which thou sawest was, and is not," signifies the Word acknowledged as holy among them, and yet really not acknowledged. "And is about to ascend out of the abyss, and to go into perdition," signifies deliberation at different times in the Papal Consistory respecting the reception and reading of the Word by the laity and the common people, and rejection. "And they that dwell upon the earth shall wonder, whose names were not written in the Lamb's book of life from the foundation of the world, when they behold the beast which was, and is not, and yet is," signifies the amazement of those who are of that religion, all who from its establishment have aimed at dominion over heaven and earth, that the Word, although thus rejected, still is. "Here is the mind that hath wisdom," signifies that this is the interpretation in the natural sense, but for those who are in the spiritual sense from the Lord. "The seven heads are seven mountains, where the woman sitteth

upon them; and they are seven kings," signifies the Divine goods and Divine truths of the Word, upon which that religion is founded, destroyed in time, and at length profaned. "Five have fallen, and one is, and the other is not yet come; and when he is come, he must remain but a short time," signifies that all the Divine truths of the Word have been destroyed except this one, that all the power in heaven and earth was given to the Lord; and except another, which has not yet come into question, but will not remain, which is, that the Lord's Human is Divine. "And the beast, which was, and is not, is himself the eighth, and is of the seven, and goeth into perdition," signifies that the Word, as explained above, is the Divine good itself, and that it is the Divine truth; and that it is taken away from the laity and the common people, lest the profanations and adulterations made in it by their leaders should appear, and they should on that account recede. "And the ten horns are ten kings, who have received no kingdom as yet," signifies the Word as to power from Divine truths with those who are in the kingdom of France, and are not fully under the yoke of the papal dominion; among whom, however, there has not yet been formed a church fully separated from the Roman Catholic religion. "But they receive power as kings one hour with the beast," signifies that the Word has power with them, and they by the Word, as if they were in its Divine truths. "These have one mind, and shall give their power and authority to the beast," signifies that they acknowledge unanimously that government and dominion over the church are solely through the Word. "These shall fight with the Lamb, but the Lamb shall overcome them; for He is Lord of lords and King of kings," signifies the Lord's combat with them concerning the acknowledgment of His Divine Human, because in it the Lord is God of heaven and earth, and is also the Word. "And they that are with Him are called, and chosen, and faithful," signifies that they who approach and worship the Lord alone are they that come into

heaven, as well they who are in the externals of the church as they that are in its internals and inmosts. "And he said unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues," signifies that they are under the papal dominion, but in the truths of the Word variously adulterated and profaned by that religion, who are of its varieties of doctrine and discipline, and its varieties of religion and confession. "And the ten horns which thou sawest upon the beast, these shall hate the harlot," signifies the Word as to power from Divine truths among the Protestants, who have altogether cast off from themselves the yoke of the papal dominion. "And shall make her desolate and naked," signifies that they will divest themselves of its evils and falsities. "And shall eat her flesh, and burn her with fire," signifies that from hatred they will condemn and destroy from among themselves the evils and falsities which are proper to that religion, and will hold the religion itself accursed, and will blot it out from among them. "For God hath put into their hearts to do His mind, and to do one mind, and to give their kingdom unto the beast," signifies judgment in them from the Lord, that they should altogether repudiate and hold accursed the Roman Catholic religion, and should destroy and root it out from among themselves; and the unanimous judgment, that they should acknowledge the Word, and should found the church upon it. "Until the words of God should be consummated," signifies until all the things which have been foretold concerning them shall be fulfilled. "And the woman whom thou sawest is the great city which reigneth over the kings of the earth," signifies that the Roman Catholic religion reigns as to doctrine in the Christian world, and also still in some respects among the Reformed, although they are not under the papal dominion.

THE EXPLANATION.

717. In what goes before, from chapter vii. to chapter xvi. inclusive, the Reformed have been treated of. In this chapter and the next the Roman Catholics are now treated of, among whom they that have claimed to themselves the power of opening and shutting heaven are meant by Babylon. Here therefore, what in particular is meant by Babylon shall first be told. By Babylon or Babel is meant the love of ruling over the holy things of the church from love of self: and as that love mounts up as far as its rein is loosened, and as the holy things of the church are also the holy things of heaven, therefore by Babylon or Babel is also signified dominion over heaven. And as this love thus acts the part of the devil, who aims at similar things, it cannot do otherwise than profane holy things, by adulterating the goods and truths of the Word; by Babylon or Babel, therefore, the profanation of what is holy is also signified, and the adulteration of the good and truth of the Word. These are signified by Babylon here in the Apocalypse, and by Babel in the prophetic and historical Word, in these passages: Concerning Babel: *Behold, the day of Jehovah cometh cruel; the stars of heaven and the constellations thereof shall not give their light; the sun is darkened in his rising, and the moon shall not cause her light to shine. I will cause the exaltation of the proud to cease, and I will humble the haughtiness of the violent. Babel, the ornament of kingdoms, shall be as God's overthrow of Sodom and Gomorrah: the ziim shall lie there, their houses shall be filled with the ochim, and the daughters of the owl shall dwell there, and the satyrs shall dance there; the ziim shall answer in her palaces, and the dragons in the palaces of her delights* (Isa. xiii. 1, 9, 10, 11, 14, 19, 21, 22). Beside many other things in the whole chapter. *Thou shalt declare this parable concerning the king of Babel: Thy magnificence is brought down into hell: thou hast fallen from*

heaven, O Lucifer; thou hast said in thy heart, I will ascend the heavens, above the stars of God will I exalt my throne, I will ascend above the heights of the cloud, I will become like the Most High; but yet thou shalt be brought down to hell: I will rise against thee, and will cut off from Babel the name and residue (Isa. xiv. 4, 11–15, 22). Beside other things in the whole chapter. *Jehovah hath spoken against Babel: Your mother was exceedingly ashamed, she that brought you forth was suffused with shame; behold, the last end shall be a wilderness, a dry land, and a desert. Set yourselves in array against Babel round about, shoot at her, spare no arrows: how is Babel become a desolation among the nations? she acted insolently against Jehovah, against the Holy One of Israel: a drought is upon the waters that they may dry up, for it is a land of graven images, and it glories in horrible things; therefore the ziim shall dwell there with the ijim, and the owls shall dwell therein, as God's overthrow of Sodom and Gomorrah* (Jer. l. 1, 12, 14, 23, 29, 31, 38, 39, 40). Beside many other things concerning Babel in that whole chapter. *A cup of gold is Babel in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore they are mad: forsake her, for her judgment hath reached to the heavens, and hath lifted itself up even to the clouds: behold, I am against thee, O destroying mountain, that destroyest the whole earth: I will roll thee down from the rocks, and will make thee a mountain of burning. I will visit upon Bel in Babel, I will bring forth out of his mouth that which he hath swallowed, that the nations may no longer flow together unto him; the wall also of Babel shall fall. Behold, the days are coming, in which I will visit upon the graven images of Babel, that her whole land may be confounded. Though Babel should ascend into the heavens, and though she should fortify the height of her strength, from Me shall spoilers come. Yea, I will make drunk her princes and her wise men, and her leaders, and her rulers, that they may sleep the sleep of an age, and not awake* (Jer. li. 1, 7, 9, 25, 44, 47,

53, 57). Beside many other things concerning Babel in that whole chapter. *Come down and sit in the dust, O virgin daughter of Babel, sit on the earth; there is no throne: take the mill-stones and grind meal: uncover the thigh, pass over the streams, thy nakedness shall be uncovered, thy disgrace shall be seen: thou hast said, I shall be mistress for ever, thou didst not remember the end: thou hast trusted in thy wickedness; thou saidst, No one seeth me; thy wisdom and thy knowledge hath seduced thee, when thou saidst in thy heart, I, and there is none else like me: devastation shall come suddenly, thou shalt not know: persist in thine enchantments, in the multitude of thy sorceries, in which thou hast labored from thy youth, peradventure they will be able to profit, peradventure thou shalt become terrible* (Isa. xlvii. 1–3, 7, 10, 12). Beside other things concerning Babel in that chapter. Similar things are signified by the city and tower whose head was in heaven, which they that came from the east undertook to build in the valley of Shinar, whose speech Jehovah descending from heaven confounded; whence the name of the place was called Babel (confusion) (Gen. xi. 1–9). Similar things are signified by the following passages from Daniel: By the image seen by Nebuchadnezzar king of Babel, whose feet were partly iron and partly clay, which the Stone cut out not by a hand smote and ground to pieces, and all the parts of the image became as the chaff in the threshing-floor; and the stone became a great Rock (Dan. ii. 31–47). By the great image which Nebuchadnezzar king of Babel made, and commanded that they should fall down and worship before it; and that they who would not should be cast into the furnace of fire (Dan. iii. 1–7, etc.). By the tree that grew until its height reached unto heaven, and the sight of it unto the end of the earth, which a Watcher and a Holy One, coming down from heaven, commanded to hew down, to cut off its branches, to strip off its leaves, and to scatter its fruit: and as the king of Babel was represented by it, it came to pass that he was driven

from men, dwelt with the beasts, and ate grass like an ox (Dan. iv. 1 to the end). By Belshazzar king of Babel drinking wine with his nobles, wives, and concubines, out of the vessels of gold and silver of the temple of Jerusalem, and praising the gods of gold, silver, brass, iron, and stone; on account of which there was a writing on the wall, and the king himself was slain the same day (Dan. v. 1 to the end). By the decree of Darius the Mede, king of Babel, that no one for thirty days should seek any thing from God or man, save only from the king; if otherwise, he should be cast into the den of lions (Dan. vi. 8 to the end). And by the four beasts seen by Daniel to come up out of the sea, of which the fourth, terrible, strong, having great teeth of iron, ate up and crushed in pieces, and trampled the residue with his feet: and that the judgment then sat, and the books were opened, and the beast was slain, and given into the burning of fire: and that there was then seen coming with the clouds of heaven one like the Son of Man, to whom was given dominion and glory and the kingdom, and all peoples and nations and tongues shall worship Him; His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish (Dan. vii. 1–14, etc.).

718. *And there came one of the seven angels that had the seven vials, and spake with me*, signifies influx now, and revelation from the Lord from the inmost of heaven, concerning the Roman Catholic religion. Hitherto the state of the church of the Reformed at its end has been treated of; now the state of the Roman Catholic religion at its end is treated of: this also follows in the order mentioned in the introduction. The Roman Catholic Church is not said, but the Roman Catholic religion; because they do not go to the Lord, nor read the Word; and because they invoke the dead: and the church is a church from the Lord and from the Word; and its perfection is according to its acknowledgment of the Lord, and according to its understanding of the Word. One of the seven angels that had

the seven vials came and spoke with John, because by the seven angels having the seven vials is signified influx from the Lord from the inmost of the Christian heaven into the church, to disclose the evils and falsities therein, see above (n. 672, 676, 677, 683, 690, 691, 699, 700); here therefore by those seven angels is signified the Lord speaking out of the inmost heaven, and revealing in what state the Roman Catholic religion is at its end. Hence also one of these seven angels took John upon a high mountain, and showed him the Lamb's wife, which is the New Jerusalem (chap. xxi. 9, 10).

719. *Saying unto me, I will show thee the judgment of the great harlot that sitteth upon many waters*, signifies revelation concerning that religion as to its profanations and adulterations of the truths of the Word. By saying and showing, revelation is signified: by judgment is signified the state at its end: by the great harlot is signified profanation of the holy things of the Word and the church, and the adulteration of good and truth: by many waters are signified the truths of the Word adulterated: by sitting upon them is signified to be and to live in them. That by playing the harlot, committing fornication, whoredom, and adultery, is signified to falsify and adulterate the Word, may be seen above (n. 134, 620, 632); and that its truths are signified by waters (n. 50, 563, 614, 685); here the same adulterated and profaned, because the harlot is said to be upon them. It is manifest from this, that by saying unto me, *I will show thee the judgment of the great harlot that sitteth upon many waters*, is signified revelation respecting that religion as to its profanations and adulterations of the truths of the Word. The like is said of Babel in Jeremiah: *Jehovah shall do that which He hath spoken against the inhabitants of Babel; O thou that dwellest upon many waters, great in treasures, thine end is come, the measure of thy gain* (Jer. li. 12, 13). It is said that the truths of the Word are adulterated and profaned by them, because they have ap-

plied the truths of the Word to obtaining dominion over the holy things of the church and over heaven, and to claiming for themselves the Lord's Divine power: and to apply the truths of the Word to obtaining dominion over the holy things of the church and of heaven is to adulterate them, and to apply them to claiming for themselves the Lord's Divine power is to profane them. It is known that they have confirmed their dogmas from the Word; but read them, and attend, and you will see that they have applied all those things which they have taken from the Word, to dominion over the souls of men, and to acquiring to themselves Divine power, authority, and majesty. Hence it is that Babylon is called *the mother of whoredoms and abominations of the earth* (vers. 5).

720. *With whom the kings of the earth have committed whoredom*, signifies that it has adulterated the truths and goods of the church which are from the Word. By committing whoredom is signified to falsify and adulterate truth, as just above (n. 719): by the kings of the earth are signified the truths of the church which are from the Word; by kings truths from good, and by the earth the church. That by kings are signified they who are in truths from good from the Lord, and hence abstractly truths from good, may be seen above (n. 20, 664); here the same adulterated and profaned. It is said that the kings of the earth committed whoredom with the great harlot, and thus as if the truths of the church which are from the Word, and which are signified by the kings of the earth, had done so: but this is according to the style of the Word in the literal sense, in which things that are done from man and his evils are yet attributed to God and to the Divine things which are from Him, which are the truths of the Word, as frequently above; therefore the genuine sense, which is the spiritual sense, is, that that religion has adulterated the truths of the church which are from the Word, yea, has profaned them. He who is not acquainted with the spiritual sense

may easily be misled, by believing that by the kings of the earth the kings of the earth are meant; when yet kings are not meant, but truths from good, and in the opposite sense falsities from evil. That it may further be seen that nothing else is meant by the kings of the earth but the truths or falsities of the church, and by their whoredoms the truths of the church, which are from the Word, falsified, adulterated, and profaned, some passages shall be adduced from the Apocalypse and from Daniel, from which every one who is able to reflect can see that kings are not meant; which are: *Jesus Christ hath made us kings and priests* (Apoc. i. 6). *Thou hast made us kings and priests unto our God, that we may reign upon the earth* (Apoc. v. 10). *Ye shall eat the flesh of kings, the flesh of commanders of thousands, the flesh of horses and of them that sit upon them* (Apoc. xix. 18). *The seven heads of the scarlet beast are seven mountains, and they are seven kings; five have fallen, and one is, and the beast is the eighth king, and is of the seven* (Apoc. xvii. 9–11). *The ten horns are ten kings, who have received no kingdom as yet* (Apoc. xvii. 12). It is also said, as here, that *the kings of the earth have committed whoredom and lived deliciously with the harlot* (Apoc. xviii. 3, 9). Who that can reflect, does not see that by kings here are not meant kings? So in Daniel, as that by the rough he-goat is meant a king, and by his great horn between his eyes the first king; and when prevarications should come to their height, a king should arise of fierce countenance and understanding subtle things (Dan. viii. 21, 23). That the four beasts coming up out of the sea were four kings, who shall rise from the earth, and that the ten horns of the fourth beast were ten kings, and that another should rise up after them, who should humble three kings (Dan. vii. 17, 24). So that the king of the south and the king of the north should fight with each other; and that the king of the south should send his daughter to the king of the north; and that the latter king should exalt himself against God, and should acknowledge a strange

god; and that he should honor them who should acknowledge that god with gold, silver, precious stones, and desirable things, and should make them to rule over many, and should divide the earth for a price; and that he should plant the tents of his tabernacle between the seas, around the mountain of the beauty of holiness; but that he should come to his end: beside many other things (Dan. xi. 1 to the end). By the king of the south is signified the kingdom or church from those who are in truths, and by the king of the north is signified the kingdom and church from those who are in falsities: for it is a prophecy respecting the churches that were to come; what they would be in the beginning, and what afterwards. The reason that they who are in truths from good from the Lord are called kings, is that they are called the Lord's sons; and as they are regenerated of Him, they are called born of Him, and also heirs; and because the Lord is the King Himself, and heaven and the church are His kingdom.

721. *And the inhabitants of the earth have been made drunk with the wine of her whoredom*, signifies insanity in spiritual things from the adulteration of the Word with those who are in that religion. By becoming drunk with the wine of whoredom, is signified to be insane in spiritual things from the falsification of the truths of the Word; here from the adulteration of them. By wine the Divine truth of the Word is signified (n. 316); and the falsification and adulteration of it is signified by whoredom (n. 134, 620, 632, 635): hence by being made drunk from that wine is signified to become insane in spiritual things. By the inhabitants of the earth those are signified who are in the church, as above (chap. xi. 10; xii. 12; xiii. 13, 14; xiv. 16); but here they who are in that religion, since the church is not there, for the reason that they do not go to the Lord, nor read the Word, and because they invoke the dead, as above (n. 718). That to be made drunk with that wine signifies to be insane in spiritual things, may be seen indeed without confirmation

from other passages in the Word: but as many do not see it, on account of their thinking not spiritually but sensually, that is, materially concerning everything in the Word, when they are reading it, I wish to adduce a few passages from the Word showing that to be made drunk signifies there to be insane in spiritual, that is, in theological things; which are these: *They are drunken, but not with wine; they stagger, but not with strong drink* (Isa. xxix. 9). *Hear, thou afflicted, drunken, but not with wine* (Isa. li. 21). *A cup of gold is Babel in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore the nations are mad* (Jer. li. 7). *Babel shall be a hissing; when they have become warm I will make their feasts, and I will make them drunken, that they may exult, and may sleep the sleep of an age, and not awake* (Jer. li. 37, 39). *Babylon is fallen, is fallen, because she hath made all the nations drink of the wine of her whoredom* (Apoc. xiv. 8; xviii. 3). *Every bottle shall be filled with wine; behold, I will fill all the inhabitants of this land, kings, priests, and prophets, with drunkenness* (Jer. xiii. 12, 13). *Thou shalt be filled with drunkenness and sorrow, with the cup of devastation and desolation* (Ezek. xxiii. 32, 33). *Daughter of Edom, even to thee shall the cup pass; thou shalt be drunken and shalt be uncovered* (Lam. iv. 21). *Thou also shalt be drunken* (Nah. iii. 11). *Drink and be drunken, and vomit, and fall so as not to rise* (Jer. xxv. 27). *Woe unto them that are wise in their own eyes, and intelligent in their own sight; woe to them that are mighty to drink wine, and men of strength, to mingle strong drink* (Isa. v. 21, 22. Beside other places, as Isa. xix. 11, 12, 14; xxiv. 20; xxviii. 1, 3, 7–9; lvi. 12; Jer. xxiii. 9, 10; Lam. iii. 15; Hos. iv. 11, 12, 17, 18; Joel i. 5–7; Hab. ii. 15; Ps. lxxv. 8; cvii. 27).

722. *And he carried me away in the spirit into the wilderness*, signifies that he was carried in a spiritual state to those with whom all things of the church were devastated. By a wilderness is signified a church in which there is no longer

any truth, and thus where all the things of it are devastated (n. 546); and by being in the spirit is signified to be in a spiritual state from Divine influx, as shown above (n. 36). Hence by *he carried me away in the spirit into the wilderness*, is signified to be carried in a spiritual state to those with whom all things of the church were devastated.

723. *And I saw a woman sitting upon a scarlet beast, full of names of blasphemy*, signifies that religion founded upon the Word profaned by them. By the woman the Roman Catholic or Babylonish religion is signified; for it follows, *that there was a name written upon her forehead, Mystery, Babylon the great, mother of whoredoms and abominations of the earth.* That a woman signifies the church from affection for truth, may be seen, n. 434; here the Roman Catholic religion, which is in the opposite affection. By the scarlet beast the Word is signified, as will be shown presently; and by full of names of blasphemy is signified altogether profaned: for by blasphemy the denial of the Lord's Divine in His Human, and the adulteration of the Word are signified (n. 571, 582, 692, 716), and thus profanation. For he that does not acknowledge the Lord's Divine in His Human, and falsifies the Word, but not purposely, profanes it indeed, yet lightly; but they who attribute to themselves all the power of the Lord's Divine Human, and on that account deny it, and who apply all the things of the Word to acquiring to themselves dominion over the holy things of the church and of heaven, and on that account adulterate the Word, profane it grievously. It may be evident from this, that by *I saw a woman sitting upon a scarlet beast, full of names of blasphemy*, signifies that religion founded upon the Word profaned by them. By scarlet is signified the truth of the Word from a celestial origin. That by the scarlet beast the Word as to celestial Divine truth is signified, appears at first thought remote and strange, yea, absurd; because it is called a beast: but that natural affection is signified by a beast in the spiritual sense, and that the

expression is applied to the Word, to the church, and to man, may be seen above (n. 239, 405, 567). That the four animals, one of which was a lion, another a calf, and the fourth an eagle, signify the Word, and likewise are called beasts in Ezekiel, see n. 239, 275, 286, 672. That a horse, which is also a beast, signifies the understanding of the Word, see n. 298. It is known that a lamb signifies the Lord, a sheep the man of the church, and a flock the church itself. These things are brought forward lest any should wonder that the Word is signified by the scarlet beast: and because the Roman Catholic religion founds its strength and dignity upon the Word, that woman was therefore seen sitting upon a scarlet beast, as before upon many waters (vers. 1), by which are signified the truths of the Word adulterated and profaned; see above (n. 719). That the Word is signified by that beast is plainly manifest from what is said of him in what follows in this chapter, as in verse 8: *The beast which thou sawest was and is not; and they that dwell upon the earth shall wonder when they behold the beast which was and is not, but yet is.* In verse 11: *The beast which was and is not, is itself the eighth king, and is of the seven, and goeth into perdition.* In verses 12 and 13: *That the ten horns are ten kings, who shall give their power and authority to the beast.* In verse 17: *God hath put into their hearts to give their kingdom unto the beast.* Such things can be said of nothing but the Word.

724. *Having seven heads and ten horns*, signifies intelligence from the Word, holy in the beginning, afterward none, and at length insanity, and much power from the Word continually. That the head signifies intelligence and wisdom when speaking of the Lord, and in the opposite sense insanity and foolishness, may be seen above (n. 538, 568). That seven does not signify seven, but all, and is applied to holy things, see n. 10, 391. That a horn signifies power, see n. 270, and that ten horns signify much power, n. 539. That by the seven heads are signified intelli-

gence, holy in the beginning, afterward none, and at length insanity, is manifest from verses 9 and 10 of this chapter; where what is signified by the seven heads is told by the angel, concerning which see below. From this it is manifest that by the beast having seven heads and ten horns is signified intelligence from the Word, in the beginning holy, afterward none, and at length insanity, and much power from the Word continually.

725. *And the woman was arrayed in purple and scarlet*, signifies the celestial Divine good and Divine truth, which are of the Word, among them. By purple is signified the celestial Divine good, and by scarlet is signified the celestial Divine truth, as shown in what follows. To be arrayed in them signifies that they are around them, and thus with them. They are from the Word with them, because the Word is signified by the scarlet beast upon which the woman sat (n. 723). It is known that the Divine good and truth of the Word are around them like clothing, and thus with them: for they adore the Word from without, and not from within; and acknowledge it because it treats of the Lord, and of His authority over heaven and over the church, which they have transferred to themselves; and it treats of the keys given to Peter, whose successors they say they are: and because their majesty, dignity, and authority are founded upon these two, they of necessity acknowledge the holiness of the Word. But still the Word to them is only like a garment of purple and scarlet, and of gold, precious stones, and pearls, upon a harlot holding a golden cup in her hand, full of abominations and filthiness of whoredom. Since purple and scarlet are mentioned, and then gold, precious stones, and pearls, and by purple and scarlet celestial Divine good and truth are signified, and by gold and precious stones spiritual Divine good and truth, both from the Word, something shall therefore be said concerning the celestial Divine and the spiritual Divine. There are two kingdoms into which the whole heaven of the Lord is distinguished, the

celestial kingdom and the spiritual. The celestial kingdom consists of angels who are in love from the Lord, and the spiritual kingdom consists of angels who are in wisdom from the Lord. In each kingdom there is good and truth. The good and truth that are with the angels of the celestial kingdom are signified by purple and scarlet, and the good and truth that are with the angels of the spiritual kingdom are signified by gold and precious stones. The latter and the former goods and truths the angels have from the Lord through the Word; therefore there are two interior senses in the Word, the celestial and the spiritual. Hence then it is, that the woman sitting upon the scarlet beast was seen arrayed in purple and scarlet, and also adorned with gold, precious stones and pearls. The same which is signified by this woman, is signified by the rich man, who was clothed in purple and fine linen, and fared sumptuously every day, at whose gateway Lazarus was cast, desiring to be filled with the crumbs that fell from his table (Luke xvi. 19–21). By the rich man clothed in purple and fine linen the Jews are meant, who had the Word; and by Lazarus are meant the Gentiles, who had it not. Similar things are signified in the following passages: *They that have eaten luxuries are devastated in the streets; they that were brought up in scarlet have embraced the dunghill* (Lam. iv. 5). *Therefore, thou wasted one, what wilt thou do? though thou clothest thyself in scarlet, though thou deckest thyself with an ornament of gold, in vain shalt thou make thyself fair* (Jer. iv. 30). *Daughters of Israel, weep over Saul, who decked you in scarlet with delights, and who put an ornament of gold upon your apparel* (2 Sam. i. 24). *Fine linen of needlework was that which thou spreadest forth, hyacinth and purple were thy covering* (Ezek. xxvii. 7). This is said of Tyre, by which the knowledges of good and truth from the Word are signified. Since celestial good and truth are signified by purple and scarlet, therefore the garments of Aaron, as also the veils and curtains of the tabernacle, were woven of hyacinth, purple,

scarlet and fine linen (Exod. xxv. 4, 31, 36; xxvii. 16; xxviii. 6, 15): the curtains also (Exod. xxvi. 1): and the veil before the ark (Exod. xxvi. 31): the covering for the door of the tent (Exod. xxvi. 36): and the covering of the gate of the court (Exod. xxviii. 16): the ephod (Exod. xxviii. 6): the belt (Exod. xxviii. 8): the breastplate of judgment (Exod. xxviii. 15): the fringe of the cloak of the ephod (Exod. xxviii. 33): the cloth of scarlet over the showbread (Num. iv. 8). It is manifest from these passages what is signified by the purple and scarlet with which the woman that sat upon the scarlet beast appeared arrayed. So in the following passages, where it is said, *Alas, the great city, which wast clothed in fine linen and purple and scarlet, decked with gold and precious stones and pearls; for in one hour so great riches is laid waste* (Apoc. xviii. 16, 17): and that purple and scarlet, gold, precious stones, and pearls, were among the merchandise of Babylon, see Apoc. xviii. 12.

726. *And decked with gold and precious stones*, signifies spiritual Divine good and Divine truth, which are of the Word, among them. By gold is signified good (n. 211); by a precious stone is signified truth (n. 231, 540, 570); both from the Word. Spiritual good and truth are signified because celestial good and truth are signified by purple and scarlet; and both are conjoined in the Word on account of the marriage of good and truth therein (n. 373): and celestial good and truth, as they are of love, are in their essence good, and spiritual good and truth, as they are of wisdom, are in their essence truth. That celestial good and truth are of love, and that spiritual good and truth are of wisdom, may be seen above (n. 725). What is meant besides by this woman's being thus arrayed and decked, may be seen in the preceding article.

727. *And pearls*, signifies the knowledges of good and truth, which are of the Word, with them. By pearls in the spiritual sense are signified knowledges of good and truth, as well celestial as spiritual, which are from the Word, in

particular from its literal sense: and as pearls signify there knowledges, they are therefore mentioned after the purple and scarlet, and after the gold and precious stones. The same knowledges are signified by pearls in these passages: *The kingdom of heaven is like unto a merchant seeking goodly pearls, who when he had found one pearl of great price went away, sold all that he had, and bought it* (Matt. xiii. 45, 46). By this is signified knowledge concerning the Lord. *The twelve gates of the wall of the New Jerusalem were twelve pearls; every several gate was one pearl* (Apoc. xxi. 21). The gates of the New Jerusalem signify entrance into the New Church, and entrance is made by knowledges of good and truth from the Word. *Cast not your pearls before swine, lest they trample them under their feet, and rend you* (Matt. vii. 6). By swine are signified they who love only worldly wealth, and not spiritual wealth, which are knowledges of good and truth from the Word. As by Babylon is signified a religion from which all knowledges of good and truth from the Word are rejected, it is said of it, *The merchants of the earth shall weep and wail over Babylon, because no one buyeth their merchandise, the merchandise of gold and silver, of precious stones and pearls* (Apoc. xviii. 12).

728. *Having a golden cup in her hand, full of abominations and filthiness of her whoredom,* signifies that religion from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities. That the same is signified by a cup or goblet as by wine, because it is the container, may be seen above (n. 672); and by the wine of Babylon is signified that religion as to its direful falsities (n. 632, 635). By abominations are signified the profanations of what is holy; and by the filthiness of whoredom the defilements of the good and truth of the Word are signified. Hence by having a golden cup in her hand full of abominations and filthiness of her whoredom, is signified that religion consisting of the holy things of the church profaned, and of the goods and truths of the Word defiled by

direful falsities. These things are similar to those which the Lord said to the Scribes and Pharisees: *Woe unto you, hypocrites, for ye make yourselves like unto whitened sepulchres, which indeed appear beautiful outwardly, but within are full of dead men's bones and of all uncleanness* (Matt. xxiii.27).

729. *And upon her forehead a name written, Mystery, Babylon the great, the mother of whoredoms and abominations of the earth*, signifies the Roman Catholic religion, as to its interior quality which is concealed, that from its rise from the love of ruling from the love of self over the holy things of the church and over heaven, and thus over all things of the Lord and His Word, it has defiled and profaned the things which are of the Word and hence of the church. By being written on the forehead is signified to be implanted in the love, for the forehead signifies the love (n. 347, 605). By mystery is signified what is hidden away interiorly. By Babylon the great is signified the Roman Catholic religion and all its quality, as above (n. 717). By whoredoms the adulterations of the good and truth of the Word are signified (n. 719–721); and also the defilements of them, as just above (n. 728). By abominations are signified the profanations of the holy things of the church, as also just above (n. 728). By the earth the church is signified (n. 285). Hence by the mother of whoredoms and abominations of the earth is signified the origin of them. Now as these words were written on her forehead, and by written on the forehead is signified implanted in the love, and their love is the love of ruling from the love of self over all the things of the church and over heaven, and thus over all things of the Lord and His Word, this therefore is signified. It may be seen from these things, that by the name *written upon her forehead, Mystery, Babylon the great, the mother of whoredoms, and abominations of the earth*, the Roman Catholic religion is signified, as to its interior quality which is hidden; that, from its origin from the love of ruling from the love

of self over the holy things of the church and over heaven, and thus over all things of the Lord and His Word, it has defiled and profaned the things of the Word and hence of the church. That it is the love of ruling over all things of the church, is known from the authority it claims over the souls of men, and over all the things of their worship. That it is over heaven, is known from the assumed power of loosing and binding, and thus of opening and shutting. That it is over all things of the Lord, is known from the vicarship, by which they make over to themselves all that is His. That it is over all things of the Word, is also known from the interpretation of it being reserved to themselves alone. The love of ruling from the love of self is said, because there is also the love of ruling from the love of uses; which two loves are diametrically opposite to each other. For the love of ruling from the love of self is diabolical; for it regards self alone, and the world for the sake of self: but the love of ruling from the love of uses is heavenly; for it regards the Lord, from whom all things that proceed are uses; and to it uses are to do good to the church for the sake of the salvation of souls: therefore this love abominates the love of ruling from the love of self.

730. *And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus*, signifies that religion insane from adulterated and profaned Divine truths and goods of the Lord, of the Word, and hence of the church. By the woman that religion is signified, as above (n. 723, 725): by being drunken is signified to be insane in spiritual things (n. 721); by blood the falsification, adulteration, and profanation of the Word are signified (n. 327, 379, 681, 684): by the saints are signified they who are in Divine truths from the Lord through the Word, and abstractly the Divine truths of the Lord, of the Word, and hence of the church (n. 173, 586, 666): by the witnesses of Jesus are signified abstractly truths and goods from the Lord through the Word in the church (n. 6, 16, 490, 506,

668); here the same profaned, because the blood of the martyrs or witnesses of Jesus is said; and it is said of Babylon, by which the profanation of the good and truth of the Word and the church is also signified (n. 717, 718). It is evident from these things, that by *I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus*, is signified that religion insane from the adulterated and profaned Divine truths and goods of the Lord, of the Word, and hence of the church.

731. *And when I saw her, I wondered with great wonder*, signifies astonishment that that religion is such interiorly, when yet it appears otherwise exteriorly. To wonder with great wonder is to be greatly astonished: at seeing her signifies that the woman, that is, the religion, was such interiorly, when yet it appears otherwise exteriorly. For he was astonished at seeing the woman sitting upon a scarlet beast, arrayed in purple and scarlet, decked with gold, precious stones and pearls, having a golden cup in her hand, which was her appearance in externals; and yet the cup was full of abomination and filthiness of whoredom: and he saw written on her forehead, *the mother of whoredoms and abominations of the earth*, which are her internals. These things were said by John, because every one even at this day cannot but be astonished, when he sees that religion so holy and splendid in externals, and is not aware that it is so profane and abominable in internals.

732. *And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns*, signifies the disclosure of what the things which precede and were seen signify. This has no need of further explanation.

733. *The beast which thou sawest was, and is not*, signifies the Word acknowledged as holy among them, and yet really not acknowledged. That the Word is signified by the beast may be seen above (n. 723): by was and is not

is signified that it is acknowledged as holy, and yet really not acknowledged. That the Word has been among them and also is, and yet that it is not, is known. It is acknowledged as holy indeed, because it treats of the Lord, and of His power over the church and over heaven, and of Peter and his keys: but still it is not acknowledged; for it is not read by the people, because they are kept from reading it, and dissuaded by various figments of the monks, and indeed prohibited also; and it is only kept in the libraries and monasteries, where also few read it, still less attend to any truth therein, but only to the dictates of the Pope, which they say are of equal holiness: yea, when they speak from the heart, they disparage and blaspheme the Word. From this it may be evident, that by the beast which was and is not, is signified the Word with them acknowledged as holy, and yet really not acknowledged.

734. *And is about to ascend out of the abyss, and to go into perdition*, signifies deliberation at different times in the Papal Consistory respecting the reception and reading of the Word by the laity and the common people, and rejection. By the beast which was about to ascend, the Word is signified, as above (n. 723, 733): by the abyss out of which he was about to ascend nothing else can be signified but that religion, and especially where its throne is, and thus the Papal Consistory. It is an abyss, because that which is decreed there regards dominion over the holy things of the church and over heaven, and thus over all things of the Lord and His Word (n. 729). These they have for their end as the essentials, but the good of the church and the salvation of souls as the forms necessary as means to the end. By going away into perdition is signified to be rejected. It is known from ecclesiastical history that the reception and reading of the Word by the laity and the common people has been several times deliberated there, but rejected. It has also been proposed by a Pontiff who is now among the Reformed and the blessed, who is spoken of in the *Con-*

tinuation concerning the Spiritual World (n. 59), but it was not accepted; and this is especially known from the bull Unigenitus, and beside from the councils.

735. *And they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast which was and is not, but yet is*, signifies the amazement of those who are of that religion, all who from its establishment have aimed at dominion over heaven and earth, that the Word, although thus rejected, still is. By wondering is signified to be astonished: by them that dwell upon the earth they are signified who are of the church, here they who are of that religion, as above (n. 721): *whose names were not written in the book of life from the foundation of the world*, signifies those who do not believe in the Lord, and are not in doctrine from the Word: all since the establishment of the church, here since the establishment of this religion (n. 588, 589): and these are no others than they who aim at dominion over heaven and earth: by the beast which was and is not, but yet is, is signified that the Word, so rejected, still is. It is manifest from this, that by *they that dwell upon the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast which was and is not, but yet is*, is signified the amazement of those who are of that religion, all who since its establishment have aimed at dominion over heaven and earth, that the Word, though it has been thus rejected, still is: for all who aim at dominion over the holy things of the church and over heaven, hate the Word, because they hate the Lord; if not in the mouth, still in the heart. That it is so, few know in the world, because they are then in the body; but it is made manifest after death, when every one is in his spirit. Hence they wonder that the Word still is, though it has been so rejected; as was said above (n. 734). The Word still is, because it is Divine, and the Lord is in it.

736. *Here is the mind that hath wisdom*, signifies that

this is the interpretation in the natural sense, but for those who are in the spiritual sense from the Lord. Here is the mind, signifies that this is the understanding and interpretation of the things seen: that hath wisdom signifies for those that are interiorly wise. The interpretation is in the literal sense for those who are in the spiritual sense, because the interpretation was given by the angel in the natural sense, and not in the spiritual: for he said that the seven heads of the beast were seven mountains, and likewise that they were seven kings; and that one of them is, and another is not yet come; also that the beast is the eighth, and is of the seven; beside more things that follow until the end of the chapter: and these things cannot be understood except by those who are in the spiritual sense from the Lord: this is therefore signified by having wisdom. The reason that the interpretation was given by the angel in the natural sense, and not in the spiritual, is that the natural sense is the basis, the container, and the support of its spiritual and celestial sense; see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 27–49): on which account also interpretations elsewhere in the Word are given in the natural sense; and still they cannot be understood interiorly except by the spiritual sense: as may be seen in the prophets, and also in the evangelists, in many places.

737. *The seven heads are seven mountains where the woman sitteth upon them, and they are seven kings*, signifies the Divine goods and Divine truths of the Word, upon which the Roman Catholic religion is founded, destroyed in time, and at length profaned. Since the Word is signified by the scarlet beast, and therefore the goods of love and the truths of wisdom therein are signified by his heads, on this account the quality of the Word as to these two among those that are meant by Babylon, is here described,—the Divine good of love therein by mountains, and the Divine truth therein by kings. That the goods of love are signified by mountains, may be seen, n. 336, 339, 714; and that

the truths of wisdom are signified by kings, n. 20, 664, 704; and that by the head, when the Lord is spoken of, the Divine love of His Divine wisdom and the Divine wisdom of His Divine love are signified, n. 47, 538, 568; and that by seven is signified all and complete; and that it is applied to holy things, n. 10, 391, 657: and that by the woman is signified the Roman Catholic religion, n. 723. Hence then by the *seven heads are seven mountains where the woman sitteth upon them*, are signified the Divine goods and Divine truths of the Word, upon which the Roman Catholic religion is founded. The reason is, that the whole Word is profaned and adulterated by that religion, see above (n. 717, 719, 720, 721, 723, 728, 729, 730). It is said to have been profaned in time, since in the beginning the Word was holy to them: but as they saw that they could rule by means of the holy things of the church, they receded from the Word, and acknowledged their own edicts, precepts, and statutes as of equal, and practically of superior sanctity; and at length transferred all the Lord's power to themselves, not leaving any thing. It is from their first state, when they held the Word holy, that Lucifer, by whom is meant Babel (n. 717), was called *son of the morning;* but it is on account of their later state, that he was cast into hell (Isa. xiv). But more may be seen on this subject in the *Angelic Wisdom concerning the Divine Providence* (n. 257). It may seem as if by the seven mountains where the woman sitteth, Rome is meant; because that is built upon seven mountains, from which also it is named. But admitting that Rome is meant, since the throne and tribunal of that religion is there, nevertheless by the seven mountains the Divine goods of the Word, and hence of the church, profaned, are here signified; for the number seven adds nothing else but what is holy, here what is profaned, as the same number does elsewhere: as where are mentioned *seven spirits before the throne of God* (Apoc. i. 4). *Seven candlesticks, in the midst of which was the Son of Man* (i. 13; ii. 1). *Seven stars* (ii. 1; iii. 1).

Seven lamps of fire before the throne (Apoc. iv. 5). *Seven seals, with which the Book was sealed* (Apoc. v. 1). *The seven horns and seven eyes of the Lord* (Apoc. v. 6). *The seven angels with the seven trumpets* (Apoc. viii. 2). *Seven thunders* (Apoc. x. 3, 4). *The seven angels having seven plagues in vials* (Apoc. xv. 1, 6, 7). So here it is said, that the scarlet beast had seven heads; and that the seven heads were seven mountains, and likewise were seven kings.

738. *Five have fallen, and one is, and the other is not yet come; and when he is come, he must remain but a short time,* signifies that all the Divine truths of the Word have been destroyed, except this one, that all power in heaven and in earth was given to the Lord; and except another, which has not yet come into question; and when it does, it will not remain; which is, that the Lord's Human is Divine. By five is not signified five, but all the rest; here all the remaining Divine truths of the Word, which are signified by kings. For the numbers in the Apocalypse, and in the Word generally, signify the quality of the things with which they are connected. They are like a kind of adjectives united with substantives, or like a sort of predicates adjoined to subjects; as may be seen from the numbers two, three, four, six, seven, ten, twelve, a hundred and forty-four, explained above. Here, therefore, five signifies all the rest, because seven signifies all the holy things of the Word: and it follows that one is, and that the other has not yet come; and thus that there are two of them all which remained. From which it is manifest, that by five have fallen, is signified that all the rest have been destroyed. They are said to fall, because kings are spoken of, who fall by the sword. By one is, nothing else is signified but this Divine Truth, that all power in heaven and on earth was given to the Lord, according to the words of the Lord Himself (Matt. xxviii. 18; John xiii. 3; xvii. 2, 3, 10), as may be seen above (n. 618). This one has not been destroyed because they could in no other way claim to themselves

dominion over all things of the church and the Word and even heaven. By the other who is not yet come, and when he cometh must remain but a short time, is signified the Divine truth which has not yet come in question, and when it does, will not remain permanently with them; which is, that the Lord's Human is Divine. It is said that it must remain but a short time, because this is according to the Divine Providence, spoken of above (n. 686). That it is a Divine truth that the Lord's Human is Divine, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, from beginning to end. But the reason that it has not yet come in question, is that after they had transferred to themselves all the Lord's power, they could not acknowledge the Lord's Human as Divine, because it would then be said by the laity and the common people that they had transferred Divine power to themselves, and thus that the Pontiff was God, and his ministers were gods. But that this will yet come in question, may be evident from the fact that it is here foretold in the Apocalypse. That they have seen this other truth, which is that the Lord's Human is Divine, though as with closed eyes, is manifest from this; that they say that in the Eucharist there is not only the body and blood of the Lord, but also His soul and Divinity; and thus that there is omnipresence as well of His Human as of His Divine; and the Human cannot be omnipresent unless it is Divine: also that they say, that Christ as to His body and blood, and at the same time as to His soul and Divinity, is in them, and they are in Him by the Eucharist; and this is said of His Human; which cannot be said, because it is not possible, unless His Human is Divine. Besides these things they also say that the saints will reign with Christ, and that Christ is to be worshipped, and that the saints are to be invoked and venerated; also that Christ is the true light, and that in Him they live and have merit, and other similar things, which involve the Divinity of His Human. These things are from the Council of Trent and its bull.

Thus, as was said, they may see that truth, but as if with closed eyes.

739. *And the beast, which was and is not, is himself the eighth, and is of the seven, and goeth into perdition*, signifies that the Word, as explained above, is the Divine good itself, and that it is the Divine truth, and that it is taken away from the laity and the common people, lest the profanations and adulterations made in it by their leaders should appear, and they should on that account recede. By the beast which was and is not is signified the Word, as before (vers. 8): by his being himself the eighth, here the eighth mountain, is signified, that it is the Divine good itself; for by the seven mountains the Divine goods of the Word are signified (n. 737); hence by the beast himself being the eighth mountain, is signified that it is the Divine good itself. Good is also signified by the eighth: and as all the goods of the Word among them were profaned, he himself is not said to be of the seven mountains, as he is, directly, of the seven kings, by whom the Divine truths of the Word are signified, not all of which were adulterated (n. 737, 738). From these few things the arcanum may be seen, which lies hid in these words. By his going into perdition is signified that it is rejected, as above (n. 734); but as the Word is not rejected so but that it is acknowledged as holy, but is taken away from the laity and the common people lest the profanations of good and the adulterations of truth made in it by their leaders should appear, and the laity should on that account withdraw, therefore this, as it is the real subject, is signified by going into perdition. The Word is the Divine good itself and the Divine truth because there is in each and every thing of it the marriage of the Lord and the church, and thence the marriage of good and truth; also because there is in every thing of it a celestial sense and a spiritual sense; and in the celestial sense it is Divine good, and in the spiritual sense it is Divine truth; and these are in the Word, because the Lord is the Word: which things are all demonstrated

in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, published at Amsterdam.

740. *And the ten horns are ten kings, who have received no kingdom as yet*, signifies the Word as to power from Divine truths with those who are in the kingdom of France, and are not fully under the yoke of the papal dominion, among whom however there has not yet been formed a church fully separated from the Roman Catholic religion. That these things are said of those who are in the kingdom of France may be evident from the series of things in the spiritual sense: for the reception of the Word by those who are in the Christian world is now treated of; the reception of the Word, and the state of the church thence, among the Roman Catholics (vers. 9–11); the reception of the Word, and the state of the church thence among those that are attached to that religion only as to externals, who are especially in the kingdom of France (vers. 12–14). The rest, who indeed profess that religion, but still dissent in various things, are treated of in vers. 15; and the Protestants or Reformed, who have openly receded from that religion (vers. 16, 17). But it can by no means be known that all these are here treated of, unless it is known that the Word is meant by the scarlet beast, and that the church is according to the reception of the Word. That the Word is meant by the scarlet beast, may be seen above (n. 723); and that the church is a church from the Word and according to its understanding of it, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 76–79). By horns, here the horns of the beast, the power of the Word is signified; and by ten horns much power, here Divine power, because it is that of the Lord through the Word. That horns signify power, and ten horns much power, may be seen above (n. 270, 539, 724). That by kings are signified they who are in Divine truths from the Word, and abstractly the Divine truths in it, see n. 20, 664, 704; and that by ten is not meant ten but many, see n. 101. By a kingdom is sig-

nified the church from the Word, because by kings are signified those who are in Divine truths from the Word, and abstractly the Divine truths in it. Hence by their having received no kingdom as yet, is signified, among whom there is not yet formed a church altogether separated from the Roman Catholic religion. It may be seen from this, that by *the ten horns are ten kings who have received no kingdom as yet*, is signified the Word as to power from Divine truths with those who are in the kingdom of France, and in some other places; also those who are called Jansenists, and are not fully under the yoke of the papal dominion; among whom, however, there is not yet formed a church fully separated from the Roman Catholic religion. The church with those in the kingdom of France is said not yet to be separated from the Roman Catholic religion, because it coheres with it in externals, but not so much in internals. The externals are formalities and the internals are essentials. They still adhere to it, because there are so many monasteries there, and because the priesthood there is under the authority of the Pontiff; and these are in all formality, according to the papal edicts and statues; and hence very many are still in the essentials of that religion; therefore the church there is not yet separated. This is signified by their having received no kingdom as yet.

741. *But they receive power as kings one hour with the beast*, signifies that the Word has power with them, and they by the Word, as if they were in its Divine truths. By receiving power with the beast is signified to have power together with the Word; and thus that the Word has power with them, and they by means of the Word. By receiving power is signified to be strong, and by the beast the Word is signified (n. 723): by as kings is signified as if they were in Divine truths from the Word. That by kings are signified those who are in Divine truths from the Word, and abstractly the Divine truths therein, see n. 20, 664, 704, 740; by one hour is signified for some time, and also in some de-

gree. From these things it is manifest that by their receiving power as kings one hour with the beast, is signified that the Word has power with them, and they through the Word, as if they were in its Divine truths. These things are said, because they acknowledge that the Word is divinely inspired, and hence that the church is a church from the Word. But still they do not as yet draw Divine truths from it, except these general ones, that God alone is to be worshipped, and not any man as God; and that the power given to Peter is not in itself Divine, and yet that it is Divine to open and shut heaven, which is not in any man's own power. These things they confirm in themselves from the Word; but before others, who do not listen to the Word, they do it from rationality, which is given by continual influx out of heaven to every one who wishes to be in truths. That they do not go farther, and draw the doctrines of faith and life from the Word, is of the Lord's Divine Providence, because they still adhere in externals or in formalities to the Roman Catholic religion, lest truth and falsity should be mixed together, and hence an interior strife should arise, which is like fermentation that produces confusion.

742. *These have one mind, and shall give their power and authority to the beast*, signifies that they acknowledge unanimously that government and dominion over the church are solely through the Word. By having one mind is signified to acknowledge unanimously: by giving power and authority to the beast is signified to ascribe government and dominion over the church to the Word. The reason that government and dominion over the church are meant, is that the Word, and therefore the church, are treated of. From these things it is manifest, that by these having one mind, and giving their power and authority to the beast, is signified that they unanimously acknowledge that government and dominion over the church are solely through the Word. They indeed acknowledge the Pontiff as the head of the church; but they say that his government and do-

minion over the church is not like that of the head over the body, but is like a supreme government over a body which does not govern and rule from itself, but from God through the Word; and that it is then to be obeyed: consequently that the interpretation of the Word does not belong to his arbitrary determination alone, as has come to pass; because thus the Divine authority of the Word is perverted and perishes.

743. *These shall fight with the Lamb, but the Lamb shall overcome them; for He is Lord of lords and King of kings*, signifies the Lord's combat with them concerning the acknowledgment of His Divine Human, because in it the Lord is the God of heaven and earth, and is also the Word. By their combat with the Lord and the Lord's with them is not meant a combat as of the evil and with the evil, but as of those and with those who are not yet in truths concerning the Lord. By the Lamb is meant the Lord as to the Divine Human and also as to the Word (n. 269, 291, 595): and by overcoming them is signified to convince through the Word. *For He is Lord of lords and King of kings* signifies because He is God of heaven and earth. From His dominion over all the goods of heaven and the church He is called Lord of lords, and from His kingdom over all the truths of heaven and the church He is called King of kings (n. 664). It is manifest from this, that by *these shall fight with the Lamb and the Lamb shall overcome them because He is Lord of lords and King of kings*, is signified the Lord's combat with them concerning the acknowledgment of the Lord's Divine Human, because the Lord in His Divine Human is God of heaven and earth. That the Lord is God of heaven and earth, He teaches in plain words; for He says, *All things whatsoever the Father hath are Mine* (John xvi. 15). *The Father hath given all things into the hand of the Son* (John iii. 35, 36; xiii. 3). *Father, Thou hast given Me power over all flesh: all Mine are Thine and Thine are Mine* (John xvii. 2, 3, 10). *All power is given*

unto Me in heaven and in earth (Matt. xxviii. 18). *I am the Way, the Truth, and the Life: no one cometh unto the Father but by Me; He that knoweth and seeth Me, knoweth and seeth the Father; for I am in the Father, and the Father in Me* (John xiv. 6–11). *The Father and I are one* (John x. 30). That every one that believeth in the Lord, should have everlasting life; and he that believeth not in Him, shall not see life (John iii. 15, 17, 18, 36; vi. 47; xi. 26; and elsewhere). Who does not know that the Lord was conceived of God the Father? (Luke i. 34, 35); and who may not know from this, that God the Father, who is Jehovah, took to Himself the Human in the world? and hence that the Human is the Human of God the Father? and that thus God the Father and He are one, as the soul and the body are one? Can any one indeed approach a man's soul, and descend thence to his body? Is not his human to be approached? and then his soul is approached. By these and many other things which are in the Word, the Lamb will overcome them: therefore, as they have ceased to worship the Pope, let them worship Him from whom the Pope says that he has all power over the church and heaven. The Pope is a man, and the Lord is God; and God alone is to be approached, invoked, and adored; that is, is to be worshipped. The Lord alone is the Holy One who is to be invoked (Apoc. xv. 4). I know that they will think, "How can Jehovah the Father, who is the Creator of the universe, descend and assume the Human?" But let them think also, "How can a Son from eternity, who is equal to the Father, and is also the Creator of the universe, do it?" Is it not the same thing? They say, "The Father and the Son from eternity;" but there is not any Son from eternity: there is the Divine Human, which is called the Son sent into the world (Luke i. 34, 35). But on this subject see below (n. 962).

744. *And they that are with Him, are called, and chosen, and faithful*, signifies that they who approach and worship the Lord alone, are they that come into heaven, as well

they who are in the externals of the church, as they that are in its internals and its inmosts. They that are with Him signify those who approach the Lord, for they are with Him. By the called, the chosen, and the faithful, are signified they who are in the externals, the internals, and the inmosts of the church; who, because they are in the Lord, come into heaven. By the called indeed all are meant, because all are called: but by the called who are with the Lord are meant they who are in heaven with the Lord, as all are called who are at the wedding with the bridegroom. By the chosen is not meant that some are elected by predestination, but they who are with the Lord are so called. By the faithful are meant those who have faith in the Lord. These are they who are in the externals, the internals, and the inmosts of the church, because the Lord's church is distinguished, like heaven, into three degrees. In the lowest degree are they who are in its externals, in the second degree are they who are in its internals, and in the third degree are they who are in its inmosts. They that are with the Lord in the externals of the church are the called, they that are in its internals are the chosen, and they that are in its inmosts are the faithful: for they are so called in the Word; where Jacob is said to be called, and Israel chosen; since by Jacob those are there meant who are in the externals of the church, and by Israel those who are in its internals. It is here said, *They that are with Him are called, and chosen, and faithful*, because it is said before that *they shall fight with the Lamb, and the Lamb will overcome them;* so that they may know that they whom the Lord overcomes, that is, convinces by the Word, are with Him in heaven; some in the ultimate heaven, some in the second, and some in the third: each one according to his reception.

745. *And he said unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues*, signifies that those are under the papal

dominion, but in the truths of the Word variously adulterated and profaned by that religion, who are of its varieties of doctrine and discipline, and of its varieties of religion and confession. The waters which he saw, where the harlot sits, are the waters which are mentioned in vers. 1 of this chapter; where it is said, *I will show thee the judgment of the harlot that sitteth upon many waters.* That the truths of the Word adulterated and profaned are there signified by the waters, may be seen above (n. 719). It is said that these waters are peoples, multitudes, nations, and tongues, because by these are signified all those who are under the papal dominion, of its varieties of doctrine and discipline and religion and confession: for by peoples are signified they who are in doctrine (n. 383); by multitudes they who are in discipline, by nations they that are in religion (n. 483); and by tongues they who are in confession (n. 282, 483). These things are said here, because what precedes is concerning the reception and understanding of the Word by those who are in the Roman Catholic religion itself (from vers. 8–11); and afterward concerning the reception and understanding of the Word by the noble French nation (from vers. 12–14): here therefore concerning the reception and understanding of the Word with the rest who are under the papal dominion: after this it follows concerning the Protestants (vers. 16, 17): thus all things are foretold in their proper order. It is known that they who are under the papal dominion are in various doctrine, discipline, religion, and confession; for that religion is not observed in the same manner in various kingdoms.

746. *And the ten horns which thou sawest upon the beast, these shall hate the harlot,* signifies the Word as to power from Divine truths among the Protestants, who have altogether cast off from themselves the yoke of the papal dominion. It is said here, as above (vers. 12), *the ten horns which thou sawest;* but there they are said to be *ten kings;* but here, *these:* because there, as here, they who have receded from

the Roman Catholic religion are treated of; yet there they who have done it in part; but here, altogether. That the Protestants or Reformed are here treated of, is manifest from these things that follow; that they shall make the harlot desolate and naked, shall eat her flesh, and shall burn her with fire, and shall give their kingdom to the beast. That the Word as to power from Divine truths is signified by the ten horns which thou sawest upon the beast, may be seen above (n. 740). To hate the harlot is, not to endure the Roman Catholic religion, and therefore to cast off from themselves the yoke of the papal dominion.

747. *And shall make her desolate and naked*, signifies that they will divest themselves of her falsities and evils. By making her desolate is signified to divest themselves of her falsities: and by making her naked is signified to divest themselves of her evils: for they make her desolate and naked among themselves. Desolation in the Word is predicated of truths and falsities, and nakedness of goods and evils; as may be evident from the passages that were adduced above concerning nakedness (n. 213, 706). From these things it may be evident that by their making her desolate and naked is signified that they will divest themselves of all the falsities and evils of that religion. That the Protestants or the Reformed have done so, is known.

748. *And shall eat her flesh, and burn her with fire*, signifies that from hatred they will condemn and destroy among themselves the evils and falsities which are proper to that religion, and will hold the religion itself accursed, and will blot it out from among them. This is concerning the Protestants, who will do thus with the harlot, that is, with the Roman Catholic religion. By eating her flesh is signified to condemn from hatred and to destroy among themselves the things proper to that religion, which are evils and falsities, as treated of in what follows: and by burning her with fire is signified to curse that religion as profane, and to blot it out among themselves. To burn with fire

has this meaning, because the punishment of the profanation of what is holy was burning; therefore it was of the Divine law, that they who profaned the name of Jehovah by worshipping other gods, should themselves and all that they had be burned with fire (Deut. xiii. 13, 19). Therefore the golden calf, which the children of Israel profanely worshipped, Moses burned with fire (Exod. xxxii.; Deut. ix. 21). And the two sons of Aaron were consumed by fire from heaven, because they profaned holy things (Lev. x. 1–6). Nor is any thing else signified by the fire and pile in Tophet, but the fire of hell, which is for those who profane holy things (Is. xxx. 33; Jer. vii. 11, 31, 32; xix. 5, 6; 2 Kings xxiii. 10); for there they worshipped Moloch by a horrible sacrifice. Since by the fourth beast in Daniel vii., the religion which profanes the Word and the holy things of the church is signified (n. 717), it is therefore said, that it was burnt with fire (Dan. vii. 11). Now as it is profane worship to worship a man in place of the Lord, it is therefore said here, that they should burn the harlot herself with fire; by which is signified that they should curse the religion itself, and destroy it among themselves. By eating her flesh is signified to condemn from hatred and to destroy among themselves the evils and falsities which are proper to that religion, because that is signified by eating flesh: for by flesh are signified the things proper to any one, which have relation to goods and truths, and in the opposite sense to evils and falsities; and by eating is signified to consume, and thus to destroy. That by flesh is signified what is proper to any one, which in itself is evil, is evident from these passages: *It is the Spirit that quickeneth, the flesh profiteth nothing* (John vi. 63). *That which is born of the flesh is flesh, and that which is born of the spirit is spirit* (John iii. 6). *As many as received Him, to them gave He power to become the sons of God, who were born not of blood, nor of the will of the flesh* (John i. 12, 13). *God remembered that they were flesh, a breath that passeth away and cometh*

not again (Ps. lxxviii. 39). *Egypt is man, and not God; and its horses are flesh, and not spirit* (Isa. xxxi. 3). *Jerusalem hath committed whoredom with the sons of Egypt great in flesh* (Ezek. xvi. 26). *Jesus said to Peter, Flesh and blood hath not revealed these things to thee* (Matt. xvi. 17). *Cursed is he that trusteth in man and maketh flesh his arm* (Jer. xvii. 5). Because flesh signifies what is man's own, and they who hate another assail the things that are his own with the purpose of destroying them, this therefore is signified by eating flesh, as also in these passages: *He that dieth let him die, and he that is cut off let him be cut off; let the rest eat each one the flesh of another* (Zech. xi. 9). *They shall eat up Israel with every mouth; they shall eat every man the flesh of his arm, Manasseh Ephraim, and Ephraim Manasseh* (Isa. ix. 12, 20, 21). *I will feed thine oppressors with their own flesh* (Isa. xlix. 26). *They shall eat every one the flesh of his companion* (Jer. xix. 9). By eating the flesh of sons and daughters (Jer. xix. 9; Lev. xxvi. 29; Deut. xxviii. 53), is signified to destroy truths and goods in themselves; for by sons are signified truths, and by daughters goods, see above (n. 139, 543, 546, 612). Besides, *all flesh* is spoken of in the Word; and thereby is signified every man (Gen. vi. 12, 13, 17, 19; Isa. xl. 5, 6; xlix. 26; lxvi. 16, 23, 24; Jer. xxv. 31; xxxii. 27; xlv. 5; Ezek. xx. 48; xxi. 4, 5).

749. *For God hath put into their hearts to do His mind, and to do one mind, and to give their kingdom unto the beast,* signifies judgment in them from the Lord, that they should altogether repudiate and hold accursed the Roman Catholic religion, and should destroy and root it out from among themselves; and the unanimous judgment, that they should acknowledge the Word, and found the church upon it. Since the Roman Catholic religion is signified by the harlot, and the Protestants are signified by the ten horns that shall hate the harlot, as above (n. 746–748); it is manifest that by doing His mind is signified that they have judged and concluded that they should altogether repudiate that

religion and hold it accursed, and should destroy and root it out in themselves, as above (n. 748): and it is also manifest, that by doing one mind and giving their kingdom to the beast, is signified to judge and conclude unanimously that they should acknowledge the Word, and found the church upon it. By the beast is signified the Word, as everywhere above (see n. 723): and by kingdom the church is signified, and the government over it, as is shown just below. By God putting into their hearts is signified that they are from the Lord. That kingdom signifies the church may be evident from these passages: *The children of the kingdom shall be cast out into outer darkness* (Matt. viii. 12). *The seed is the children of the kingdom* (Matt. xiii. 38). *He that heareth the Word of the kingdom, and attendeth not* (Matt. xiii. 19). *The kingdom shall be taken from you, and given to a nation that beareth fruits* (Matt. xxi. 43). *No man having put his hand to the plough, and looking back, is fit for the kingdom of God* (Luke ix. 62). *Thy kingdom come, and Thy will be done, as in heaven so on the earth* (Matt. vi. 10). Jesus, John, and the disciples preached, *that the kingdom of God was at hand* (Matt. iii. 2; iv. 17; x. 7; Luke x. 11; xvi. 16). Also the *gospel of the kingdom* (Matt. iv. 23; ix. 35; xxiv. 14; Luke viii. 1). *If I by the finger of God cast out demons, no doubt the kingdom of God is come unto you* (Luke xi. 20. Beside many other places where the kingdom of God is spoken of). So in these: *If ye shall hear My voice and keep My covenant, ye shall be unto Me a kingdom of priests* (Exod. xix. 5, 6). *Thou, O tower of the flock, O stronghold of the daughter of Zion, to thee shall the former kingdom return, the kingdom of the daughter of Jerusalem* (Mic. iv. 8). *Afterwards the saints shall receive the kingdom, and shall establish the kingdom even for ever and ever* (Dan. vii. 18, 22). *The kingdom and dominion and the majesty of the kingdoms under the whole heaven shall be given to the people of the saints; whose kingdom is an everlasting kingdom, and all dominions shall worship and obey*

Him (Dan. vii. 27). *Unto the Son of Man was given a kingdom which shall not perish; and all peoples, nations, and tongues shall worship Him* (Dan. vii. 14; beside other places). The church is signified by a kingdom, because the Lord's kingdom is in heaven and on earth; and His kingdom on the earth is the church. Hence also the Lord is called King of kings.

750. *Until the words of God should be consummated*, signifies until all the things which have been foretold concerning them shall be fulfilled. By being consummated is signified to be fulfilled; and by the words of God are signified the things which are foretold in His Word: and that it is said to be consummated signifies till they all are fulfilled. This is said of the Protestants, and of their giving their kingdom to the beast; that is, that they will acknowledge the Word, and found the church upon it, as just above (n. 749). But they do indeed acknowledge the Word, and say that the church is founded upon it; and still they found the doctrine of their church upon the single saying of Paul, that *man is justified by faith alone without the works of the law* (Rom. iii. 28), altogether falsely understood (n. 417). As it is here said, until the words of God are consummated, it shall also be told what is signified by the Lord's last words to the disciples, which are these: *Go ye and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all the days, until the consummation of the age: Amen* (Matt. xxviii. 19, 20). Until the consummation of the age, is until the end of the church (n. 658): and then, if they do not go to the Lord Himself, and live according to His precepts, they are left by the Lord; and being left by the Lord they become as pagans, who have no religion: and then the Lord is with those only, who will be of His New Church. These things are signified by until the words of God are consummated, and by until the consummation of the age.

751. *And the woman whom thou sawest is the great city,*

which reigneth over the kings of the earth, signifies that the Roman Catholic religion reigns as to doctrine in the Christian world, and still also in some respects among the Reformed, although they are not under the papal dominion. All these things are signified by these words, because they form the conclusion, and hence involve not only the things which are said respecting the Roman Catholics, but also those respecting the French nation, and those concerning the Protestants; and thus that the woman, who is the great city, reigns also over these: but how, shall be told. She does not reign over the Protestants, as she does over those who are attached to her religion; but only so far as they have in some points received her doctrinals. The doctrinals which they have received are these: That they approach God the Father, and not the Lord: that they do not acknowledge the Lord's Human as Divine: that His passion of the cross is expiation, propitiation, and satisfaction to God the Father: concerning the imputation of the Lord's merit; some things concerning Baptism, original sin, and free-agency; and among the Lutherans, that they accede nearly to transubstantiation. These doctrinals, remains from papal Catholicism, and agreeing with it in part, are the grounds from which it is said, that the woman, who is the great city, reigns over the kings of the earth. By the woman the Roman Catholic religion is signified, as above: by the city is signified doctrine (n. 194, 501, 502, 712): by kingdom is signified the church (n. 749); hence by reigning is signified government: by the kings of the earth are signified the truths or falsities of the church (n. 20, 483, 664, 704, 720, 737, 740); hence also doctrinals: by the earth is signified the church (n. 285). From these things it is manifest that by these words, *the woman whom thou sawest is the great city which reigneth over the kings of the earth*, is signified that the Roman Catholic religion reigns as to doctrine in the Christian world, and in some respects even with the Reformed, although they are not under the papal dominion.

752. To this I will add this Relation. It was given me to speak with Pope Sixtus Quintus. He came out of a certain society in the west to the left. He told me that he was appointed as chief governor over a society collected from the Catholics who excel the rest in judgment and industry; and that he was made their chief governor for the reason that he had believed for half a year before his death that the vicarship was an invention for the sake of dominion; and that the Lord the Saviour, because He is God, is He who is alone to be adored and worshipped: also that the Sacred Scripture is Divine, and thus more holy than the edicts of popes. He said that he remained firm in the belief of these two fundamentals of religion until the end of his life. He also said that their saints are not any thing. He wondered when I related that it was decreed in a synod, and confirmed by a bull, that they should be invoked. He said that he led an active life as he had done in the world; and that he proposed to himself every morning nine or ten things, which he wished should be accomplished before evening. I asked whence he obtained in so few years so great a treasure as he had laid up in the castle of Angelo. He replied that he wrote with his own hand to the rulers of the rich monasteries, to send him at their discretion from their resources as much as they were willing; as it was for a holy use: and that they sent abundantly, because they feared him. And when I said that that treasure was still remaining, he said, "Whom can it benefit now?" While speaking with him, I related that the treasure in Loretto had been immensely increased and enriched since his time, and in like manner the treasures in certain monasteries, especially in Spain; but not to so great a degree at this day as in former centuries: and I added, that they keep them without any useful end, other than to enjoy themselves in the possession of them: and when I related this, I said also, that they are thus like the infernal gods, which the ancients called Plutos. When I mentioned Plutos, he replied, "Hush,

I know." He said further, that no others are admitted into the society over which he presided, but they who excel in judgment, and can receive the doctrine that the Lord alone is the God of heaven and earth, and that the Word is the Holy Divine; and that under the Lord's auspices he is every day perfecting that society. And he said that he had spoken with the saints so called; but that they become infatuated, when they hear and believe that they are saints. He also called the pontiffs and cardinals stupid,—those who wish to be adored as Christ, though not in person, and who do not acknowledge the Word as the Holy Divine itself, according to which alone men must live.

He wishes me to say to those who are now living, that Christ is the God of heaven and earth, and that the Word is the Holy Divine; and that the Holy Spirit does not speak through the mouth of any one; but Satan, who wishes to be adored as God: and that they who do not attend to these things, as being stupid, go away to their like, and after a time are cast down into hell, to those who labor under the fantasy that they are gods; who have no other life than the life of a wild beast. To this I said, "Perhaps these things are too hard for me to write." But he answered, "Write, and I will subscribe, because they are true." And then he went away from me into his society, and subscribed one copy, and transmitted it as a bull to the other societies devoted to the same religion.

CHAPTER EIGHTEENTH.

1. And after these things I saw an angel coming down from heaven, having great power, and the earth was lightened by his glory.

2. And he cried mightily with a great voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of demons, and the hold of every unclean spirit, and the cage of every unclean and hateful bird.

3. For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached even unto heaven, and God hath remembered her iniquities.

6. Render unto her as she hath rendered unto you; and double unto her double according to her works; in the cup which she hath filled, fill to her double.

7. As much as she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am not a widow, and shall not see sorrow.

8. Therefore shall her plagues come in one day, death and sorrow and famine; and she shall be utterly burned with fire, for strong is the Lord God that judgeth her.

9. And the kings of the earth shall bewail her, and shall lament for her, who have committed whoredom and lived deliciously with her, when they see the smoke of her burning:

10. Standing afar off for the fear of her torment, saying,

Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn for her, for no man buyeth their merchandise any more,

12. The merchandise of gold and silver, and precious stones and of pearls, and fine linen and purple, and silk and scarlet, and all thyine wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and iron, and marble,

13. And cinnamon and incense, and perfume and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and carriages, and bodies and souls of men.

14. And the fruits of the desire of thy soul have departed from thee, and all things fat and splendid have departed from thee, and thou shalt find them no more at all.

15. The merchants of these things, who were made rich by her, shall stand afar off, for fear of her torment, weeping and mourning,

16. And saying, Alas, alas, the great city, that was arrayed in fine linen and purple and scarlet, and decked with gold, and precious stones, and pearls; for in one hour are so great riches laid waste.

17. And every shipmaster, and every one employed upon ships, and sailors, and as many as navigate the sea, stood afar off,

18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19. And they cast dust upon their heads, and cried, weeping and mourning, saying, Alas, alas, that great city, in which all that had ships in the sea were made rich by her costliness; for in one hour are they made desolate.

20. Rejoice over her, O heaven, and ye holy apostles and prophets; for God hath judged your judgment upon her.

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence

shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and of musicians, and of pipers, and trumpeters shall be heard no more at all in thee; and no artificer of any art shall be found any more at all in thee; and the voice of the mill shall be heard no more at all in thee:

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorcery were all the nations seduced.

24. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The Roman Catholic religion continued: that on account of adulterations and profanations of the truths of the Word, and hence of the church, it will perish (vers. 1–8). The highest in the ecclesiastical order there, their character and their mourning (vers. 9, 10). The inferiors in that order (vers. 11–16). The laity and the common people, who are under obedience to them (vers. 17–19). The joy of the angels over its removal (vers. 20). Its destruction in the spiritual world on account of its having no acknowledgment of, inquiry after, enlightenment in, or reception of truth, and hence no conjunction of truth and good, which makes the church (vers. 21–24).

Contents of each Verse. "After these things I saw," signifies a continuation respecting the Roman Catholic religion. "I saw an angel coming down from heaven, having great power, and the earth was lightened by his glory," signifies a strong influx of the Lord out of heaven by Divine truth, from which His church was in heavenly light. "And he

cried mightily with a great voice, saying, Babylon the great is fallen, is fallen," signifies that he made it known, that by the Lord's Divine power all who have been in that religion and at the same time in the love of ruling from it, are destroyed in the spiritual world, and are cast into many hells. "And is become the habitation of demons," signifies that their hells are those of the lusts of ruling from the fire of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. "And the hold of every unclean spirit, and the cage of every unclean and hateful bird," signifies that the evils of will and hence of act, and the falsities of thought and hence of design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves. "For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her," signifies that they have put forth wicked dogmas, which are adulterations and profanations of the good and truth of the Word, and have imbued with them all that have been born and brought up in the kingdoms under their domination. "And the merchants of the earth are waxed rich through the abundance of her delicacies," signifies the greater and less in rank in that hierarchy, who through dominion over holy things strive for Divine majesty and more than regal glory, and continually aim to establish it by the multiplication of monasteries and of possessions under them, and by the treasures which without end they gather together and heap up from the world, and thus procure to themselves corporeal and natural enjoyments from the celestial and spiritual dominion attributed to them. "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues," signifies exhortation from the Lord to all, as well those who are in that religion as those who are not in it, to beware of conjunction with it by acknowledgment and affection, lest as to their souls they should be conjoined to its

abominations, and should perish. "For her sins have reached even unto heaven, and God hath remembered her iniquities," signifies that its evils and falsities infest the heavens, and that the Lord will protect these from the violence. "Render unto her as she hath rendered unto you; double unto her double according to her works; in the cup which she hath filled fill to her double," signifies just retribution and punishment after death, that then the evils and falsities by which they have seduced and destroyed others, will return upon them, according to their quantity and quality. "As much as she hath glorified herself and lived deliciously, so much torment and sorrow give her," signifies that in the degree of their elation of heart from dominion, and according to their exultation of mind and body from riches, they have after death internal pain from being cast down and derided, and from want and wretchedness. "For she saith in her heart, I sit a queen, and am not a widow, and shall not see sorrow," signifies that these things befall them, because from elation of heart over their dominion and exultation of mind over their riches, they are in the assurance and confidence that they shall rule for ever, and shall protect themselves, and that they cannot in any way be deprived of these things. "Therefore in one day shall her plagues come, death and sorrow and famine," signifies that on this account, at the time of the final judgment, the punishments of the evils which they have done will return upon them, which are death, which is infernal life, and inward pain from being cast down from dominion; sorrow, which is internal grief from want and wretchedness in place of opulence; and famine, which is the deprivation of the understanding of all truth. "And she shall be utterly burned with fire, for strong is the Lord God that judgeth her," signifies that they will be hatreds against the Lord and against His heaven and church, because they then see that the Lord alone rules and reigns over all things in the heavens and on earth, and not at all any man of himself. "And the kings of the earth

shall bewail her and shall lament for her, who have committed whoredom and lived deliciously with her, when they see the smoke of her burning," signifies the more internal pains of those who have been in higher dominion and its enjoyments, by means of the falsified and adulterated truths of the Word which they made the holy things of the church, when they see them turned into profane things. "And standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come," signifies their fear of punishments, and their grievous lamentation that that religion, so fortified, could be so suddenly and completely overturned, and that they could perish. "And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more," signifies the inferiors in the order, who minister and make gain by holy things, here their griefs that after the destruction of Babylon they cannot make profits by them as before. "The merchandise of gold and silver and precious stones and pearls," signifies that they no longer have these things, because they have no spiritual goods and truths, to which such things correspond. "And fine linen and purple and silk and scarlet," signifies that they no longer have these things, because they have not the celestial goods and truths to which such things correspond. "And all thyine wood and every vessel of ivory," signifies that they no longer have these, because they have not the natural goods and truths to which such things correspond. "And every vessel of precious wood and of brass and iron and marble," signifies that they no longer have these, because they have not the goods and truths of knowledge in matters of the church to which such things correspond. "And cinnamon and incense and perfume and frankincense," signifies that they no longer have worship from spiritual goods and truths, because they have nothing within their worship, which corresponds to the things here named. "And wine and oil and fine flour and wheat," signifies that they no

longer have worship from celestial truths and goods, because they have not within their worship the things which correspond to those here named. "And cattle and sheep," signifies that they no longer have worship from the external or natural goods and truths of the church, because they have not any thing within their worship which corresponds to these things. "And horses and carriages and bodies and souls of men," signifies all those things according to the understanding of the Word and doctrine from it, and according to the goods and truths of its literal sense, which they have not, because they have falsified and adulterated them. "And the fruits of the desire of thy soul have departed from thee, and all things fat and splendid have departed from thee, and thou shalt find them no more at all," signifies that all the blessedness and happiness of heaven, even the external, such as are desired by them, will altogether flee away and will no longer appear, because they have no celestial and spiritual affections for good and truth. "And the merchants of these things, who were made rich by her, shall stand afar off, for fear of her torment, weeping and mourning," signifies the state before condemnation, and the fear and lamentation at that time, of those who have made gain by various dispensations and promises of heavenly joys. "And saying, Alas, alas, that great city, that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls, for in one hour are so great riches laid waste," signifies grievous lamentation that their magnificence and their gains are so suddenly and entirely destroyed. "And every shipmaster, and every one employed upon ships, and sailors, and as many as navigate the sea," signifies those who are called laymen, as well they who are placed in greater dignity as those that are in less, down to the common people, who are attached to that religion, and love and prize it, or acknowledge and venerate it in heart. "Stood afar off and cried when they saw the smoke of her burning, saying, What city is like unto this great city," sig-

nifies their mourning in a remote state over the condemnation of that religion, which they believed to be supereminent above every religion in the world. "And they cast dust upon their heads, and cried weeping and mourning, saying, Alas, alas, that great city," signifies their interior and exterior pain and grief, which is lamentation that so eminent a religion should be altogether destroyed and condemned. "In which all that had ships in the sea were made rich by her costliness, for in one hour they are made desolate," signifies on this account, that by the holy things of that religion all, as many as were willing to buy, were absolved, and for worldly and temporal riches received heavenly and eternal riches. "Rejoice over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her," signifies that the angels of heaven and the men of the church who are in the goods and truths from the Word, should now rejoice in heart that those who are in the evils and falsities of that religion are removed and rejected. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all," signifies that by a powerful influx of the Lord out of heaven, that religion, with all its adulterated truths of the Word, will be cast headlong into hell, and will not at all appear to the angels any more. "And the voice of harpers and of musicians and of pipers and trumpeters shall be heard no more at all in thee," signifies that there will not be in them any affection for spiritual good and truth nor for celestial good and truth. "And no artificer of any art shall be found any more at all in thee," signifies that they who are in that religion from doctrine and a life according to it, have no understanding of spiritual truth, and hence no thought of spiritual truth, so far as depends on themselves. "And the voice of the mill shall be heard no more at all in thee," signifies that with those who are in that religion from its doctrine and a life according to it, there is no searching for,

investigation or confirmation of spiritual truth, because the falsity received and confirmed, and thus implanted, stands in the way. "And the light of a candle shall shine no more at all in thee," signifies that they who are in that religion from doctrine and a life according to it, have no enlightenment from the Lord, and hence no perception of spiritual truth. "And the voice of the bridegroom and of the bride shall be heard no more at all in thee," signifies that they who are in that religion from doctrine and a life according to it, have no conjunction of good and truth, which makes the church. "For thy great men were the merchants of the earth," signifies that the superiors in their ecclesiastical hierarchy are such; because by the various and arbitrary rights left to them in the statutes of the order, they traffic and make profit. "For by thy sorcery were all the nations seduced," signifies their wicked arts and devices, by which they have led away the minds of all from the holy worship of the Lord to the profane worship of living and dead men and idols. "And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth," signifies that from the religion which is meant by the city Babylon come the adulteration and profanation of every truth of the Word and hence of the church, and that falsity has emanated therefrom into the whole Christian world.

THE EXPLANATION.

753. *And after these things I saw*, signifies a manifestation concerning the destruction and condemnation of those who were in the Roman Catholic religion, and exercised power over the holy things of the church and over heaven, with the purpose of ruling over all, and of possessing all the goods of others. These things are here signified by after these things I saw, because they are treated of in this chapter. The dogmas of that religion are prefixed to this work, that they who are in enlightenment from the Lord may see that

they look to nothing but dominion over the souls of men, to the end that they may be worshipped as gods, and may alone possess the goods of the whole world. And as that was their end, and not at all the salvation of souls, they could take their dogmas from nowhere else but from hell; for they could not from heaven, that is, from the Lord, but from themselves, because they transferred all things of the Lord to themselves. What is more detestable than to separate the body and blood of the Lord, or the bread and wine in the Holy Supper, manifestly against its institution, and this by fictions, and solely for the sake of daily and nightly sacrifices of the mass, by which they make worldly gains? What is more detestable than to worship dead men with Divine invocation, and to fall down on the knees before their images, and to kiss them reverently, yea, the bones and remains of their dead bodies, and thus to draw away the people from Divine worship and to lead them on to profane worship; and this also for the sake of gain? What is more detestable than to make Divine worship on the Lord's day and on festivals to consist in masses not understood, and thus in externals which are of the body and its affections without internals which are of the soul and its affections, and to ascribe to the former all sanctity, and thus to hold all in ignorance and blind faith, that they may rule and make gain? What is more detestable than to transfer all things of the Lord's Divine power to themselves? which is nothing else than to pull down the Lord from His throne, and to put themselves upon it. What is more detestable than to take away the Word, which is the Divine truth itself, from the laity and the common people, and to issue edicts and dogmas in its place, in which there is scarce a single genuine truth of the Word? These things are treated of in this chapter.

754. *I saw an angel coming down from heaven, having great power, and the earth was lightened by his glory*, signifies a strong influx from the Lord out of heaven by Divine truth, from which His church was in heavenly light. By an angel

the Lord is signified: by the angel coming down from heaven is signified the Lord's influx out of heaven: by his having great power is signified strong influx: by the earth being lightened by his glory is signified the church in heavenly light from the Lord by Divine truth. That by an angel and by angels in the Word the Lord is meant, may be seen, n. 258, 344, 465, 649, 657, 718. By coming down is signified influx, because it is said of the Lord. That the church is signified by the earth, see n. 285, 721. That glory is predicated of Divine truth, and signifies it, n. 249, 629. It is said, Divine truth in heavenly light, because the Divine truth proceeding from the Lord is the light of heaven, which enlightens the angels, and makes their wisdom. The influx of the Lord by Divine truth is now spoken of, and the enlightenment of the church by it, because by that influx those who are in falsities are separated from those who are in truths; and likewise, falsities appear in the light of truth, as they really are.

755. *And he cried mightily with a great voice, saying, Babylon the great is fallen, is fallen*, signifies that he made it known that by the Lord's Divine power all who have been in that religion, and at the same time in the love of ruling from it, are destroyed in the spiritual world, and are cast into many hells. That this is signified by these words may be evident from the small work on the *Final Judgment and the Destruction of Babylon*, published at London in the year 1758; where its destruction is described, from n. 53 to 64: from which it may be seen that those of that religion, who from the heat of the love of self have ruled over the holy Divine things of the Lord, which are those of heaven and the earth, and who have been nothing but idolaters, were destroyed and cast into hell. But that those of the same religion, who lived according to the precepts of the Decalogue, shunning evils as sins, and at the same time looked to the Lord, were saved, may be seen in the *Continuation concerning the Final Judgment and*

concerning the Spiritual World (n. 58): to which there is no need to add more. The like is said of Babel in Isaiah: *A lion cried upon the watch-towers, and said, Babel is fallen, is fallen, and all the graven images of her gods hath He broken down to the ground* (xxi. 8, 9). Similar ones are gathered from that religion since the final judgment, and from time to time are sent to their like.

756. *And is become the habitation of demons*, signifies that their hells are the hells of the lusts of ruling from the fire of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. By demons the lusts of evil are signified (n. 458), and also the lusts of falsifying truths. But demons, like lusts, are of many kinds; but the worst are those who are lusts of ruling over the holy things of the church and over heaven from the fire of the love of self; and as this tyranny is seated in their hearts, they are also lusts of profaning the truths of heaven from the spurious zeal of that love. And as these, when they become demons, which takes place after death, know that the Lord alone rules over heaven and earth, they become hatreds against Him, till at length, as after the lapse of a generation, they cannot endure to hear Him named. It is manifest from this, that by Babylon has become the habitation of demons, is signified that their hells are the hells of the lusts of ruling from the fire of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. It is not known in the world, that all after death become affections of the ruling love in themselves: those become good affections, who have looked to the Lord and to heaven, and at the same time have shunned evils as sins; but those become evil affections, which are lusts, who have looked only to themselves and the world, and have shunned evils not as sins, but only as harmful to reputation and honor. Those affections appear and are perceived to the life in the spiritual world, but only the thoughts from the affections in the natural world.

Hence man does not know that hell is within the affections of the love of evil, and heaven in the affections of the love of good. That man does not know this is from this; and he does not perceive it, because the lusts of the love of evil derive from hereditary nature, that they are enjoyed in the will, and hence are pleasant in the understanding; and a man does not reflect upon that which is enjoyed and is pleasant, because it leads his mind along, as the current of a rushing river carries a ship: therefore they who have immersed themselves in those enjoyments and pleasures cannot come to the enjoyments and pleasures of the affections of the love of good and truth any otherwise than as those who ply the oars against the current of the rushing river with the strong power of the arms. But it is otherwise with those who have not immersed themselves deeply.

757. *And the hold of every unclean spirit, and the cage of every unclean and hateful bird*, signifies that the evils of will and hence of act, and the falsities of thought and hence of design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves. By a hold is signified hell, because they are imprisoned; by spirit is signified every thing of affection or will and hence of deed; and by bird is signified every thing of thought or understanding and hence of design: and therefore by unclean spirit and unclean bird are signified all the evils which are of will and hence of act, and all the falsities which are of thought and hence of design: and because these are in them in the hells, it is therefore signified that they are diabolical; and because they are turned away from the Lord to themselves, it is also called a hateful bird. Babel is described by similar things in the prophets; thus in Isaiah: *Babel shall be as God's overthrow of Sodom and Gomorrah; it shall not be inherited for ever, so that the Arab shall not tarry there: the ziim shall lie there, and their houses shall be filled with ochim, and the daughters of the owl shall dwell there, and satyrs shall dance there: the ziim shall also answer in her*

palaces, and the dragons in the palaces of her delights (xiii. 19–22). Again: *I will cut off from Babel the name and remnant; I will make her an inheritance for the bittern* (xiv. 22, 23). And in Jeremiah: *In Babel shall dwell the ziim and ijim and the daughters of the owl, as God overthrew Sodom and Gomorrah and the neighboring cities; no son of man shall dwell there* (l. 39, 40). It is manifest from these passages, that by the hold of every unclean spirit, and of every unclean and hateful bird, is signified that the evils of will and hence of act, and the falsities of thought and hence of design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves. It is manifest from the Word, that birds signify such things as are of the understanding and thought and hence of design, in both senses, as well the bad as the good. In the bad sense they are mentioned in these passages: *In the midst of the week I will cause the sacrifice to cease; at length upon the bird of abominations shall be desolation, even unto the consummation shall the devastation be poured out* (Dan. ix. 27). *The cormorant and the bittern shall possess the land, the screech-owl and the raven shall dwell in it* (Isa. xxxv. 11). Nothing else but infernal falsities are signified by the *ochim*, the *ziim*, the daughters of the owl, and the dragons, in the places adduced above; also by the birds which came down upon the carcasses, which Abram drove away (Gen. xv. 11): by the birds to which their carcasses should be given for food (Jer. vii. 33; xv. 3; xvi. 4; xix. 7; xxxiv. 20; Ezek. xxix. 5; Ps. lxxix. 1, 2): also by the birds which devour that which was sowed (Matt. xiii. 3, 4). In the good sense, in these passages: *Let the creeping thing and the bird praise the name of Jehovah* (Ps. cxlviii. 10). *I will make a covenant for them in that day with the bird of the heavens and the creeping thing of the earth* (Hos. ii. 18). *Ask the beasts and they shall teach thee, and the birds of heaven and they shall declare unto thee, who of all these hath not known that the hand of Jehovah doeth it?*

(Job xii. 7–9.) *I saw, when, behold, there was no man, all the birds of the heavens flew away* (Jer. iv. 24–26). *Both the birds of the heavens and the beasts are fled, because I will make Jerusalem heaps, the habitations of dragons* (Jer. ix. 9, 10; xii. 9). *There is no truth, no mercy, no knowledge of God; therefore the land shall mourn as to the beast of the field and as to the bird of the heavens* (Hos. iv. 1, 3). *I am God, that call the bird from the east, the man of My counsel out of a far country* (Isa. xlvi. 9). *Ashur was a cedar in Lebanon, all the birds of the heavens made nests in his branches, and in his shadow dwelt all great nations* (Ezek. xxxi. 3, 6). Words similar to this are said of Ashur as a cedar elsewhere, as Ezek. xvii. 23; Dan. iv. 7–11, 17, 18; Matt. xiii. 31, 32; Mark iv. 32; Luke xiii. 19. *Say to the bird of every wing, and to every beast of the field, Come to the great sacrifice upon the mountains of Israel: so will I set My glory among the nations* (Ezek. xxxix. 17, 21; Apoc. xix. 17: besides other places, as Isa. xviii. 1, 6; Ezek. xxxviii. 20; Hos. ix. 11; xi. 9, 11: Zeph. i. 3; Ps. viii. 6, 8; l. 11; civ. 10, 12). That birds signify the things of the understanding and hence of thought and design is clearly manifest from the birds in the spiritual world, where there appear also birds of every genus and species; in heaven such as are most beautiful, birds of paradise, turtle-doves, and pigeons, and in hell dragons, screech-owls, horned owls, and other similar ones; all of which are representations to the life, of thoughts from good affections in heaven, and of thoughts from evil affections in hell.

758. *For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her*, signifies that they have put forth wicked dogmas, which are adulterations and profanations of the good and truth of the Word, and have imbued with them all that have been born and brought up in the kingdoms under their domination. That this is signified by these words may be evident from the explanations above (n. 631,

632, and n. 720, 721); where are like words, to which there is no need of adding more: only that similar things are said of Babel in Jeremiah: *A cup of gold is Babel in the hand of Jehovah making the whole earth drunken, the nations have drunk of her wine, therefore they are mad* (li. 7). Also, *Let Babel be a hissing, when they have grown warm, I will make their feasts, and I will make them drunken, that they may exult, and may sleep the sleep of an age, and not awake* (li. 37, 39). By the wine which they drink, and with which they are drunken, their dogmas are signified; and how wicked these are, may be seen above (n. 754). Among them also is this wicked one, that the works which are done according to their doctrines constitute merit, transcribing into them, and thus into themselves, the Lord's merit and justice; when yet all of charity and all of faith, or all good and truth, are from the Lord: and what is from the Lord remains the Lord's with the recipients. For what is from the Lord is Divine, which can in no wise become man's own. The Divine can be in a man, but not in what belongs to man; for what belongs to man is nothing but evil: therefore he who attributes to himself what is Divine as his own, not only defiles it, but also profanes it. The Divine from the Lord is thoroughly separated from what belongs to man, and is elevated above it, and in no wise immersed in it. But as they have transferred to themselves all the Divine of the Lord, and thus have appropriated it to themselves, it flows like bituminous water, when it rains, from a spring which is pitch. It is the same with the dogma, that justification is real sanctification; and that their saints are holy in themselves, when yet the Lord alone is holy (Apoc. xv. 4). More may be seen concerning merit in the work concerning the *New Jerusalem and its Heavenly Doctrine*, published at London in the year 1758 (n. 150–158).

759. *And the merchants of the earth are waxed rich through the abundance of her delicacies*, signifies the greater and the less in rank in that hierarchy, who through dominion over

the holy things of the church strive for Divine majesty and more than regal glory, and continually aim to establish them firmly by the multiplication of monasteries and of possessions under them, and by the treasures which without end they gather together and heap up from the world, and thus procure to themselves corporeal and natural enjoyments and pleasures from the celestial and spiritual dominion attributed to them. No others can be meant by the merchants of Babylon but the greater and the less in rank in their ecclesiastical hierarchy, because in verse 23 of this chapter it is said that they are the great ones of the earth: and by the abundance of her delicacies by which they were made rich, nothing else can be meant but the dogmas, by which, as means, they procure to themselves dominion over the souls of men, and thus also over their possessions and wealth. That they gather these together without end, and stuff their treasuries with them, is known: and also that they make traffic of the holy things of the church, as that by offerings and presents given to the monasteries and their saints and images, and by various masses, indulgences, and dispensations, they sell salvation, that is, heaven. Who cannot see that if the papal dominion had not been broken at the time of the Reformation, they would have raked together the possessions and wealth of all the kingdoms in the whole of Europe? and then that they would have become the sole lords, and all the rest slaves? Have they not extraordinary wealth from former centuries, when they had power over emperors and kings, whom, if they were not obedient, they could excommunicate and dethrone? and have they not still incomes which are immense, and great treasuries full of gold, silver, and precious stones? A like barbarous dominion is seated still in the minds of very many of them; and it is restrained solely through the fear of its loss, if it is extended beyond bounds. But of what use are such great revenues, treasures, and possessions, except that they may delight and glory in them, and con-

firm their rule for ever? From this may be evident what is here signified by the merchants of the earth, who have been made rich from the abundance of the delicacies of Babylon. They are called merchants also in Isaiah: *The inhabitants of Babel have become as stubble, the fire hath burned them up; they shall not deliver their soul from the power of the flame: such are thy merchants from thy youth* (xlvii. 14, 15). By trading and trafficking is signified in the Word to procure to one's self spiritual riches, which are knowledges of truth and good, and in the opposite sense knowledges of falsity and evil; and to gain the world by the latter, and to gain heaven by the former: therefore the Lord compared the kingdom of heaven to a merchantman seeking goodly pearls (Matt. xiii. 45, 46): and the men of the church to servants, to whom the talents were given, with which they should trade and make gain (Matt. xxv. 14–20); and to whom the ten pounds were given, with which they should in like manner trade and make gain (Luke xix. 12–26). And as the church as to the knowledges of truth and good is signified by Tyre, therefore her traffic and gain are treated of in the whole of the twenty-seventh chapter of Ezekiel; and it is said of her, *In thy wisdom and in thine intelligence thou hast gotten thee gold and silver into thy treasures, and by the abundance of wisdom in thy traffic hast thou multiplied wealth* (Ezek. xxviii. 4, 5). And again, *Tyre is laid waste, whose merchants were princes, and her traffickers the honorable of the earth* (Isa. xxiii. 1–8). And the church perverted among the Jews in the land of Canaan is called *the land of traffic* (Ezek. xvii. 4; xxviii. 18).

760. *And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues*, signifies exhortation from the Lord to all, as well those who are in that religion as those who are not in it, to beware of conjunction with it by acknowledgment and affection, lest as to their souls they should be conjoined to its abominations, and should perish.

By another voice out of heaven saying, is signified exhortation from the Lord to all, as well those who are in that religion as those who are not in it; because *Come out of her, My people*, follows, that is, all who approach the Lord. This exhortation is from the Lord, because the voice was from heaven. By that ye be not partakers of her sins, is signified that they should beware lest as to their souls they should be conjoined to her abominations: and as conjunction is made by acknowledgment and affection, this also is signified. Their sins are abominations, for they are called so in the preceding chapter (vers. 4). By that ye receive not of her plagues, is signified lest they perish; for by plagues evils and falsities are signified, and at the same time destruction by them. These are signified by the plagues above (n. 657, 673, 676, and elsewhere). Similar things are said of Babel in the Word in these places: *Go ye out of the midst of Babel, My people, deliver every one his soul from the fury of the anger of Jehovah, lest your heart faint, and ye fear for the rumor* (Jer. li. 45, 46). *Flee from the midst of Babel, and deliver every one his soul, be not cut off for her iniquity* (Jer. li. 6). *Forsake Babel, and let us go every one into his own land, for her judgment hath reached to the heavens, and hath lifted itself up even to the clouds* (Jer. li. 9). *Go ye out of Babel, flee from the Chaldeans with the voice of singing; declare this and make it to be heard; utter it even to the end of the earth; say ye, Jehovah hath redeemed* (Is. xlviii. 20, 21; Jer. l. 8).

761. *For her sins have reached even unto heaven, and God hath remembered her iniquities*, signifies that their evils and falsities infest the heavens, and that the Lord will protect these from the violence. By her sins reaching to the heavens is signified that their evils and falsities infest the angels: by God's remembering her iniquities, is signified that the Lord will protect the heavens from violence therefrom. This is signified by these words, because all things in the heavens are goods and truths, and all in the hells are evils

and falsities; and hence the heavens and the hells are altogether separated, and in an inverted position like the antipodes: therefore evils and falsities cannot reach to the heavens. But yet, when evils and falsities are multiplied beyond the degrees of opposition, and thus beyond due measure, the heavens are infested; and unless the Lord then protects the heavens, which is done by a more powerful influx from Himself, violence is offered to the heavens: and when this has come to its height, He then executes a final judgment, and thus they are liberated. Hence it is, that it follows in this chapter: *Rejoice over her, O heaven, for God hath judged your judgment upon her* (vers. 20: and in the following chapter xix. vers. 1–9): and in Jeremiah: *Then shall the heavens and the earth and all that is in them sing over Babel, when the waters shall come upon her* (li. 48).

762. *Render unto her as she hath rendered unto you, double unto her double according to her works; in the cup which she hath filled, fill to her double*, signifies just retribution and punishment after death, that then the evils and falsities by which they have seduced and destroyed others will return upon them according to their quantity and quality, which is called the law of retaliation. *Render unto her as she hath rendered unto you*, signifies their just retribution and punishment after death. *Double unto her double according to her works*, signifies that the evils by which they have seduced and destroyed others will return upon them according to their quantity and quality. *In the cup which she hath filled, fill to her double*, signifies that the falsities will return in like manner; for by a cup or wine falsities are signified (n. 316, 635, 642, 672). Nearly the same things are said of Babel in the prophets: *Recompense unto Babel according to her works, according to all that she hath done, do unto her, for she hath acted insolently against Jehovah, against the Holy One of Israel* (Jer. l. 29). *This is the vengeance of Jehovah; take ye vengeance on Babel; as she hath done, do unto her* (Jer. l. 15). *The daughter of Babel is laid waste;*

blessed is he hath rendereth thee thy reward which thou hast rendered unto us (Ps. cxxxvii. 8). It is according to the sense of the letter, that they whom they have seduced and destroyed will recompense them: but according to the spiritual sense, they will not recompense them, but these recompense themselves; as every evil brings its punishment with it. This is, as it is said frequently in the Word, that God will recompense and revenge injustices and injuries done to Him, and from anger and fury will destroy them; when yet the evils themselves which they have committed against God do this; thus they do it to themselves: for this is the law of retaliation, which draws its very origin from this Divine law, *All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets* (Matt. vii. 12; Luke vi. 31). This law in heaven is the law of mutual love or charity, from which it becomes the opposite in hell, which is, that to every one it is done as he had done to another: not that they who are in heaven do this, but that they do it to themselves; for the recompense of retaliation is from opposition to that law of life in heaven, as if inscribed on their evils. By double is signified much according to quantity and quality, in these passages also: *Let my persecutors be ashamed, bring upon them the day of evil, and destroy them with a double destruction* (Jer. xvii. 18). Also much according to the quantity and quality of their turning from evils, in these: *Comfort ye My people, because her wickedness is fulfilled, and her iniquity expiated; for she hath received from Jehovah's hand double* (Isa. xl. 1, 2). *Return to the stronghold, ye prisoners of hope; this day do I declare I will recompense unto thee double* (Zech. ix. 12). *For your shame ye shall have double, and in their land they shall possess the double, everlasting joy shall be unto them* (Isa. lxi. 7).

763. *As much as she hath glorified herself, and lived deliciously, so much torment and sorrow give her*, signifies that in the degree of their elation of heart from dominion, and ac-

cording to their exultation of mind and body from riches, they have after death internal pain from being cast down and derided, and from want and wretchedness. By as much as she glorified herself, is signified in the degree according to their elation of heart from dominion; for they glorify themselves from this. By as much as she hath lived deliciously, is signified in the degree of their exultation of mind and body on account of riches, and the enjoyments and pleasures therefrom; as above (n. 759). By giving her torment, is signified internal pain at being cast down from dominion, and derision at that time: their torment after death is from nothing elsé: and by giving her sorrow is signified internal pain from want and wretchedness: their sorrow after death is from these. The enjoyment of the love of ruling from the love of self over all that belongs to the Lord, which are all the things of heaven and the church, is turned after death into such torment; and the pleasantness of the love of filling the mind and body with delights derived from opulence, with those who are in the aforesaid love of ruling, is turned into such sorrow. For the enjoyments and pleasures proceeding from the loves make one's life; therefore, when they are turned into the opposites, there arise torments and sorrow. These are the retributions and punishments which are meant in the Word by the torments in hell; and hence hatred against God and against all things of heaven and the church, is meant by the fire there. Similar things are said of Babel in the prophets, as, *I will render unto Babel all the evil which they have done in Zion in your sight* (Jer. li. 24). *The spoiler shall come upon Babel, for the God of retributions, Jehovah, recompensing will recompense* (Jer. li. 55, 56). *Thy magnificence is brought down into hell; the worm* (torment, which is internal pain) *is spread under thee; thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will become like unto the Most High: yet thou shalt be brought down to hell; they that see*

thee shall say, Is this the man that shook the earth? that made the kingdoms tremble? etc. (Isa. xiv. 11–16.) This is said of Lucifer, who is here Babel, as is manifest from vers. 4–22.

764. *For she saith in her heart, I sit a queen, and am not a widow, and shall not see sorrow*, signifies that these things befall them, because from elation of heart over their dominion and exultation of mind over their riches, they are in the assurance and confidence, that they shall rule for ever, and shall protect themselves; and that they cannot in any way be deprived of these things. To say in her heart signifies to be in assurance from elation of heart over their dominion, also to be in confidence from exultation of mind over their riches. *I sit a queen* signifies that they shall rule here perpetually, because *I shall not see sorrow* follows. *I am not a widow* signifies that they will protect themselves. By a widow is signified one who is without protection, because without a man. The words queen and widow are used, and not king and man, because Babylon as a church is meant. *And I shall not see sorrow* signifies that they cannot in any way be deprived of those two things. That they have sorrow therefrom after death, may be seen just above (n. 763). Very similar things are said of Babel in Isaiah: *Thou shalt no more be called the mistress of kingdoms; thou hast said in thine heart, I shall be mistress for ever, saying in thine heart, I am, and there is none else like me; I shall not sit a widow, nor shall I know bereavement: but these two things shall come unto thee in one day, bereavement and widowhood: they shall come upon thee for the multitude of thy sorceries, and the great abundance of thine enchantments. Thou hast trusted in wickedness, thou hast said, None seeth me: thy wisdom hath seduced thee, when thou saidst in thine heart, I am, and there is none else like me; therefore devastation shall come upon thee suddenly* (xlvii. 5, 8–11). By a widow in the Word is meant one who is without protection, for by a widow in the spiritual sense is signified one who is in good and not in

truth. For by a man is signified truth, and by his wife, good; hence by a widow, good without truth is signified, and good without truth is without protection; for truth protects good. This is signified by widow when mentioned in the Word; as Isa. ix. 13, 14, 16; x. 1, 2; Jer. xxii. 3; xlix. 10, 11; Lam. v. 2, 3; Ezek. xxii. 6, 7; Mal. iii. 5; Ps. lxviii. 5; cxlvi. 7–9; Exod. xxii. 20–23; Deut. x. 18; xxvii. 18; Matt. xxiii. 14; Luke iv. 25; xx. 47.

765. *Therefore in one day shall her plagues come, death and sorrow and famine*, signifies that on this account at the time of the final judgment the punishments of the evils which they have done will return upon them, which are, death, which is infernal life and inward pain from being cast down from dominion, sorrow, which is internal grief from want and wretchedness in place of opulence, and famine, which is the deprivation of the understanding of all truth. By therefore is meant because she said in her heart, *I sit a queen, and am not a widow, and shall not see sorrow*, as explained just above (n. 763). By in one day the time of the final judgment is signified, which is also called the day of judgment. By plagues are signified the punishments of the evils which they did in the world, which will then return upon them. By death is signified infernal life and inward pain from being cast down from dominion, which is called torment above (n. 764); of which death something will be said presently. By sorrow is signified internal grief from want and wretchedness in place of opulence, as also above (n. 764). By famine the deprivation of the understanding of all truth is signified. Into these three plagues or punishments do those of that religion come, who have ruled from the love of themselves, and with no love of uses except for the sake of themselves. These are also atheists in heart, since they attribute all things to their own prudence and to nature. The rest of that people, who are such, but do not think interiorly in themselves, are idolaters. It may be seen above (n. 323), that the depriva-

tion of the understanding of all truth is meant by the plague or punishment which is called hunger. Every man indeed, as long as he lives in the world, has rationality, that is, the faculty of understanding truth. This faculty remains with every man after death. Still they who have imbibed falsities of religion in the world from the love of self and the pride of their own intelligence, after death are not willing to understand truth; and not to be willing is as it were not to be able. This inability from unwillingness is in all such, and is increased by this, that from the enjoyment of the lust of falsity for the sake of dominion they continually imbibe new confirming falsities, and thus become as to understanding nothing but falsities, and remain so to eternity. Similar things are meant by these words concerning Babel in Jeremiah: *Your mother is greatly ashamed, she that bare you is suffused with shame; behold, the end shall be a wilderness, dryness, and a desert; for the anger of Jehovah it shall not be inhabited, but shall be a total waste; every one that passeth by Babylon shall be astonished, and shall hiss over all her plagues* (l. 12, 13).

766. *And she shall be utterly burnt with fire, for strong is the Lord God that judgeth her*, signifies that they will be hatreds against the Lord and against His heaven and church, because they then see that the Lord alone rules and reigns over all things in the heavens and on earth, and not at all any man of himself. By the fire with which she will be burnt is signified hatred against the Lord and against His heaven and church, of which see below. By *for strong is the Lord that judgeth her*, is signified that they see then, that is, in the spiritual world into which they come after death, that the Lord alone rules and reigns over all things in the heavens and on earth, and not at all any man of himself. This is signified by these words, because the Lord does not condemn any one to hell, but they themselves; for when they feel the angelic sphere flowing down from the Lord out of heaven, they flee away and cast themselves into hell, as

may be evident from the things shown above (n. 233, 325, 339, 340, 387, 502). That by fire is signified love in both senses, heavenly love which is love to the Lord, and infernal love which is the love of self, may be seen above (n. 468, 494). Infernal fire is hatred, because the love of self hates: for all who are in that love burn with anger according to the degree of it, and are inflamed with hatred and revenge against those who oppose; and they who are of Babylon, against those that deny that they are to be worshipped and adored as sanctities. When, therefore, they hear that the Lord alone is worshipped and adored in heaven, and that to worship any man in place of the Lord is profane, adoration of the Lord becomes in them hatred against Him, and the adulteration of the Word to the end that they may be worshipped becomes profanation. This, therefore, is what is signified by Babylon's being burned with fire. It may be seen above (n. 748), that being burned with fire is the punishment of the profanation of what is holy. The like is meant by these words in Jeremiah: *I am against thee, O Babel, thou destroying mountain, that destroyest the whole earth; I will roll thee down from the rocks, and will make thee a mountain of burning. The walls of Babel are utterly overturned, and her lofty gates are burned with fire* (li. 25, 58).

767. *And the kings of the earth shall bewail her and shall lament for her, who have committed whoredom and lived deliciously with her, when they see the smoke of her burning,* signifies the more internal pains of those who have been in higher dominion and its enjoyments by means of the falsified and adulterated truths of the Word, which they made the holy things of the church, when they see them turned into profane things. In this and the following verse the mourning of the kings of the earth is treated of, by whom the highest in the order are meant, who are called magnates and primates; from vers. 11–16, the mourning of the merchants of the earth is treated of, by whom are meant the inferiors in the order, who are called monks; and from

vers. 17–19, the mourning of the shipmasters and sailors is treated of, by whom those are meant that contribute, who are called laymen. Here the kings of the earth are now treated of, by whom the highest in the order are signified. That kings are not meant by kings, but those who are in truths from good, and in the opposite sense, in falsities from evil, may be seen above (n. 483, 704, 737, 720, 740). Here, therefore, by the kings of the earth who committed whoredom and lived deliciously with the harlot, are signified they who are in dominion and its enjoyments through the truths of the Word falsified and adulterated, especially through that truth falsified and adulterated by them, which the Lord spoke to Peter; respecting which something follows. That to commit whoredom signifies to falsify and adulterate the truths of the Word, may be seen (n. 134, 632, 635); and that to live deliciously signifies to experience the enjoyments of dominion and at the same time of opulence (n. 759). By their bewailing and lamenting, their more internal pains are signified. They are said to bewail and lament because to bewail is from pain at being cast down from dominion, and to lament is from pain at the deprivation of opulence; and because the pains of these are more internal than those of the merchants of the earth, it is therefore said of the kings of the earth, by whom are meant the superiors in the order, that they bewailed and lamented, and of the merchants of the earth, by whom the inferiors of the order are meant, it is said that they wept and mourned. By seeing the smoke of her burning is signified when they see the falsities of their religion, which are falsified and adulterated truths of the Word, turned into profane things. By smoke those falsities are signified (n. 422, 452); and by burning is signified profanation (n. 766). From these things, and from those which are explained above (n. 766), it is manifest that by *the kings of the earth, who have committed whoredom and lived deliciously with her, shall bewail her and lament for her when*

they see the smoke of her burning, is signified the more internal pains of those who were in higher dominion and its enjoyments through the truths of the Word falsified and adulterated, when they see them turned into profane things.

768. Something shall here be said concerning that truth which the Lord spoke to Peter respecting the keys of the kingdom of heaven, and the power of binding and loosing (Matt. xvi. 15–20). They say that that power was given to Peter, and that it has been transferred to them as his successors; and that the Lord thus left to Peter, and after him to them, all His power; and that Peter should act as His vicar on earth. But still it is plainly manifest from the Lord's words themselves, that he did not give a particle of power to Peter; for the Lord says, *Upon this rock I will build My church*. By a rock the Lord is signified as to His Divine truth; and the Divine truth which is the rock, is there what Peter confessed, before the Lord said those words; which is this: *Jesus said to the disciples, But who say ye that I am? Simon Peter answering said, Thou art the Christ, the Son of the living God* (vers. 15, 16). This is the truth upon which the Lord builds His church, and Peter then represented that truth. From which it is manifest, that the confession of the Lord, that He is the Son of the living God, who has power over heaven and earth (Matt. xxviii. 18), is that upon which the Lord builds His church; and thus upon Himself, and not upon Peter. It is known in the church that the Lord is meant by a rock. I once spoke with the Babylonian nation, in the spiritual world, concerning the keys given to Peter, whether they believe that power over heaven and hell was transferred by the Lord to him. Which, as it was the chief point in their religion, they vehemently insisted upon; saying that there was no doubt of it, because it is manifestly said. But to the inquiry, whether they knew that in every thing in the Word there is a spiritual sense, which is the sense of the Word in heaven, they said at first that they did not know it;

but afterward they said that they would inquire; and when they inquired, they were instructed that there is a spiritual sense in every thing of the Word, which differs from the literal sense as spiritual from natural: and they were further instructed that no person named in the Word is named in heaven, but that in place thereof something spiritual is there understood. They were informed at length, that for Peter in the Word the truth of the church from good is meant, and the same by the rock which is mentioned at the same time with Peter: and that it may thereby be known, that not any power was given to Peter, but to truth from good; for all power in the heavens belongs to truth from good, or is of good by truth: and as all good and all truth are from the Lord, and nothing from man, that all power belongs to the Lord. On hearing this, being indignant, they said that they wished to know whether there is that spiritual sense in those words: whereupon the Word which is in heaven was given to them, in which Word there is not the natural sense, but the spiritual; because it is for the angels, who are spiritual: and when they read it, they saw manifestly that Peter was not mentioned there, but instead of him truth from good which is from the Lord. Seeing this, they rejected it in anger, and would almost have torn it in pieces with their teeth, unless it had at that moment been taken away from them. They were hence convinced, though they were not willing to be convinced, that that power belongs to the Lord alone, and not in the least to any man, because it is a Divine power.

769. *And standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come*, signifies their fear of punishments, and then grievous lamentation, that that religion, so fortified, could be so suddenly and completely overturned, and that they could perish. To stand afar off for fear of torment signifies a state as yet remote from the state of those who are in condemnation, because they are in fear

of torment, as will be explained in what follows. Alas, alas, signifies grievous lamentation. That alas signifies lamentation over calamity, unhappiness, and condemnation, may be seen above (n. 416); hence alas, alas, signifies grievous lamentation. By the great city Babylon that religion is signified; here as above (n. 751), Babylon as a woman or harlot, because her torment is spoken of. By mighty city is signified the religion so fortified. By *in one hour is thy judgment come* is signified that it could be so suddenly overturned, and that they could perish. In one hour signifies so suddenly; and by the judgment is signified its overthrow, and the destruction of those who committed whoredom and lived deliciously with the harlot, who are here treated of. That they perished by the final judgment may be seen in the small work on the *Final Judgment and the Destruction of Babylon*, published at London, 1758. These things are said respecting that destruction. The reason that their standing afar off for fear of her torment signifies a state as yet remote from the state of those who are in condemnation, because in fear of the torment, is that by afar off is not meant remoteness of space, but remoteness of state, when one is in fear of punishments: for as long as a man is in a state of fear, he sees, weighs, and laments. Remoteness of state, which is remoteness in the spiritual sense, is also signified by afar off elsewhere in the Word, as in these passages: *Hear, ye that are afar off, what I will do; and ye that are near acknowledge My might* (Isa. xxxiii. 13). *Am I a God at hand and not a God afar off?* (Jer. xxiii. 23). *He found grace in the wilderness, even Israel; Jehovah hath appeared unto me from afar off* (Jer. xxxi. 2, 3). *Bring My sons from afar* (Isa. xliii. 6). *Hearken, ye people, from afar* (Isa. xlix. 1). *Peoples and nations that came from a far land* (Isa. v. 26). Besides elsewhere, as Jer. iv. 16; v. 15; Zech. vi. 15; where by nations and peoples from afar are meant those more remote from the truths and goods of the church. In common speech also relatives are said to

be near, and those more remote in relationsihp are said to be distant.

770. That religion is called a mighty city, because it had fortified itself strongly: for it had fortified itself not only by the multitude of the nations and peoples who acknowledge it, but by many other things also; as by a great number of monasteries, and by the armies of monks there, — this is said, because they call the ministry their soldiery; by possessions of wealth without any measure or satiety; also by the tribunal of the inquisition; and besides by threats and terrors, especially in regard to purgatory, into which every one is said to come: by the extinction of the light of the gospel, and hence blindness in spiritual things, which is effected by prohibitions and restraints upon the reading of the Word; by masses said in a language unknown to the common people; by various external sanctities; by impressing the worship of the dead and of images upon the people, who are kept in ignorance concerning God; and by various splendors in externals; that by all these means they may be in a corporeal faith in the sanctity of all the things in that religion. Hence it is that what lies hid within in that religion is altogether unknown when yet that religion is altogether as described above in these words: *The woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her whoredom* (Apoc. xvii. 4). But however much Babylon had so fortified herself, and in the same manner in the spiritual world, see below (n. 772), still she was altogether destroyed at the day of the final judgment. Of her devastation Jeremiah thus prophesies: *Though Babel should mount up to heaven, and though she should fortify the height of her strength, from Me shall the spoilers come* (li. 53). *The mighty men of Babel sit in their bulwarks; her power is given to oblivion; they have set her bulwarks on fire, her bars are broken; the city is taken from its extremity. The wall*

also of Babel is fallen (li. 30, 31, 44). *Suddenly hath Babel fallen and is broken down; howl over her, take balm for her pain, peradventure if so be she may be healed* (li. 8).

771. *And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more*, signifies the inferiors in the order, who minister, and make gain by holy things; here their griefs that after the destruction of Babylon their religious rites are not acknowledged as holy, but as the goods and truths of the Word and hence of the church adulterated and profaned; and thus that they can no longer make profit by them as before. By the merchants are meant the inferiors in the order of their ecclesiastical hierarchy, as by the kings of the earth, spoken of before, are meant the superiors in that order, see above (n. 767): thus by the merchants of the earth are meant those that minister, and make gain by holy things. By their weeping and mourning their griefs are signified, as also above (n. 767). By their merchandise are signified the holy things or religious rites by which they make gain or profit. By buying them no more is signified not to wish to have them, because they are not holy, but are the goods and truths of the Word and hence of the church adulterated and profaned. That to buy is to procure for one's self (n. 606). As to this it is written in Jeremiah: *O Babel, that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy gain* (li. 13).

772. *The merchandise of gold and silver and precious stones and pearls*, signifies that they no longer have these, because they have no spiritual goods and truths, to which such things correspond. By their merchandise nothing else is signified than the things there named; for it is known that they have gold, silver, and precious stones and pearls in abundance, and that they have got them as gain by their religious ceremonies, which they made holy and divine. Those who were of Babylon had such things before the final judgment; for it was then permitted to them to form

to themselves as it were heavens, and to procure such things to themselves from heaven by various arts, yea, to fill storehouses with them as in the world. But after the final judgment, when their fictitious heavens were destroyed, then all those things were reduced to dust and ashes, and carried away by an east wind, and strown as a profane dust over their hells. But on this subject read the things described from what was seen, in the little work on the *Final Judgment and the Destruction of Babylon*, published at London, 1758. Since that overthrow and their casting down into hell, they are in such a miserable state, that they do not know what gold, silver, a precious stone, or a pearl are. The cause is, that gold, silver, and precious stones correspond to spiritual goods and truths, and pearls to the knowledges of them, and as they have not any truths and goods, nor the knowledges of them, but in their stead evils and falsities and the knowledges of these, they cannot have those precious things, but such as correspond to their state, which are vile materials and of ugly color; except a few sea-shells on which they set their hearts, as they did before on the precious things named above. It is to be known, that there are in the spiritual world all things which are in the natural world, with the difference only that all things in the spiritual world are correspondences; for they correspond to their interiors. Splendid and magnificent things they have who are in wisdom from Divine truths and goods from the Lord through the Word; and the opposite, they who are in insanity from falsities and evils. There is such correspondence, from creation, when what is spiritual in the mind is brought down into the sensual of the body: therefore every one there knows what another is, as soon as he comes into his apartment. From these things it may be evident, that by the merchandise of gold and silver and precious stones and pearls is signified that they have these no longer; because they have not spiritual goods and truths, nor knowledges of good and truth,

to which such things correspond. That gold from correspondence signifies good, and silver truth, may be seen above (n. 211, 726). That a precious stone signifies spiritual truth, n. 231, 540, 726. That pearls signify the knowledges of truth and good, n. 727.

773. *And fine linen and purple and silk and scarlet*, signifies that they no longer have these things, because they have not the celestial goods and truths to which such things correspond. By the things before named, which were gold, silver, precious stones and pearls, are signified in general spiritual goods and truths, as was said above (n. 772); but by these, which are fine linen, purple, silk and scarlet, are signified in general celestial goods and truths: for with those who are in heaven and the church, there are spiritual goods and truths, and there are celestial goods and truths. Spiritual goods and truths are of wisdom, and celestial goods and truths are of love: and as they have not the latter goods and truths, but the evils and falsities opposite to them, these are therefore mentioned, for they follow in order. Now as the case with these is the same as with the former, there is no need of any further explanation than that in the preceding paragraph. What fine linen in particular signifies, will be told in the following chapter, in explaining these words, *Fine linen is the righteousness of the saints* (vers. 8, n. 814, 815). That purple signifies celestial good, and scarlet celestial truth, may be seen above (n. 725). By silk is signified mediate celestial good and truth; good from its softness, and truth from its brightness. It is mentioned only in Ezek. xvi. 10, 13.

774. *And all thyine wood, and every vessel of ivory*, signifies that they no longer have these, because they have not the natural goods and truths, to which such things correspond. These things are similar to those which were explained, n. 772, 773; with the difference only that by those named first spiritual goods and truths are meant,

which are treated of above (n. 772); and that by those mentioned in the second place celestial goods and truths are meant, as explained just above (n. 773); and that by these now mentioned, which are thyine wood and vessels of ivory, natural goods and truths are meant. For there are three degrees of love and wisdom, and hence three degrees of truth and good. The first degree is called celestial, the second spiritual, and the third natural. These three degrees are in every man from birth, and they are also in general in heaven and in the church; which is the cause of there being three heavens, the highest, the middle, and the lowest, altogether distinct from each other according to those degrees; and so, too, of the Lord's church on earth. But what its quality is in those who are in the celestial degree, and what in those who are in the spiritual degree, and what in those who are in the natural degree, cannot here be explained, but may be seen from the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, Part Third, where degrees are treated of: here only that in those who are of Babylon there are not spiritual goods and truths, nor celestial goods and truths, and not even natural goods and truths. Spiritual things are mentioned in the first place, because many among them can be spiritual, provided they hold the Word holy in heart, as they say with their mouth: but they cannot become celestial, because they do not approach the Lord, but approach living and dead men, and worship them. This is the cause that the celestial things are named in the second place. By the thyine wood is signified natural good, because wood in the Word signifies good, and stone truth; and thyine wood takes its name from *two*, and two also signifies good. It is natural good because wood is not a costly material, like gold, silver, precious stones, pearls, fine linen, purple, silk and scarlet; neither is stone. It is the same with ivory, by which natural truth is signified. Ivory signifies natural truth, because it is white, and can

be polished, and because it grows from the mouth of an elephant, and likewise makes his strength. That ivory may denote the natural truth of that good which is signified by thyine wood, a vessel of ivory is mentioned; for by a vessel a container is signified; here truth the container of good. That wood signifies natural good may be in some degree evident from these passages: That the bitter waters in Marah were made sweet by wood cast in (Exod. xv. 25). That the tables of stone, on which the Law was inscribed, were laid up in an ark made of shittim wood (Exod. xxv. 10–15). That the temple at Jerusalem was covered, and sheathed within, with wood (1 Kings vi. 10, 15). That the altar in the wilderness was made of wood (Exod. xxvii. 1, 6). Besides these: *The stone crieth out of the wall, and the beam out of the wood answereth* (Hab. ii. 11). *They shall make a spoil of thy riches, and make a prey of thy merchandise, and thy stones and thy woods shall they put into the midst of the sea* (Ezek. xxvi. 12). It was said to the prophet, that he should take one stick of wood, and write upon it the name of Judah and of the sons of Israel; and also another stick of wood, and write the name of Joseph and Ephraim; and should make them into one stick (Ezek. xxxvii. 16, 19). *We drink our waters for money, and our wood cometh for a price* (Lam. v. 4). *If one goeth into a forest with a companion, and his axe falleth from the wood upon his companion, that he die, he shall flee into a city of refuge* (Deut. xix. 5). This was for the reason, that wood signifies good, and thus that he had not put his companion to death from evil, or with evil intention, but by an error, because he was in good: besides other places. But by wood in the opposite sense is signified evil and cursed; as that they made graven images of wood, and adored them (Deut. iv. 23–28; Isa. xxxvii. 19; xl. 20; Jer. x. 3, 8; Ezek. xx. 32): also that hanging upon wood was a curse (Deut. xxi. 22, 23). That ivory signifies natural truth may be evident from the passages where ivory is mentioned; as Ezek. xxvii. 6, 15; Amos iii. 15; vi. 4; Ps. xlv. 8.

775. *And every vessel of precious wood, and of brass and iron and marble*, signifies that they no longer have these, because they have not the goods and truths of knowledge in matters of the church, to which such things correspond. These are similar to what was explained above (n. 772–774); with the difference, that by these the knowledges which are the ultimates of man's natural mind are meant, which, as they differ in quality according to the essence that is in them, are called vessels of precious wood, of brass, of iron and of marble. For by vessels are signified knowledges, here in matters of the church; because knowledges are the containers of good and truth, as vessels are the containers of oil and wine. Knowledges are also in great variety, and their receptacle is the memory. They are of great variety because man's interiors are in them: they are also introduced into the memory either from intellectual thought, or from hearing, or from reading, and then according to the various perception from rationality. All these are within in knowledges; which appears when they are reproduced, which happens when the man speaks or thinks. But what is signified by vessels of precious wood, of brass, of iron, and of marble, shall be briefly told. By a vessel of precious wood is signified knowledge from rational good and truth; by a vessel of brass, knowledge from natural good is signified; by a vessel of iron, knowledge from natural truth is signified; and by a vessel of marble is signified knowledge from the appearance of good and truth. That wood signifies good may be seen just above (n. 774). Good and at the same time rational truth are here signified by precious wood, because wood signifies good, and precious is predicated of truth; for one kind of good is signified by the wood of the olive-tree, another by that of the cedar, the fig, the fir, the poplar, and the oak. A vessel of brass and of iron signifies knowledges from natural good and truth, because all the metals, as gold, silver, brass, iron, tin, lead, in the Word, signify goods and truths. They signify be-

cause they correspond; and because they correspond, they are also in heaven: for all things there are correspondences. But what each of the metals signifies from correspondence, this is not the place to prove from the Word; only to show by a few passages that brass signifies natural good, and hence iron natural truth; as may be seen from these: That the feet of the Son of Man appeared like unto brass, as if glowing in a furnace (Apoc. i. 15). That there appeared to Daniel a man whose feet were as the brightness of polished brass (Dan. x. 5, 6). That the feet of the cherubim also appeared glittering as the brightness of polished brass (Ezek. i. 7). That the feet signify the natural, may be seen, n. 49, 468, 470, 510. That an angel was seen like the appearance of brass (Ezek. xl. 3). That the statue seen by Nebuchadnezzar was as to its head gold, as to the breast and arms silver, as to the belly and side brass, as to the legs iron (Dan. ii. 32, 33); by which statue the successive states of the church were represented, which were called by the ancients the ages, — the golden, the silver, the brazen, and the iron. Since brass signified the natural, and the Israelitish people were merely natural, therefore the Lord's natural was represented by the brazen serpent, which they that were bitten by the serpents should look upon, and be healed (Num. xxi. 6, 8, 9; John iii. 14, 15). That brass signifies natural good may also be seen in Isa. lx. 17; Jer. xv. 20. 21; Ezek. xxvii. 13; Deut. viii. 7, 9; xxxiii. 24, 25.

776. He who does not know what is signified by gold, silver, precious stone, pearl, fine linen, purple, silk, scarlet, thyine wood, an ivory vessel, precious wood, brass, iron, marble, and a vessel, may wonder that such things are enumerated, and may think that they are only words multiplied for the exaltation of the subject: but it may be evident from the explanations, that not a single word is unmeaning, and that by them it is fully described, that they who have confirmed themselves in the dogmas of that religion have not a single truth; and if not a single truth,

they have not a single good which is a good of the church. I have spoken with those who have confirmed themselves in that religion, even with some who were delegates in the Councils of Nice, of the Lateran, and of Trent, who in the beginning believed that the things which they decreed were pure and holy truths, but after instruction, and then enlightenment given from heaven, confessed that they did not see one truth: but as they had then confirmed themselves in them more than others, after the enlightenment, which they themselves extinguished, they returned to their former faith. Especially did they believe that the things which they had ordained concerning Baptism and justification were truths. But still, when they were in enlightenment, they saw, and from enlightened sight confessed, that no one has original sin from Adam, but from his own ancestors successively; and that this is not taken away by the imputation and application of the Lord's merit in Baptism: also that the imputation and application of the Lord's merit is a human fiction, as it is impossible; and that faith is in no wise infused into any infant, because faith is an attribute of one who thinks. They saw also that Baptism is holy and a sacrament, because it is a sign and a memorial that man can be regenerated by the Lord through truths from the Word,—a sign for heaven, and a memorial for man; and that by it a man is introduced into the church, as the children of Israel by the passage of the Jordan were introduced into the land of Canaan, and as the inhabitants of Jerusalem were prepared for the reception of the Lord through John's Baptism: for without that sign in heaven before the angels, the Jews could not have subsisted and lived at the coming of Jehovah, that is, the Lord, in the flesh. Similar to these were the things which they ordained concerning justification. That the imputation of the Lord's merit neither is, nor is given, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 18). And that hereditary evil, which is called original sin, is not from Adam, but from ancestors

successively, see the *Angelic Wisdom concerning the Divine Providence* (n. 277). What Adam means in the Word, see n. 241 of the same.

777. *And cinnamon and incense and perfume and frankincense*, signifies that they no longer have worship from spiritual goods and truths, because they have nothing within their worship which corresponds to the things here named. In the foregoing verse all things of the doctrine of the church are treated of, but all things which are of the worship of the church are treated of in this verse. The things of doctrine are premised, and those of worship follow, because the quality of the worship is from the goods and truths of the doctrine: for worship is only an external act, in which there must be internals, which are of doctrine. Without these the worship is without its essence, life and soul. Now, as all things which are of doctrine have relation to goods which are of love and charity, and to truths which are of wisdom and faith, and these goods and truths are celestial, spiritual and natural, according to the degrees of their order, so also are all the things of worship: and as in the preceding verse the spiritual things of doctrine are mentioned first, so likewise here the spiritual things of worship, which are cinnamon, incense, perfume, and frankincense; and the celestial things of worship are named in the second place, which are wine, oil, fine flour and wheat; and in the third place the natural things of worship are named, which are cattle and sheep. That all these goods and truths of worship must be from the Word, is signified by their being of horses, of chariots, of the bodies and of the souls of men. This is the series of the things in the spiritual sense in this verse. But by all the things which are enumerated in this verse, the same is meant as by those that are enumerated in the preceding verse; that is, that these goods and truths are not among them, because they have not in themselves such things as correspond to them: which is manifest from the things that precede, where are these words, that the city of

Babylon should be burnt up with fire and no one should buy her merchandise any more (vers. 8–11); and from those which follow, where are these words, that all things fat and splendid had departed from her, and were no longer found (vers. 14); and that they were laid waste (vers. 16, 19). But something shall now be said of the things named, which are cinnamon, incense, perfume, and frankincense. These are mentioned, because they are such as incense-offerings were made of. That the worship of the Lord from spiritual goods and truths is signified by incense-offerings, may be seen above (n. 277, 392): and that incense-offerings were pleasing, because they were from fragrant substances which correspond (n. 394). All the fragrant materials by which they were prepared are meant by the cinnamon, incense, and perfume, and their essential by the frankincense. This is manifest from the enumeration of the spices of which it was compounded, in Moses: *Jehovah said unto Moses, Take to thee spices, stacte, onycha, and galbanum, and pure frankincense; and thou shalt make of them incense, a perfume, the work of the perfumer, salted, pure, holy* (Exod. xxx. 34–37). Of these the incense-offerings were made, by which, as was said, worship from spiritual goods and truths was signified. Cinnamon is mentioned here in place of all spices there. But what each of those spices signifies in the spiritual sense, may be seen in the *Heavenly Arcana*, upon Exodus, where they are severally explained.

778. *And wine and oil and fine flour and wheat*, signifies that they no longer have worship from celestial truths and goods, because they have not within the worship the things which correspond to these here named. These things are similar to those which have been said just above and before, with the difference only that celestial goods and truths are here signified. What goods and truths are called celestial, and what spiritual, may be seen above (n. 773); and that as they have not these, neither are these in their worship. For, as was said above, the goods and truths of doctrine are in

worship as the soul in the body; therefore worship without them is lifeless. Such is worship which is holy in externals, in which there is no holy internal. That wine signifies truth from the good of love, may be seen above (n. 316). That oil signifies the good of love, will be seen in the following paragraph. By fine flour is signified celestial truth, and by wheat is signified celestial good. The truths and goods of worship are signified by wine, oil, fine flour and wheat, because the drink-offerings and meat-offerings consisted of them, which were offered upon the altar together with the sacrifices; and by the sacrifices and by the offerings offered upon the altar, worship is signified, for the chief part of worship consisted in them. That the drink-offerings, which were wine, were offered upon the altar together with the sacrifices, may be seen, Exod. xxix. 40; Lev. xxiii. 12, 13, 18, 19; Num. xv. 2–15; xxviii. 11–15, 18 to end; xxix. 1–7, etc.: and also in Isa. lvii. 6; lxv. 11; Jer. vii. 18; xliv. 17–19; Ezek. xx. 28; Joel i. 9; Ps. xvi. 4; Deut. xxxii. 38. That oil was also offered upon the altar together with the sacrifices, Exod. xxix. 40; Num. xv. 2–15; xxviii. 1 to the end. That the meat-offerings, which were of fine flour of wheat, were offered upon the altar together with the sacrifices, Exod. xxix. 40; Lev. ii. 1–13; v. 11–14; vi. 7–14; vii. 9–13; xxiii. 12, 13, 17; Num. vi. 14–21; xv. 2–15; xviii. 8–20; xxviii. 1–15; xxix. 1–7: and besides in Jer. xxxiii. 18; Ezek. xvi. 13–19; Joel i. 9; Mal. i. 10, 11; Ps. cxli. 2. The bread of faces or the showbread upon the table in the tabernacle was also made of fine flour of wheat (Lev. xxiii. 17; xxiv. 5–9). It may be seen from this, that these four things, wine, oil, fine flour and wheat, were holy and celestial things of worship.

779. Since oil is here mentioned among the holy things of worship, and signifies celestial good, something shall be said here of the anointing oil, which was in use among the ancients, and was afterwards commanded to the children of Israel. That in ancient times they anointed stones set up as

statues, is manifest from Gen. xxviii. 18, 19, 22. That they also anointed warlike arms, shields and bucklers, 2 Sam. i. 21; Isa. xxi. 5. That it was commanded that they should prepare holy oil, with which they should anoint all the holy things of the church; that with it they anointed the altar and all its vessels, also the tabernacle and all things of it, Exod. xxx. 22–33; xl. 9–11; Lev. viii. 10–12; Num. vii. 1. That they anointed with it those who should discharge the duties of the priesthood, and their garments, Exod. xxix. 7, 29; xxx. 30; xl. 13–15; Lev. viii. 12; Ps. cxxxiii. 1–3. That with it they anointed the prophets, 1 Kings xix. 15, 16. That they anointed the kings with it, and that the kings were on that account called the anointed of Jehovah, 1 Sam. x. 1; xv. 1; xvi. 6, 13; xxiv. 6, 10; xxvi. 9, 11, 16, 25; 2 Sam. i. 16; ii. 4, 7; v. 17; xix. 21; 1 Kings i. 34, 35; xix. 15, 16; 2 Kings ix. 3; xi. 12; xxiii. 30; Lam. iv. 20; Hab. iii. 13; Ps. ii. 2, 6; xx. 6; xxviii. 8; xlv. 7; lxxxiv. 9; lxxxix. 20, 38, 51; cxxxii. 17. Anointing with the oil of holiness was commanded, because oil signified the good of love, and represented the Lord, who as to His Human is the very and the only Anointed of Jehovah, anointed not with oil, but with the Divine good itself of the Divine love; therefore also He was called the Messiah in the Old Testament and the Christ in the New (John i. 41; iv. 25): and Messiah and Christ signify Anointed. Hence the priests, kings, and all things of the church were anointed, and when anointed were called holy; not that they were holy in themselves, but because they thereby represented the Lord as to His Divine Human. Hence it was sacrilege to harm a king, because he was the anointed of Jehovah (1 Sam. xxiv. 7, 11; xxvi. 9; 2 Sam. i. 16; xix. 21). Moreover, it was a received custom to anoint themselves and others to testify gladness and benevolence of mind; but with common or some other precious oil, not with the oil of holiness (Matt. vi. 17; Mark vi. 13; Luke vii. 46; Isa. lxi. 3; Amos vi. 6; Mic. vi. 15; Ps. xcii. 10; civ. 15; Dan. ix. 24; Deut. xxviii. 40). It was not permitted to

anoint themselves or others with the oil of holiness (Exod. xxx. 32, 33).

780. *And cattle and sheep*, signifies that they no longer have worship from the external or natural goods and truths of the church, because they have nothing within in their worship which corresponds to these things. This is similar to the things explained above (n. 777, 778); with the difference that there are signified spiritual goods and truths, and celestial goods and truths, but here natural goods and truths; for the distinction between which, see above (n. 773). By cattle and sheep are signified the sacrifices which were made with oxen, bullocks, he-goats, sheep, kids, rams, she-goats, lambs. Oxen and bullocks are meant by the cattle, and kids, rams, she-goats, and lambs, by the sheep; and sacrifices were the externals of worship, which are also called the natural things of worship.

781. *And of horses and of carriages and of the bodies and souls of men*, signifies all those things according to the understanding of the Word and doctrine thence, and according to the goods and truths of its literal sense, which they have not, because they falsify and adulterate the Word, by applying the things therein to dominion over heaven and the world, contrary to its genuine sense. These things are named in the possessive case, because they qualify those which precede. That the understanding of the Word is signified by horses, may be seen, n. 298. That by chariots doctrine from the Word is signified, n. 437; hence the like by carriages. The goods and truths of the literal sense of the Word are signified by the bodies and souls of men, because similar things are signified by them as by the body and blood in the Holy Supper. By the body in it is signified the Lord's Divine good, and by the blood the Lord's Divine truth; and as they signify these, they also signify the Divine good and Divine truth of the Word, because the Lord is the Word. But here the soul is mentioned instead of blood. The reason is, that truth is equally signified by the soul, see above,

(n. 681); and because the blood is called the soul in the Word (Gen. ix. 4, 5; Lev. xvii. 12–14; Deut. xii. 23). The like is signified by the soul of man (Ezek. xxvii. 13); also by the seed of man (Dan. ii. 43). Similar things are signified by horses and carriages in Isaiah: *Then shall they bring all your brethren upon horses and in chariots and in carriages, and upon mules and upon swift steeds, unto the mountain of My holiness, Jerusalem* (lxvi. 20). This is said of the Lord's New Church, which is Jerusalem, concerning those therein who are in the understanding of the Word and in doctrine from it, which are the horses, chariots, and carriages. Now as they who are of the Roman Catholic religion falsify and adulterate the Word, by the application of it to dominion over heaven and the world, it is signified that they have no goods and truths from the Word, and therefore neither in their doctrine. As to this it is said by Jeremiah: *The king of Babel hath devoured Me, he hath destroyed Me, he hath made Me an empty vessel, he hath swallowed Me up as a sea beast, he hath filled his belly with My delicacies* (li. 34, 35). *A sword is against the horses of Babel, and against his chariots, and against his treasures, that they may be plundered: drought is upon her waters, that they may be dried up; for it is a land of graven images, and they boast in their idols* (l. 37, 38).

782. *And the fruits of the desire of thy soul have departed from thee, and all things fat and splendid have departed from thee, and thou shalt find them no more at all*, signifies that all the blessedness and happiness of heaven, even the external such as are desired by them, will altogether flee away, and will no longer appear, because they have no celestial and spiritual affections for good and truth. By the fruits of the desire of the soul nothing else is signified but the blessedness and happiness of heaven, because these are the fruits of all things of doctrine and worship, which are treated of, and because they are the desires of men when they die, and also their desires when they first come into the spiritual world. By things fat and splendid are signified celestial and spiritual

affections for good and truth; by fat things the affections of good, as will be seen presently; and by splendid things the affections of truth, which are called splendid, because they exist from the light of heaven and its splendor in the mind; hence are intelligence of good and of truth and wisdom. By their departing and by not finding them more is signified that they will flee away and will appear no more, because those persons are in no celestial and spiritual good and truth. It is said that even the external, such as are desired by them, will disappear; because no other blessedness and happiness and affections are desired by them, but corporeal and worldly; and hence they cannot know what and of what quality those are which are called celestial and spiritual. But this will be illustrated by a description of their lot after death. All of that religion who have been in the love of dominion from the love of self, and hence in the love of the world, when they come into the spiritual world, which takes place immediately after death, pant after nothing but dominion and the pleasures of the mind from it, and the pleasures of the body from opulence; for the reigning love, with its affections or concupiscences and desires, remains with every one after death. But as the love of ruling from the love of self over the holy things of the church and of heaven, all of which are Divine things of the Lord, is diabolical, therefore, after a certain time, they are separated from their companions, and cast down into the hells. But still, because they have from their religion been in external Divine worship, they are first instructed as to what and of what quality heaven is, and what and of what quality is the happiness of eternal life, that they are nothing but blessedness flowing in from the Lord with every one in heaven according to the quality of the heavenly affection for good and truth in them. But because they have not approached the Lord, and hence are not conjoined with Him, and likewise have not been in any such affection for good and truth, they are averse to those things, and turn themselves away, and then desire the pleasures of the love

of self and the world, which are merely natural and corporeal. But as it is innate in those pleasures to do evil, especially to those who worship the Lord, and thus to the angels of heaven, they are therefore deprived of these pleasures also, and are then cast down among companions who are in contempt and wretchedness in the infernal workhouses. But these things are done to them according to the degree of their love of dominion over the Divine things of the Lord, according to which degree is their rejection of the Lord. It may now be evident from these things, that by *the fruits of the desire of thy soul have departed, and all things fat and splendid have departed from thee, and thou shalt find them no more at all*, is signified that all the blessedness and happiness of heaven, even the external such as are desired by them, will altogether flee away, and no longer appear; because they have no affections for good and truth. That fat things signify celestial goods and their affections and the enjoyments of their affections, may be evident from the following passages: *Hearken unto Me, eat ye that which is good, that your soul may be delighted with fatness* (Isa. lv. 2). *I will satisfy the soul of the priests with fatness, and My people shall be satisfied with good* (Jer. xxxi. 14). *My soul shall be satisfied with marrow and fatness, and my mouth shall praise Thee with joyful lips* (Ps. lxiii. 5). *They shall be satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy delights* (Ps. xxxvi. 8). *And in this mountain will Jehovah make to all peoples a feast of fat things, of fat things full of marrow* (Isa. xxv. 6). *They shall still bring forth fruit in old age, they shall be fat and flourishing, to show that Jehovah is upright* (Ps. xcii. 14, 15). That in the feast which Jehovah will make, they shall eat fat to satiety, and shall drink blood to drunkenness (Ezek. xxxix. 19). *Jehovah will make fat thy burnt-offerings* (Ps. xx. 3). As fat signifies celestial good, it was therefore a statute that all the fat of the sacrifices should be burned upon the altar (Exod. xxix. 13, 22; Lev. i. 8; iii. 3–16; iv. 8–35; vii. 3, 4, 30, 31; xvii. 6; Num.

xviii. 17, 18). By the fat in the opposite sense they are signified who are nauseated at good, and because it is very abundant, despise and reject it (Deut. xxxii. 15; Jer. v. 28; l. 11; Ps. xvii. 10; lxxiii. 7; lxxviii. 31; cxix. 70; and elsewhere).

783. *The merchants of these things, that were made rich by her, shall stand afar off for fear of her torment, weeping and mourning*, signifies the state before condemnation, and the fear and lamentation at that time, of those who have made gain by various dispensations and promises of heavenly joys. By the merchants of these things, namely, of the fruits of the soul's desire, and of fat and splendid things, treated of in the verse next preceding, they are signified who by various dispensations, and promises of heavenly joys, were enriched, that is, who acquired gain. By these merchants all are meant, as well the superiors and the inferiors in their ecclesiastical order, who made gain by such things. That the superiors are included, is manifest from vers. 23 of this chapter, where it is said, *For thy merchants were the great men of the earth:* that the inferiors also are included, from vers. 11; see above (n. 771). By standing afar off for fear of her torment, weeping and mourning, is signified while they are still in a state remote from condemnation, and still at that time in fear of punishments, and in lamentation, as above (n. 769); where similar things are said.

784. As regards the dispensations by which they profit, they are various. There are dispensations in regard to contracting matrimony within the degrees prohibited by the laws; relating to divorces; relating to evils, even enormous ones, and exemption at the same time from temporal punishments. There are also dispensations by indulgences: dispensations relating to administrations without any power or authority of the secular rulers: among which also are confirmations of dukedoms and principalities: likewise, by promises of heavenly joys made to those who enrich monas-

teries, and augment their treasuries, calling their gifts good works, in themselves holy, as also merits; to which they are prompted by the belief impressed upon them in the power and help of their saints, and in the miracles performed by them. Especially do they take advantage of the rich when they are sick, and likewise infuse at that time a terror of hell, and so extort wealth from them; promising to offer masses for their souls according to the value of their legacy, and a gradual delivery thereby from the place of torment, which they call purgatory, and thus admission into heaven. As regards purgatory, I can aver that it is purely a Babylonish fiction for the sake of gain, and that it neither does nor can exist. Every man after death first comes into the world of spirits, which is midway between heaven and hell, and is there prepared either for heaven or for hell, every one according to his life in the world: and in that world there is torment for no one; but the evil first come into torment, when after preparation they come into hell. There are innumerable societies in that world, and joys in them similar to those on earth, for the reason that they who are there are conjoined with men on the earth, who are also in the midst between heaven and hell. Their externals are there successively put off, and thus their internals are opened; and this until the reigning love, which is indeed the life's love, and the inmost, and the one that rules over their externals, is revealed; and when this is revealed, the man's real quality appears; and according to the quality of that love, he is sent forth from the world of spirits to his place, — if good, in heaven, and if evil, in hell. That it is so has been given me to know certainly, because it has been given me by the Lord to be together with those who are in the world of spirits, and to see all things, and thus to relate it from actual experience; and this now for twenty years. Wherefore I can assert that purgatory is a fiction, which may be called diabolical; because it is for the sake of gain, and for the sake of power over souls, even of the deceased, after death.

785. *And saying, Alas, alas, that great city, that was arrayed in fine linen and purple and scarlet, and decked with gold, precious stones and pearls, for in one hour are so great riches laid waste*, signifies grievous lamentation that their magnificence and their gains are so suddenly and so entirely destroyed. By alas, alas, grievous lamentation is signified, as above (n. 769). By that great city is signified the Roman Catholic religion, as it is said to be arrayed in fine linen and purple, and scarlet and decked with gold; which cannot be said of a city, but of a religion. By arrayed in fine linen and purple and scarlet, and decked with gold, precious stones, and pearls are signified similar things as above (n. 725–727), where are the same words, — in general, magnificent things in external form. *For in one hour are so great riches laid waste* signifies that their gains are so suddenly and completely destroyed. By one hour is signified suddenly and completely, as above (n. 769); because by time and all the things of time states are signified (n. 476). It is manifest from this, that the things adduced above are signified by these words. Very similar things are said of the devastation of Babel in Jeremiah: *The land of Babel is full of guilt against the Holy One of Israel: the thoughts of Jehovah are against her, to make her a desolation: they shall not take of thee a stone for a corner nor a stone for foundations, for thou shalt be a waste for ever. Babel shall become heaps, a dwelling-place for dragons, an astonishment, a hissing. Babel is reduced to desolation, the sea goeth up over her, she is covered with the multitude of the waves, her cities are reduced to desolation, a land of drought and of solitude* (li. 5, 26, 29, 37, 41–43).

786. *And every shipmaster, and every one employed upon ships, and sailors, and as many as navigate the sea*, signifies those who are called laymen, as well they that are placed in greater dignity as those that are in less, down to the common people, who are attached to that religion, and love and prize it, or acknowledge and venerate it in heart. From the ninth

to the sixteenth verse the clergy are treated of, who have been in dominion from that religion, and have exercised the Lord's Divine power, and by it have made gain of the world. They are now treated of, who are not in any order of the ministry, but still love and prize that religion, and acknowledge and venerate it in heart, who are called laymen. By every shipmaster are meant the highest of them, who are emperors, kings, dukes, and princes. By every one employed upon ships those are meant who are in various functions in a higher or lower degree. By sailors are meant the lowest, who are called the common people. By as many as navigate the sea, are meant all in general who are attached to that religion, and love and prize it, or acknowledge and venerate it in heart. That all these are here meant, is manifest from the series of the things in the spiritual sense; and from the signification of being upon ships, and of being employed upon ships, and of sailors; and from the signification of them that navigate the sea. By the masters of ships, and those employed upon them, and sailors, no others can be meant but those who contribute the things which are above called merchandise, — which are those things which they collect into their treasuries, as also possessions, — and who receive benedictions and beatifications in return, as merits, and other similar things which they desire for their souls. And when these are meant, it is manifest that by every shipmaster the highest of them are meant; by every one employed upon ships, all in offices subordinate to them; and by sailors the lowest. That by ships spiritual merchandise is understood, which are knowledges of truth and good, may be seen above (n. 406); here natural merchandise; and they take back spiritual, as they think. By as many as navigate the sea are meant all, whoever they be, who love and prize that religion, or acknowledge and venerate it in heart, because that religion is signified by the sea; for by the sea the external of the church is signified, see above (n. 238, 290, 403, 404, 420, 470, 566, 659, 661); and this relig-

ion is merely external. Similar things are signified by this in Isaiah: *Thus said Jehovah your Redeemer, the Holy One of Israel, For your sake have I sent to Babel, and will cast down all her nobles, whose cry is in the ships: thus said Jehovah, I who have made a way in the sea, and a path in the mighty waters* (xliii. 14, 16). A cry in the ships is spoken of, as here also, that they stood afar off, and cried from the ships. And likewise in Ezekiel: *At the voice of the cry of thy pilots shall the suburbs tremble, and all that hold the oar shall come down out of thy ships, all the sailors and pilots of the sea, and shall cry bitterly over thee* (xxvii. 28–30). But this is concerning the devastation of Tyre, by which the church as to the knowledges of truth and good is signified. But it is to be known, that no others are here understood but those who have and prize that religion, and in heart acknowledge and venerate it. But they who are of the same religion, and acknowledge it, because they were born and brought up in it, and do not know anything of their devices and snares for arrogating to themselves Divine worship, and for possessing all the property of all in the world, and still do good from a sincere heart, and likewise turn their eyes to the Lord, these come among the blessed after death; for, being instructed, they there receive truths, and reject the adoration of the pope, and the invocation of the saints, and acknowledge the Lord as the God of heaven and earth, and are taken up into heaven, and become angels. Therefore also there are many heavenly societies of them in the spiritual world, over which are set the honorable, who have lived in the same manner. It has been given to see that some also were set over those societies, who were emperors, kings, dukes, and princes; who indeed acknowledge the pontiff as the supreme head of the church, but not as the vicar of the Lord; and who acknowledged likewise some things from the papal bulls, but yet held the Word holy, and acted justly in their administration. Concerning these some things may be seen in the *Continuation concerning the Final Judgment and the Spiritual World* (n. 58 and 60), related from experience.

787. *Stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city*, signifies their mourning in a remote state over the condemnation of that religion, which they believed to be supereminent above every religion in the world. By their standing afar off is signified while they are yet in a state remote from condemnation, and still in fear of punishments (n. 769, 783). By their crying, their mourning is signified. By the smoke of the burning is signified condemnation on account of the adulteration and profanation of the Word (n. 766, 767). By their saying *what city is like unto this city*, is signified that they believed that that religion was supereminent above every religion in the world. By that great city that religion is signified, as often above. That they believe that religion to be supereminent above every religion, and that it is the mother, queen, and dominant church, is known, also that it is continually instilled by the canons and monks, that they should believe so; and it is also known to those who give attention, that these do this from the fire of ruling and of acquiring gain. Yet still, on account of the power of their domination, they are unable to recede from all its externals; but they can recede from its internals, since full liberty has been left and is left to man's will and understanding, and hence to his affection and thought.

788. *And they cast dust upon their heads, and cried weeping and mourning, saying, Alas, alas, that great city*, signifies their interior and exterior pain and grief, which is lamentation, that so eminent a religion should be altogether destroyed and condemned. By casting dust upon their heads interior pain and grief are signified on account of the destruction and condemnation spoken of in what follows. By crying out, weeping and mourning, is signified exterior pain and grief: by weeping is signified grief of soul, and by mourning grief of heart. By *Alas, alas, that city*, is signified grievous lamentation over her destruction and condemnation. That alas or woe signifies lamentation over calamity, un-

happiness, and condemnation, and hence alas, alas, a grievous lamentation, may be seen, n. 416, 769, 785: and that the city signifies that religion, n. 785, and elsewhere. That interior pain and grief on account of the destruction and condemnation is signified by casting dust upon the head, may be evident from the following passages: *They shall cry bitterly, and shall cast up dust upon their heads, and shall roll themselves in ashes* (Ezek. xxvii. 30). *The daughters of Zion sit upon the ground, they have cast up dust upon their heads* (Lam. ii. 10). Job's friends rent their mantles, and sprinkled dust upon their heads (Job ii. 12). *Come down, and sit in the dust, O daughter of Babel, sit on the ground, there is no throne for thee* (Isa. xlvii. 1: besides other places). The reason of their casting dust upon their heads, when they were inmostly pained, was that dust signifies what is condemned, as is manifest from Gen. iii. 14; Matt. x. 14; Mark vi. 11; Luke x. 10–12; and dust upon the head represented the acknowledgment that of themselves they were condemned, and thus repentance, as Matt. xi. 21; Luke x. 13. Dust signifies what is condemned, because the earth over the hells in the spiritual world consists of mere dust without grass or herbage.

789. *In which all that had ships in the sea were made rich by her costliness, for in one hour they are made desolate*, signifies on this account, that by the holy things of that religion, all, as many as were willing to buy, were absolved, and for worldly and temporal riches received spiritual and eternal riches, and that now no one can buy them. By being made rich by her costliness is signified to be made acceptable to God by the holy rites of that religion, or to believe that for temporal and temporary merchandise and riches they would receive spiritual and eternal merchandise or riches; that is, that for gold, silver, precious stones, pearls, purple, and the other things which are enumerated (vers. 12, 13), they would receive blessings and happiness after death. These things are meant by the costliness, with which they say that they

were made rich by that city. That they also speak thus, is known. By their being made desolate in one hour is signified that on account of the destruction of that religion, no one can hereafter buy their holy things. From this it is manifest, that by these words are signified the things stated above. That the holy things of the church are signified by things costly or precious, is manifest from these passages: *Blessed of Jehovah is the land of Joseph, for the precious things of heaven, for the precious things of the products of the sun, and for the precious things of the produce of the months, and for the precious things of the hills of eternity, and for the precious things of the earth* (Deut. xxxiii. 13–16). *Is Ephraim My precious son? Is he a pleasant child?* (Jer. xxxi. 20.) By Ephraim the understanding of the Word is meant. *The sons of Zion were esteemed more precious than pure gold* (Lam. iv. 2). The sons of Zion are the truths of the church. Besides elsewhere, as Isa. xiii. 12; xliii. 4; Ps. xxxvi. 7; xlv. 9; xlix. 8; xcvi. 6. Hence now it is said that from that city all that had ships in the sea were made rich by her costliness.

790. *Rejoice over her, O heaven, and ye holy apostles and prophets; for God hath judged your judgment upon her*, signifies that the angels of heaven and the men of the church, who are in goods and truths from the Word, should rejoice in heart that they who are in the evils and falsities of that religion are removed and rejected. *Rejoice over her, O heaven*, signifies that the angels of heaven should now rejoice in heart, for exultation is joy of the heart. *And ye holy apostles and prophets* signifies, and together with them the men of the church who are in goods and truths from the Word. By the apostles they are signified who are in the goods and hence in the truths of the church from the Word, and abstractly the goods and hence the truths of the church from the Word (n. 79); and by prophets are signified truths from good from the Word (n. 8, 133), who are called holy, because the apostles and prophets, as was said, signify abstractly the goods and truths of the Word, which in them-

selves are holy, because the Lord's (n. 586, 666). *For God hath judged your judgment upon her*, signifies because they who are in the evils and falsities of that religion are removed and rejected. That no others are rejected, may be seen above (n. 786). The joy of the angels of heaven over the removal and rejection of those who are in the evils and falsities of that religion, is treated of in the following chapter from vers. 1–9; here only that they should rejoice. But the angelic joy is not for their condemnation, but over the New Heaven and New Church, and the salvation of the faithful; which things cannot be given before they are removed, which is done and has been done by the final judgment; on which subject something will be seen in the explanation of verses 7, 8, 9 of the chapter following. From this it may be evident, that by *rejoice over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her*, is signified that the angels of heaven and the men of the church, who are in goods and truths from the Word, should rejoice in heart, that they who are in the evils and falsities of that religion, are removed and rejected. Who cannot see that the apostles and prophets spoken of in the Word are not here meant? They were few, and not more excellent than others: but by them are meant all in the Lord's church who are in goods and truths from the Word; as also by the twelve tribes of Israel, spoken of above (n. 349). By the apostle Peter the truth or faith of the church is meant; by the apostle James, the charity of the church; and by the apostle John, the works of charity of the men of the church.

791. *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all*, signifies that by a powerful influx of the Lord out of heaven that religion with all its adulterated truths of the Word will be cast headlong into hell, and will not at all appear to the angels any more. By *a mighty angel took up*, a powerful influx of the Lord out of heaven is signified; for

by an angel is signified the Lord, and His operation, which is through heaven (n. 258, 415, 465, 649); here, as he is called a mighty angel, and took up a stone like a great millstone, powerful operation is signified, which is a powerful influx. By a stone like a great millstone the adulterated and profaned truths of the Word are signified: for by a stone truth is signified, and by a mill is signified the searching for, investigation, and confirmation of truth from the Word, as will be shown in n. 794; but here the adulteration and profanation of the truth of the Word, as it is said of Babylon. By casting into the sea is signified into hell. By *thus with violence shall that great city, Babylon, be thrown down*, is signified that thus will that religion be cast into hell. By its not being found any more is signified that it will no longer appear at all to the angels. This is signified because all from that religion who are in its evils and falsities come indeed after death into the world of spirits: for that world is like a forum, in which all are at first congregated; and it is like the stomach, into which all foods are first collected. The stomach also corresponds to that world. But at this day, as it is after the final judgment, which was accomplished in the year 1757, it is not permitted them, as before, to tarry in that world, and to form to themselves as it were heavens; but as soon as they arrive there, they are sent to societies which are in conjunction with the hells, into which also they are cast from time to time: and thus care is taken by the Lord, that they shall no longer appear at all to the angels. It is this, therefore, which is signified by that city, that is, that religion, being found no more. Since the truth of the Word adulterated is signified by the millstone, and by the sea hell, the Lord therefore says, *He that shall offend one of the little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and he were plunged into the depth of the sea* (Matt. xviii. 6). It is called a *millstone* in Mark ix. 42; Luke xvii. 2. Of Babel nearly the same is said in Jeremiah: *When thou hast made an end of*

reading this book, thou shalt bind a stone upon it, and shalt cast it into the midst of the Euphrates, and shalt say, Thus shall Babel sink, and shall not rise again (li. 63, 64). By the midst of the Euphrates is meant the same as by the sea, because the river Euphrates bounded and separated Assyria, where Babel was, from the land of Canaan.

792. *And the voice of harpers and of musicians, and of pipers and trumpeters, shall be heard no more at all in thee,* signifies that there will not be in them any affection for spiritual truth and good, nor any affection for celestial truth and good. By voice is meant sound, and every sound corresponds to an affection which is of love, since it arises therefrom. From this it is that the sounds of the harp, of music, and of the pipe, from correspondence, signify affections. But the affections are of two kinds, spiritual and celestial: spiritual affections are affections of wisdom, and celestial affections are affections of love. They differ from each other as the heavens; which are distinguished into two kingdoms, the celestial and the spiritual, as has several times been said above. There are therefore musical instruments whose sounds have relation to spiritual affections, and there are those which have relation to celestial affections. The voice or sound of harpers and musicians has relation to spiritual affections, and the voice or sound of pipers and trumpeters to celestial affections. For the instruments whose sounds are discrete, as stringed instruments, belong to the class of spiritual affections; and the instruments whose sounds are continuous, as wind instruments, belong to the class of celestial affections. Hence it is, that the voice or sound of harpers and musicians signifies affection for spiritual good and truth, and the voice or sound of pipers and trumpeters signifies affection for celestial good and truth. That the sound of the harp from correspondence signifies confession from affection for spiritual truth, may be seen, n. 276, 661. It is here meant that they who are in the evils and falsities of the Roman Catholic religion have no affec-

tions for spiritual truth and good, nor any affections for celestial truth and good, because it is said that the voice of harpers and of musicians and of pipers and trumpeters shall be heard no more at all in thee. The reason that they do not have them is because they cannot be given to them: for they have not any truth from the Word; and because they have no truth, neither have they any good. The latter is given to those only who desire truths: but no others desire truths from a spiritual affection, but they who go to the Lord: these, according to this their desire, are instructed by the angels after death, and receive truths. The external affections in which they are while they are hearing masses, and in their other devotions, which are without truths from the Lord through the Word, are merely natural, sensual, and corporeal: and as they are such, and are without internals from the Lord, it is not wonderful that in this thick darkness and blindness they are carried away to the worship of living and dead men, and to sacrifices to demons, who are called plutos, to make expiation for their souls.

793. *And no artificer of any art shall be found any more at all in thee*, signifies that they who are in that religion from doctrine and a life according to it, have no understanding of spiritual truth, and hence no thought of spiritual truth, so far as they are in it of themselves. By an artificer in the spiritual sense of the Word is signified one that is intelligent, and that thinks from the understanding; in the good sense, one that from the understanding thinks truths, which are heavenly; and in the bad sense, one that from the understanding thinks falsities, which are infernal: and as the latter and the former are of many genera, and each genus of many species, and each species again of many genera and species, which, however, are called particulars and singulars, it is therefore said, *no artificer of any art*. By artificers also, from their handicrafts and arts, such things are signified from correspondence as are of wisdom, intelligence, and knowledge. It is said, from correspondence, because all human work cor-

responds, and likewise every operation, provided it be of any use, to such things as are of angelic intelligence; but the works of artificers in gold, silver, and precious stones correspond to one kind of subjects of angelic intelligence; those of artificers in brass, iron, wood and stone to other kinds; and to others, those of artificers in other desirable uses, as cloths, linens, garments and clothings of various kinds: all these correspond, as was said, because they are works. It may be evident from this, that by no artificer of any art shall be found in Babylon, is not meant that there is not any artificer there; but that there is not any understanding of spiritual truth, and hence neither any thought of spiritual truth. But it is so only with those who are in that religion from its doctrine and a life according to it; and likewise so far as they are in it of themselves. That an artificer signifies those who are in the understanding of truth, and hence in the thought of truth, may be evident from these passages: Bezaleel and Aholiab the artificers shall make the tabernacle, for they are filled with wisdom, intelligence, and knowledge (Exod. xxxi. 3; xxxvi. 1, 2). And every wise-hearted man among them that did the work, they made the tabernacle, with the work of the artificer (Exod. xxxvi. 8). Thou shalt make the tabernacle of fine-twined linen, and blue and purple, and double-dyed scarlet, and cherubs, with the work of the artificer shalt thou make them (Exod. xxvi. 1). Thou shalt make the veil in like manner with the work of the artificer (vers. 31; xxxv. 35). In like manner the ephod with the work of the artificer: as also the breastplate (Exod. xxviii. 6; xxxix. 8). Artificer is there expressed by a word which also signifies an inventor. Thou shalt engrave two stones, which thou shalt put upon the shoulders of the ephod, with the work of an artificer in gems (Exod. xxviii. 11). In the opposite sense, by the work of an artificer is signified that work which is done from one's own intelligence, from which nothing else can be produced but falsity. This is meant by the work of the artificer in these places: *They shall make a*

molten image of their silver according to their own intelligence, the whole the work of artificers (Hos. xiii. 2). *The artificer melteth the graven image, and the founder spreadeth it over with gold, and casteth silver chains; he seeketh a wise artificer* (Isa. xl. 19, 20). *He cutteth wood out of the forest, the work of the hands of the workman; silver is brought from Tarshish, and gold from Uphaz, the work of the artificer; blue and purple are their garment, the whole the work of the wise* (Jer. x. 3, 9; also, Deut. xxvii. 15). That idols signify falsities of worship and religion from one's own intelligence, may be seen above (n. 459, 460).

794. *And the voice of the mill shall be heard no more in thee at all*, signifies that with those who are in that religion from its doctrine and a life according to it, there is no searching for, investigation or confirmation of spiritual truth, because the falsity received and confirmed and thus implanted stands in the way. By the voice of the mill nothing else is signified but the search after, investigation and confirmation of spiritual truth, especially from the Word. That this is signified by the voice of a mill, or by grinding, is because celestial and spiritual good are signified by the wheat and barley which are ground; and hence by fine flour and meal truth from that good is signified: for all truth is from good, and all truth which is not from spiritual good, is not spiritual. It is said, the voice of the mill, because spiritual things are everywhere in the Word designated by instrumental things, which are the ultimates of nature; as spiritual truths and goods by cups, vials, bottles, platters, and many other vessels; see above (n. 672). That the good of the church from the Word is signified by wheat (n. 315); and that the truth from that good is signified by fine flour from wheat (n. 778). That a mill signifies search after, investigation and confirmation of spiritual truth, may be seen from these passages: *Jesus said, In the consummation of the age, two men shall be in the field; the one shall be taken, and the other shall be left: two women shall be grinding at the*

mill; the one shall be taken, and the other shall be left (Matt. xxiv. 40, 41). By the consummation of the age is meant the end of the church, when there is a final judgment: by the field the church is signified, because the harvest is there: by them that grind at the mill are signified those in the church who search after truths: by those that are taken they who find and receive them are signified: and by them that are left, those who do not search after nor receive them, because they are in falsities. *I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and of the bride, the voice of the mills, and the light of the candle* (Jer. xxv. 10). By the voice of the mills in this passage the like is signified as here in the Apocalypse. *Thou shalt not take the mill or the millstone to pledge, for he taketh the soul to pledge* (Deut. xxiv. 6). The mill is here called the soul, because by the soul is signified the truth of wisdom and faith (n. 681). In the opposite sense, the investigation and confirmation of falsity is signified by a mill, as in these places: *They led away the young men to grind at the mill, and the children fell down under the wood* (Lam. v. 13). *Sit in the dust, O daughter of Babel; take the mill and grind meal; uncover thy locks, uncover thy thigh, pass over the rivers, let thy nakedness be uncovered, and let thy shame be seen* (Isa. xlvii. 1–3). Take the mill and grind meal, signifies to search after and investigate falsities, for the sake of confirming them.

795. But to illustrate this by an example: Who cannot see, that they who are in Babylon have sought after and investigated the means of confirming this enormous falsity, that the bread and wine in the Eucharist should be divided, so that the bread might be given to the laity, and the wine to the clergy? This can be seen from reading only the decision made in the Council of Trent, and established by a bull; which is this: "That immediately after the consecration the true body of Jesus Christ, and the true blood, together with His soul and Divinity, are truly, really and in substance contained under the appearance of the bread and

wine; the body under the appearance of the bread, and the blood under the appearance of the wine, by the power of the words: but the body itself under the appearance of the wine, and the blood under the appearance of the bread, and the soul under both, by the power of the natural connection and concomitance, by which the parts of the Lord Christ are joined to each other, and His Divinity by reason of that admirable hypostatic union with the body and the soul: and that just as much is contained under each appearance as under both: and that the whole and entire Christ exists under the appearance of the bread, and under every part of that appearance; and the whole also under the appearance of the wine, and under its parts. Also, that water is to be mixed with the wine." These are their very words; and that they are contrary to the force of the Lord's words, they themselves confess. Who that is of sound judgment, does not see that the truths themselves are here inverted, and converted into falsities by reasonings which the upright in heart cannot but abominate. But why is this? Is it not solely for the sake of masses, which they call sacrifices, propitiatory, most holy, and pure, with nothing but what is holy in them, by which they infuse holiness into the bodily senses of men, and at the same time bring night into all the things of faith and of spiritual life; and this for the reason that in the darkness they may rule and get wealth? And also to cherish the idea concerning the ministers, that they are full of the Lord, and that the Lord is in them. And that the wine is for them, lest they should be wearied out; and the water in the wine, lest they should become intoxicated.

796. *And the light of a candle shall shine no more at all in thee*, signifies that they who are in that religion from doctrine and a life according to it, have no enlightenment from the Lord, and hence no perception of spiritual truth. By the light of a candle is signified enlightenment from the Lord and hence the perception of spiritual truth: for by light the

light of heaven is meant, in which the angels are, and men also as to the understanding; which light in its essence is the Divine wisdom: for it proceeds from the Lord as the sun of the spiritual world, which in its substance is the Divine love of the Divine wisdom; from which no other light can proceed than that of the Divine wisdom, nor any other heat than that of the Divine love. That it is so, is demonstrated in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 83–172). Since that light is from the Lord, and the Lord is omnipresent by means of it and in it, therefore all enlightenment is effected through it, and thence the perception of spiritual truth, which they have who love Divine truths spiritually, that is, who love truths because they are true, and thus because they are Divine. That this is to love the Lord, is manifest: for in that light the Lord is omnipresent, because the Divine love and Divine wisdom are not in place, but are where they are received, and according to the reception. That they who are in the Roman Catholic religion have not any enlightenment, and perception of spiritual truth therefrom, may be evident from their not loving any spiritual light: for the origin of spiritual light is, as was said, from the Lord; and no others can accept that light, nor receive it, but they who are conjoined to the Lord: and conjunction with the Lord is effected solely by the acknowledgment and worship of Him, and at the same time by a life according to His precepts from the Word. The acknowledgment and worship of the Lord, and the reading of the Word, cause the presence of the Lord; but these two together with a life according to His precepts, effect conjunction with Him. In Babylon it is the contrary. There the Lord is acknowledged, but without dominion; and the Word is acknowledged, but without the reading of it. In place of the Lord the pope is there worshipped, and in place of the Word the papal bulls are acknowledged; according to which they live, and not according to the precepts of the Word; and the bulls have for their end the dominion of the pope

and his ministers over heaven and the world, and the precepts of the Word have for their end the Lord's dominoin over heaven and the world; and these are diametrically opposite to each other, like hell and heaven. These things are said, that it may be known, that they have altogether no light of a candle, that is, enlightenment and perception of spiritual truth from it, who are in the Babylonish religion from doctrine and a life according to it. That the Lord is the light, from which is all enlightenment and perception of spiritual truth, is manifest from these passages: *That was the true light, which enlighteneth every man that cometh into the world* (John i. 4–12): this is concerning the Lord. *This is the judgment, that the light is come into the world: he that doeth the truth cometh to the light* (John iii. 19, 21). *Jesus said, Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you: while ye have the light, believe in the light, that ye may be children of light* (John xii. 35, 36). *Jesus said, I am come a light into the world, that whosoever believeth in Me, may not abide in darkness* (John xii. 46). *Jesus said, I am the light of the world* (John ix. 5). *Simeon said, Mine eyes have seen Thy salvation, a light for the revelation of the nations* (Luke ii. 30–32). *The people that sat in darkness have seen a great light; and to them that sat in the region and shadow of death, hath light arisen* (Matt. iv. 16; Ps. ix. 1). *I have given thee for a light of the nations, that thou mayest be My salvation even unto the end of the earth* (Isa. xlix. 6). *The city New Jerusalem hath no need of the sun or the moon to shine in it; for the glory of God enlighteneth it, and the lamp of it is the Lamb* (Apoc. xxi. 23; xxii. 5). It is manifest from these passages, that the Lord is the light, from which are all enlightenment and hence perception of truth: and because the Lord is the light, the devil is thick darkness; and the devil is the love of ruling over all the holy Divine things of the Lord, and thus over Him: and as far as dominion is given to it, so far it darkens, extinguishes, sets on fire, and burns up, the holy Divine things of the Lord.

797. *And the voice of the bridegroom and of the bride shall be heard no more at all in thee*, signifies the they who are in that religion from doctrine and a life according to it, have no conjunction of good and truth, which makes the church. By voice is here signified joy, because it is that of a bridegroom and bride. By a bridegroom, in the highest sense, the Lord as to Divine good is meant; and by a bride the church is meant as to Divine truth from the Lord: for the church is a church from the reception of the Lord's Divine good in the Divine truths which are from Him. That the Lord is called the Bridegroom, and likewise the Husband; and that the church is called the bride and also the wife, is manifest from the Word. That the heavenly marriage, which is the conjunction of good and truth, is therefrom, will be seen in the small work on *Marriage*. Now as this heavenly marriage is effected by the reception of Divine good from the Lord in Divine truths from the Word by the men of the church, it is manifest that there is no conjunction of good and truth in those who are in that religion from doctrine and a life thence, because they have no conjunction with the Lord; but their conjunction is with men living and dead: and this conjunction, with those who are in the love of ruling from the love of self over the holy Divine things of the Lord, and over the Lord, is like conjunction with the devil, who, as was said in a preceding article, is that love; and to approach the devil to come to God through him, is detestable. That the Lord is called the Bridegroom, and the church the bride, is manifest from these passages: *He that hath the bride is the Bridegroom; but the friend of the Bridegroom, who standeth and heareth Him, rejoiceth with joy because of the Bridegroom's voice* (John iii. 29). John the Baptist says this of the Lord. *Jesus said, As long as the Bridegroom is with them, the sons of the marriage cannot fast; the days will come when the Bridegroom shall be taken away from them, then shall they fast* (Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35). *I saw the holy city New Jerusalem pre-*

pared as a bride adorned for her Husband (Apoc. xxi. 2). *The angel said, Come, and I will show thee the bride, the Lamb's wife* (Apoc. xxi. 9, 10). *The time of the marriage of the Lamb is come, and His wife hath made herself ready. Blessed are they that are called to the marriage supper of the Lamb* (Apoc. xix. 7, 9). By the Bridegroom, whom the ten virgins went out to meet, is also meant the Lord (Matt. xxv. 1, 2, etc.). From this is manifest what is signified by the voice and the joy of the bridegroom and bride in the following passages: *As the joy of the bridegroom over the bride, thy God shall rejoice over thee* (Isa. lxii. 5). *My soul shall be joyful in my God, as a bridegroom decketh himself with a diadem, and as a bride adorneth herself with her jewels* (Isa. lxi. 10). *There shall still be heard in this place the voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, saying, Let us confess unto Jehovah Zebaoth* (Jer. xxxiii. 10, 11). *Let the bridegroom go forth out of his chamber, and the bride out of her bride-chamber* (Joel ii. 16). *I will cause to cease from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride* (Jer. vii. 34; xvi. 9). *I will take from them the voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, the voice of the mills, and the light of a candle, and the whole land shall be for a desolation by the king of Babel* (Jer. xxv. 10, 11).

From what has been said the series of the things in these two verses may now be seen, which is, that they who are in that religion have no affection for spiritual truth and good (n. 792); that they have no understanding of spiritual truth, and hence no thought of it (n. 793): for thought is from affection and according to it. That neither have they any search after, investigation or confirmation of spiritual truth (n. 794). That they have no enlightenment from the Lord, and hence no perception of spiritual truth (n. 796). And finally, that they have no conjunction of good and truth, which makes the church (n. 797). These things likewise follow each other thus in order.

798. Since it is said that they have no conjunction of good and truth, because there is not in them the marriage of the Lord and the church, something shall here be said of the power of opening and shutting heaven, which acts as one with the power of remitting and retaining sins, which they claim to themselves as the successors of Peter and the apostles. The Lord said to Peter, *Upon this same rock will I build My church, and the gates of hell shall not prevail against it: I will give unto thee the keys of the kingdom of the heavens, and whatever thou shalt bind on earth shall be bound in the heavens, and whatever thou shalt loose on earth shall be loosed in the heavens* (Matt. xvi. 18, 19). The Divine truth, which is meant by the rock upon which the Lord will build His church, is what Peter then confessed; which was, *Thou art the Christ, the Son of the living God* (vers. 16 there). By the keys of the kingdom of the heavens — which are, that whatever that rock, which is the Lord, shall bind on earth shall be bound in the heavens, and whatever it shall loose on earth shall be loosed in the heavens — is meant that the Lord has power over heaven and earth, as He likewise says, Matt. xxviii. 18; and thus the power of saving the men who from faith of heart are in that confession of Peter. The Lord's Divine operation to save men is from firsts by ultimates; and this is what is meant by saying that whatever he shall bind or loose on earth shall be bound or loosed in heaven. The ultimates by which the Lord operates are on earth, and indeed in men. For the sake of this, that the Lord Himself might be in the ultimates as He is in the firsts, He came into the world, and put on the Human. That all the Lord's Divine operation is from firsts by ultimates, and thus from Himself in the firsts and from Himself in the ultimates, may be seen in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 217–219, 221): and that it is from this that the Lord is called the First and the Last, the Alpha and the Omega, the Beginning and the End, the Almighty, may be seen above (n. 29–31, 38, 57). Who cannot see, if

he will, that the salvation of men is the continuous operation of the Lord in man from his earliest infancy even to the end of his life? and that this is purely a Divine work, and can in no wise be given to any man? It is Divine in such a sort that it is at once the work of omnipresence, omniscience, and omnipotence: and that man's reformation and regeneration, and thus his salvation, are all of the Lord's Divine Providence, may be seen in the *Angelic Wisdom concerning the Divine Providence*, from beginning to end. The very coming of the Lord into the world was solely for the sake of man's salvation. For the sake of this He assumed the Human, removed the hells, and glorified Himself, and put on omnipotence even in the ultimates, which is meant by sitting at the right hand of God. What, therefore, is more abominable, than to found a religion, by which it is ordained that that Divine authority and power are man's, and no longer the Lord's; and that heaven will be opened and shut, if only a priest says, "I absolve," or "I excommunicate"; and that sin, though enormous, is remitted, provided he says, "I remit"? There are many devils in the world, who, in order to escape temporal punishments, seek and obtain absolution from a diabolical crime by arts and gifts. Who can be so insane as to believe that the power is given of admitting devils into heaven?

It was said above (n. 790, at the end), that Peter represented the truth of faith in the church, James the good of charity in the church, and John the good works of the men of the church; and that the twelve apostles together represented the church as to all its elements. It is clearly manifest that they represented them, from the Lord's words to them in Matthew: *When the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (xix. 28; Luke xxii. 30): by which words nothing else can be signified than that the Lord is to judge all according to the goods and truths of the church. If this was not meant by these words, but the apos-

tles themselves, all in the great city Babylon, who call themselves the successors of the apostles, might claim to themselves that they are to sit upon thrones as many in number as themselves, from the pontiff down to a monk, and to judge all in the whole world.

799. *For thy great men were the merchants of the earth*, signifies that the superiors in their ecclesiastical hierarchy are such, because by various and arbitrary rights, left to them in the statutes of the order, they traffic and make profit. By the great men are meant the superiors in their ecclesiastical hierarchy, who are called cardinals, bishops, and primates; who are called merchants because they make gain by the holy things of the church, as by merchandise (n. 771, 783); here, who by various and arbitrary rights, left to them in the statutes of the order, traffic and make profit. Why this is said is manifest from the things that go before, for this is a consequence of them. In what goes before, it is said that there shall be heard no more in Babylon the voice of harpers, of musicians, of pipers and trumpeters; that there shall be there no artificer of any art; that the voice of the mill shall not be heard there; that the light of a candle shall not be there; nor the voice of the bridegroom and of the bride: by which is signified that in Babylon there is not any affection for spiritual truth, nor any understanding and consequent thought of it, nor any search after and investigation of it, nor any enlightenment and perception of it, and hence there is no conjunction of good and truth, which makes the church; see above (n. 792, 793, 794, 796, 797). They have not these, because even the superiors in the order traffic and make gain, and thus set an example to the inferiors. This therefore is why it is said, *For thy great men were the merchants of the earth*. But some one perhaps may say, "What are those arbitrary rights, which can be called tradings?" They are not their annual revenues and stipends, but they are dispensations by the power of the keys; which are, that they remit sins even if they are

enormous, and thereby release from temporal punishments: that by interceding with the pope, they get power for contracting matrimonies within the prohibited degrees, and for breaking them up within degrees not prohibited; and do it themselves by tolerance without interceding: by granting the privileges which are within their jurisdiction: by ordinations of ministers, and confirmations: by general and particular gratuities from the monasteries: by the appropriations of revenue from other sources which belong by right to others: and by many other means. These, and not their annual revenues, were they content with them, cause that they have no affection for spiritual truth, nor any thought, investigation and perception of it, and no conjunction of truth and good, because those are the gains of the unjust mammon; and an unjust person perpetually covets natural wealth, and refuses spiritual wealth, which is Divine truths from the Word. From this it may now be evident, that by *thy great men were the merchants of the earth*, is signified that the superiors in their ecclesiastical hierarchy are such, because by various and arbitrary rights, left to them in the statutes of the order, they traffic and make profit. Something shall still be said here as to dispensation by the power of the keys, from crimes, even enormous ones, by which they not only release the guilty from eternal punishments, but from temporal punishments also; and if they do not release, they still protect by asylums. Who does not see that this does not belong to ecclesiastical jurisdiction, but to civil jurisdiction; and that it is to extend their dominion over every thing secular, and to destroy the public security: also that by this power still reserved to them, they are in the power of bringing back their former despotic domination over all tribunals established by kings, and thus over the judges, even the highest; which also they would do, if they did not fear withdrawal? This is meant in Daniel, by the fourth beast that came up out of the sea thinking to change times and right (vii. 25).

800. *For by thy sorcery were all the nations seduced*, signifies their wicked arts and devices, by which they have led away the minds of all from the holy worship of the Lord to the profane worship of living and dead men and idols. By the sorcery whereby all the nations have been seduced, are signified the wicked arts and devices by which they have deluded and persuaded, so that they might be worshipped and adored instead of the Lord, and thus as the Lord; and because the Lord is the God of heaven and earth, as He teaches, Matt. xxviii. 18, thus as gods. It may be seen above (n. 798), that they transferred the Lord's Divine power to themselves: and because this is signified by those words, they also signify that by wicked arts and devices they have led away the minds of all from the holy worship of the Lord to the profane worship of men living and dead, and of idols. That nevertheless these things will come to an end, and are already at an end in the spiritual world, has been said and shown before. This is thus described in Isaiah: *Persist in thy enchantments, O Babel, and in the multitude of thy sorceries, wherein thou hast labored from thy youth: if so be they will be able to profit, if so be thou mayest become terrible; thou art wearied in the multitude of thy counsels: let now the observers of the heavens, the star-gazers, the diviners by the months, stand up, and save thee. Behold, they are become as stubble, the fire hath burned them; they shall not deliver their soul from the power of the flame: such have thy merchants become from thy youth; every one hath wandered to his own quarter, there is none to save thee* (xlvii. 12–15).

801. *And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth*, signifies that from the religion which is meant by the city Babylon come the adulteration and profanation of every truth of the Word and hence of the church, and that falsity has emanated therefrom into the whole Christian world. By blood is signified the falsification, adulteration and profanation of the Word (n. 327, 379, 684). By prophets are signified all

those who are in Divine truths from the Word, and abstractly truths of doctrine from the Word (n. 8, 133). That by saints are signified they who are of the Lord's church and abstractly the holy truths of the church (n. 173, 586, 666). That by them that are slain are signified they who are spiritually slain, and that they are said to be slain spiritually who perish by falsities (n. 325, and in many other places). And as the church is signified by the earth, by all that are slain on the earth are signified all in the Christian Church who have perished by falsities; because the falsity in them emanated from that religion. It is also said of Babel in Jeremiah, that there are the slain of all the earth (li. 49, 52): and in Isaiah, that Lucifer, which there is Babel, hath destroyed her land, and hath slain her people (xiv. 20). That many falsities have emanated from the Babylonish religion into the churches of the Reformed, may be seen above (n. 751); where this passage was explained, that *the woman whom thou sawest is the great city which reigneth over the kings of the earth* (Apoc. xvii. 18).

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802. It has been said that from the religion which is meant by the city Babylon proceed the adulteration and profanation of every truth of the Word and hence of every holy thing of the church; and it has been said many times in what goes before, that that religion has not only adulterated the goods and truths of the Word, but has also profaned them; and that Babel therefore in the Word signifies the profanation of what is holy. It shall now be told how that profanation has been and is effected. It was said above, that the love of ruling from the love of self over the holy things of the church and over heaven, and thus over all the Divine things of the Lord, is the devil. Now because that dominion as an end is established in the minds of those who founded that religion, they could not do otherwise than profane the holy things of the Word and the

church. Suppose that that love, which is the devil, should be rooted in the mind of any one interiorly, as every reigning love is; then place some Divine truth exteriorly before its eyes; will it not tear it to pieces, cast it to the ground, and trample it down, and in place of it call up a falsity that agrees with itself? The love of possessing all things of the world is satan, and the devil and satan act as one, as if leagued together, in such as from the one love are in the other. It may be concluded from this, whence it is that profanation is signified in the Word by Babylon. Take an example: Let there be put before that love which is the devil this Divine truth, that God alone is to be worshipped and adored, and not any man; and thus that the vicarship is an invention and a fiction, which is to be rejected: in like manner this truth, that to invoke dead men, to fall down to their images, to kiss them and their bones, is simply and foully idolatrous, which is also to be rejected: would not that love which is the devil reject these two truths in the vehemence of its anger, hurl its thunder against them, and tear them in pieces? But if any were to say to that love which is the devil, that to open and shut heaven, or to loose and to bind, and thus to remit sins, which is the same as to reform and regenerate, and so to redeem and save man, is purely Divine; and that a man cannot claim to himself any thing Divine without profanation; and that Peter did not claim it to himself, and therefore did not exercise any such power: moreover, that the succession is a thing invented by that love; as also the transmission of the Holy Spirit from man to man: on hearing these things, would not that love which is the devil, stun the speaker with anathemas, and in the fire of its fury command him to be delivered to the inquisitor, and to be cast into a dungeon? If any one were to say further, How can the Lord's Divine power be transferred to you? How can the Lord's Divinity be separated from His soul and body? Is it not according to your faith that it cannot? How can God the Father introduce His

Divine power into the Son, except into His Divinity, which is the receptacle? How can this be transferred into a man so as to be his? Besides other similar things. On hearing these, would not that love which is the devil be silent, kindle into wrath within, gnash the teeth, and cry out, "Drag him forth, crucify him, crucify him; go, go all of you, see the great heretic, and amuse yourselves with him?"

CHAPTER NINETEENTH.

1. After these things I heard as it were a voice of a great multitude in heaven, saying, Alleluia, Salvation and glory and honor and power unto the Lord our God:

2. For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom, and hath avenged the blood of His servants at her hand.

3. And again they said, Alleluia; and her smoke rose up for ever and ever.

4. And the twenty-four elders and the four animals fell down, and worshipped God who sat upon the throne, saying, Amen; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God Omnipotent reigneth.

7. Let us be glad and rejoice and give glory to Him; for the marriage of the Lamb is come, and His wife hath made herself ready.

8. And it was given to her that she should be arrayed in fine linen clean and bright; for the fine linen is the justice of the saints.

9. And he said unto me, Write, Blessed are they that are called to the marriage supper of the Lamb. And he said, These are the true words of God.

10. And I fell down before his feet to worship him: and he said unto me, See thou do it not: I am thy fellow-servant,

and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11. And I saw heaven opened; and behold, a white horse; and He that sat upon him is called Faithful and True; and in justice He doth judge and make war.

12. And His eyes were as a flame of fire, and upon His head were many diadems; having a name written, which no man knew but Himself:

13. And He was clothed with a vesture dipped in blood; and His name is called, The Word of God.

14. And the armies in heaven followed Him upon white horses, clothed in fine linen white and clean.

15. And out of His mouth proceeded a sharp sword, that with it He should smite the nations; and He shall feed them with a rod of iron: and He treadeth the wine-press of the fury and anger of God Almighty.

16. And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords.

17. And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God:

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit upon them, and the flesh of all, free and bond, and small and great.

19. And I saw the beast, and the kings of the earth and their armies, gathered together to make war with Him that sat upon the horse, and with His army.

20. And the beast was taken, and with him the false prophet, that wrought signs before him, with which he seduced them that received the mark of the beast, and that worshipped his image: these two were cast alive into the lake of fire burning with brimstone.

21. And the remnant were slain with the sword of Him that sat upon the horse, which proceeded out of His mouth; and all the birds were filled with their flesh.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. Glorification of the Lord by the angels of heaven, because the Roman Catholic religion is removed in the world of spirits, whereby they have come into the light and into their blessedness (vers. 1–5). Annunciation of the Lord's coming, and of the New Church from Him (vers. 6–10). Opening of the Word as to the spiritual sense for that church (vers. 11–16). Calling of all to it (vers. 17, 18). Resistance by those who are in faith separated from charity (vers. 19). Their removal and condemnation (vers. 20, 21).

Contents of each Verse. "After these things I heard as it were a voice as of a great multitude in heaven, saying, Alleluia," signifies thanksgiving, confession and celebration of the Lord by the angels of the lower heavens, on account of the removal of the Babylonians. "Salvation and glory and honor and power unto the Lord our God," signifies that now there is salvation from the Lord, because there is now reception of Divine truth and Divine good from His Divine power. "For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom," signifies because in justice the profane Babylonish religion is condemned, which has destroyed the Lord's church by filthy adulterations of the Word. "And hath avenged the blood of His servants at her hand," signifies retribution for the injuries and violence offered to the souls of the worshippers of the Lord. "And again they said, Alleluia; and her smoke rose up for ever and ever," signifies thanksgiving and celebration of the Lord from joy that that profane religion is condemned for ever. "And the twenty-four elders and the four animals fell down, and worshipped God who sat upon the throne, saying, Amen, Alleluia," signifies worship of the Lord as the God of heaven and earth, and as the Judge of the universe, by the angels of

the higher heavens, and confirmation of the thanksgiving, confession and celebration of the Lord by the angels of the lower heavens. "And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him," signifies influx from the Lord into heaven, and thus unanimity of the angels, that all who are in the truths of faith and in the goods of love should worship the Lord as the only God of heaven. "Both small and great," signifies those who worship the Lord from the truths of faith and the goods of love in greater or less degree. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God Omnipotent reigneth," signifies the joy of the angels of the lowest heaven, of the middle heaven, and of the highest heaven, that the Lord alone reigns in the church which is now to come. "Let us be glad and rejoice, and give glory to Him; for the marriage of the Lamb is come," signifies joy of soul and heart, and hence glorification of the Lord, that henceforth there may be a full marriage of Him with the church. "And His wife hath made herself ready," signifies that they who will be of this church, which is the New Jerusalem, are collected together, inaugurated and instructed. "And it was given to her that she should be arrayed in fine linen clean and bright," signifies that they are instructed by the Lord in genuine and pure truths through the Word. "For the fine linen is the justice of the saints," signifies that through truths from the Word those who are of the Lord's church have goods of life. "And he said unto me, Write, Blessed are they that are called to the marriage supper of the Lamb," signifies an angel sent from heaven to John, and speaking with him concerning the Lord's New Church, and saying that it was given to know on earth, that they have eternal life who receive the things which are of that church. "And he said, These are the true words of God," signifies that this is to be believed because it is from the Lord. "And I fell down before his feet to worship him;

and he said, See thou do it not; I am thy fellow-servant and of thy brethren that have the testimony of Jesus; worship God," signifies that the angels of heaven are not to be adored and invoked, because there is nothing Divine in them; but that they are associated with men, as brethren with brethren, with those who worship the Lord, and thus that in consociation with them the Lord alone is to be adored. "For the testimony of Jesus is the spirit of prophecy," signifies that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life according to His precepts, is in the universal sense the all of the Word and of doctrine therefrom. "And I saw heaven opened, and behold, a white horse," signifies the spiritual sense of the Word revealed by the Lord, and the interior understanding of the Word disclosed thereby, which is the coming of the Lord. "And He that sat upon him is called Faithful and True; and in justice He doth judge and make war," signifies the Lord as to the Word, that it is the Divine good itself and the Divine truth itself, from both of which He executes judgment. "And His eyes were as a flame of fire," signifies the Divine wisdom of the Lord's Divine love. "And upon His head were many diadems," signifies the Divine truths of the Word from Him. "Having a name written which no man knew but Himself," signifies that what the quality of the Word is in its spiritual and celestial senses no one sees but the Lord, and he to whom He reveals it. "And He was clothed with a vesture dipped in blood; and His name is called The Word of God," signifies the Divine truth in its ultimate sense, or the Word in the letter, to which violence has been offered. "And the armies in heaven followed Him upon white horses, clothed in fine linen white and clean," signifies the angels in the new Christian heaven, who were conjoined to the Lord in the interior understanding of the Word, and thus in pure and genuine truths. "And out of His mouth proceeded a sharp sword," signifies the dispersion of falsities by the Lord by doctrine therefrom.

"That with it He should smite the nations; and He shall feed them with a rod of iron," signifies that He will convince all who are in dead faith, by the truths of the literal sense of the Word, and by rational arguments. "And He treadeth the wine-press of the fury and anger of God Almighty," signifies that the Lord endured alone all the evils of the church, and all the violence offered to the Word, and thus to Himself. "And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords," signifies that the Lord teaches in the Word what He is, that He is the Divine truth of the Divine wisdom and the Divine good of the Divine love, thus that He is the God of the universe. "And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God," signifies the Lord from Divine love, and hence from Divine zeal, calling and convoking all who are in spiritual affection for truth and who think of heaven, to the New Church, and to conjunction with Himself, and thus to eternal life. "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit upon them, and the flesh of all, free and bond, and small and great," signifies the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind. "And I saw the beast and the kings of the earth and their armies gathered together to make war with Him that sat upon the horse, and with His army," signifies that all the interiorly evil, who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine truths in His Word, and will infest those who will be of the Lord's New Church. "And the beast was taken, and with him the false prophet that wrought signs before him, with which he seduced them that received the mark of the beast, and worshipped His image," signifies all those who professed faith alone, and were inte-

riorly evil, as well the laity and common people as the clergy and the learned, who by reasonings and asseverations that faith alone is the only means of salvation, have induced others to receive that faith, and to live according to it. "These two were cast alive into the lake of fire burning with brimstone," signifies that all those, as they were, were cast into hell, where are loves of falsity and at the same time lusts of evil. "And the remnant were slain with the sword of Him that sat upon the horse, which proceeded out of His mouth," signifies that all from the various heresies among the Reformed, who have not lived according to the Lord's precepts in the Word with which they were acquainted, being judged from the Word, perish. "And all the birds were filled with their flesh," signifies that from their lusts of evil, which are their own substance, the infernal genii are as it were nourished.

THE EXPLANATION.

803. *After these things I heard as it were a voice of a great multitude in heaven, saying, Alleluia*, signifies thanksgiving, confession and celebration of the Lord by the angels of the lower heavens on account of the removal of the Babylonians. By a great multitude in heaven the angels of the lower heavens are signified. By their voice saying Alleluia, is signified thanksgiving, confession and celebration of the Lord by them. By Alleluia in the Hebrew language is signified Praise God; thus it was an expression of thanksgiving and confession and celebration of the Lord from joy of heart; as is manifest from these passages: *Bless Jehovah, O my soul, Hallelujah* (Ps. civ. 35). *Blessed be Jehovah the God of Israel from everlasting to everlasting; and let all the people say Amen, Hallelujah* (Ps. cvi. 48). *We will bless Jah henceforth and for ever, Hallelujah* (Ps. cxv. 18). *Let every soul praise Jah, Hallelujah* (Ps. cl. 6. Beside other places, as Ps. cv. 45; cvi. 1; cxi. 1; cxii. 1; cxiii. 1, 9; cxvi.

19; cxvii. 2; cxxxv. 3; cxlviii. 1, 14; cxlix. 1, 9; cl. 1). That it is on account of the rejection of the Babylonians, is manifest from the preceding chapter, in which the Babylonians are treated of; therefore *after these things* is said: and from what follows in vers. 2 and 3 in this chapter. That the angels of the lower heavens are meant by the great multitude in heaven, is evident from vers. 4 of this chapter, where it is said that the twenty-four elders and the four animals worshipped Him that sat upon the throne, saying, *Amen, Alleluia;* by whom the angels of the higher heavens are meant.

804. *Salvation and glory and honor and power unto the Lord our God,* signifies that now there is salvation from the Lord, because there is now reception of Divine truth and Divine good from His Divine power. By salvation be to the Lord our God, is signified acknowledgment and confession that salvation is from the Lord: by glory and honor be unto the Lord our God, is signified the acknowledgment and confession that Divine truth and Divine good are from the Lord, and thus the reception of them, (n. 249, 629, 693): by power be unto the Lord our God, is signified the acknowledgment and confession that the Lord has power. To say, *Salvation, glory, honor, and power be unto the Lord,* is according to the sense of the letter; as likewise elsewhere, that unto the Lord belongeth blessing: but in the spiritual sense this means, that because those things are in the Lord, they are also from the Lord; here that they are now communicated to angels and men, because the Babylonians are removed and rejected, who intercepted, enfeebled, and obstructed the influx of them from the Lord, like black clouds in the world between the sun and men; for as the light of the sun of the world is intercepted, enfeebled, and obstructed by black clouds interposed, so is the light of the sun of heaven, which is the Lord, by the black falsities interposed by the Babylonians. It is altogether similar, only that the one is natural, and the other spiritual. Falsities also in the spiri-

tual world appear like clouds, dark and black according to their quality. This is likewise the reason, that not until after the final judgment was the spiritual sense of the Word revealed, and that the Lord alone is God of heaven and earth. For by the final judgment the Babylonians were removed, and likewise the Reformed who professed faith alone; whose falsities were like dark clouds interposed between the Lord and men on earth; and were likewise like the cold of winter, that took away spiritual heat, which is the love of good and truth.

805. *For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom*, signifies because in justice the profane Babylonish religion is condemned, which has destroyed the Lord's church by foul adulterations of the Word. By *true and just are Thy judgments*, the Divine truths and goods of the Word are signified, according to which judgment is executed by the Lord (n. 668, 689); which together are called justice: for by justice, in speaking of the Lord, nothing else is signified; as below (vers. 11: also Isa. lxiii. 1; Jer. xxiii. 5, 6; xxxiii. 15, 16). By *for He hath judged the great harlot* is signified because the profane Babylonish religion is condemned which was treated of in the foregoing chapter. It is called the great harlot, from her adulteration and profanation of the Word. By *who corrupted the earth with her whoredom* is signified, which has destroyed the Lord's church by foul adulterations of the Word. By her whoredom the adulteration of the Word is signified (n. 134); and by earth the church (n. 285, 721).

806. *And hath avenged the blood of His servants at her hand*, signifies retribution for the injuries and violence offered to the souls of the worshippers of the Lord. Retribution for the injuries and violence offered to the souls of the worshippers of the Lord is signified by His having avenged the blood of His servants at her hand, because by His avenging is signified retribution. By shedding blood is signified

to offer violence to the Lord's Divinity and to the Word (n. 327, 684); here to the worshippers of the Lord, who are meant by His servants. They offered injuries and violence to the souls of these by transferring to themselves the Divine worship of the Lord, and by prohibiting the reading of the Word. It is said of the Lord, that He avenged or revenged the blood of His servants, as if He did this from vengeance or revenge: but still it is not from vengeance or revenge, as it is not from anger and fury; which, however, are attributed to the Lord in many places in the Word; see above (n. 525, 635, 658, 673). Anger and vengeance are attributed to the Lord, when the evil, being separated from the good, are cast into hell, which is done at the day of the final judgment: therefore that day is called the day of anger, and likewise wrath; also the day of vengeance: not that the Lord is angry and avenges, but that they are angry with the Lord, and breathe vengeance against Him. It is as when a malefactor, after sentence is passed, is angry at the law, and breathes vengeance against the judge: for the law is not angry, nor is the judge revengeful. Vengeance is understood in this sense in the following passages: *The day of vengeance is in My heart, and the year of My redeemed is come* (Isa. lxiii. 4); speaking here of the Lord and the final judgment. *The day of Jehovah's vengeance, the year of retributions for the controversy of Zion* (Isa. xxxiv. 8). *Behold, your God will come with vengeance, with the retribution of God will He come, and will save you* (Isa. xxxv. 4). *These are the days of vengeance, that all things that are written may be fulfilled* (Luke xxi. 22); speaking here of the consummation of the age, when the final judgment comes. *The spirit of the Lord Jehovih is upon Me, to proclaim the day of the good pleasure of Jehovah, and the day of vengeance of our God, to comfort all that mourn* (Isa. lxi. 2). *Shall not My soul take revenge for this?* (Jer. v. 9, 29.) *I will take vengeance on Babel, nor will I make a man to intercede* (Isa. xlvii. 3). *His device is against Babylon to destroy it, because*

this is the vengeance of Jehovah, the vengeance of His temple (Jer. li. 11, 36). *Sing, ye nations, His people; for He hath avenged the blood of His servants, and will render vengeance to His enemies, and will expiate His land, His people* (Deut. xxxii. 43).

807. *And again they said, Alleluia, and her smoke rose up for ever and ever*, signifies thanksgiving and celebration of the Lord from joy, that that profane religion is condemned for ever. Their saying it a second time is from their varying affection of joy, that they were liberated from infestation from those who were in that religion, also for fear lest they should rise up and infest again. That thanksgiving and celebration of the Lord is signified by Alleluia, may be seen above (n. 803). By her smoke is signified that religion as to its direful falsities, since falsities from evil appear like the smoke from fire (n. 422): the fire here is the love of self (n. 468, 494, 766). That by the smoke of burning, when treating of Babylon, profanation is signified, n. 766, 767. By its going up for ever and ever is signified her condemnation to eternity.

808. *And the twenty-four elders and the four animals fell down and worshipped God who sat upon the throne, saying, Amen, Alleluia*, signifies worship of the Lord as the God of heaven and earth and as the Judge of the universe by the angels of the higher heavens, and the confirmation of the thanksgiving, confession, and celebration of Him made by the angels of the lower heavens. By falling down and worshipping are signified humiliation, and from humiliation adoration, as above (n. 370). By the twenty-four elders and the four animals the higher heavens are signified (n. 369). By Him that sat upon the throne is meant the Lord as the God of heaven, and as the Judge of the universe; since by the throne is signified heaven and the kingdom there (n. 14, 221, 222), and likewise judgment; here judgment, because the judgment upon Babel is treated of; which precedes. That He that sat upon the throne is the

Lord, may be seen below. By Amen, Alleluia, is signified the confirmation of the thanksgiving, confession, and celebration made by the angels of the lower heavens. By Amen confirmation and consent from the truth is signified (n. 23, 28, 31, 61, 371, 375); and by Alleluia is signified thanksgiving, confession, and celebration of the Lord (n. 803). It is those which were offered by the angels of the lower heavens, because they first spoke, and celebrated the Lord as the God of heaven, the Judge, and the Avenger; and said, Alleluia; as is manifest from vers. 1 and 2, and from the explanation above (n. 803, 804). The confirmation of these things by the angels of the higher heavens is signified by Amen, Alleluia.

That He that sat upon the throne is the Lord, is manifest from the Apocalypse, chap. i. 4; ii. 8; iii. 21; iv. 2–6, 9; v. 13; vi. 16; vii. 9–11; xxii. 1, 3: in which places He is called God and the Lamb upon the throne. By God there the Divine itself of the Lord is meant, which is called the Father; and by the Lamb the Divine Human, which is called the Son (n. 269, 291); and thus the Lord alone. This is also manifest from chap. vii., where it is said, *The Lamb that is in the midst of the throne shall feed them* (vers. 17): and in Matthew: *When the Son of Man shall sit upon the throne of His glory, He shall judge* (xix. 28). *When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit upon the throne of His glory* (xxv. 31).

809. *And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him*, signifies influx from the Lord into heaven, and thus unanimity of the angels, that all who are in the truths of faith and the goods of love should worship the Lord as the only God of heaven. By the voice which came out of the throne is signified influx from the Lord into heaven. It is from the Lord because He that sat upon the throne was the Lord, as was shown just above (n. 808). Therefore by the voice that came out therefrom is meant influx: for the Lord, as He is

above the heavens, and appears before the angels as a sun, does not speak thence to the angels but flows in; and that which flows in, is received in heaven, and is spoken. For which reason that voice, although from the throne, yet was heard by John out of heaven, and thus from the angels there; and whatever the angels speak out of heaven is from the Lord. By *Praise our God* is signified that they should worship the Lord as the only God of heaven. That to praise God is to worship Him, will be seen below. By all His servants are signified all who are in the truths of faith (n. 3, 380): by all that fear Him are signified they who are in the goods of love (n. 527, 628). That to praise God signifies to worship Him, and hence that the praise of Him is the worship of Him, is evident from many passages in the Word, a few only of which will be adduced: *Suddenly there was with the angel a multitude of them that praised God* (Luke ii. 13, 20). *The whole multitude of the disciples began to praise God with a great voice* (Luke xix. 37). *They were in the temple praising and blessing God* (Luke xxiv. 53). *Publish ye, praise ye, and say, O Jehovah, save Thy people* (Jer. xxxi. 7). *Praise ye Jehovah in the heavens; praise Him in the heights; praise ye Him, His angels; praise ye Him, His hosts; praise ye Him, sun and moon; praise Him, all ye stars of light; praise Him, ye heavens of heavens; let them praise the name of Jehovah; praise Jehovah from the earth; He hath exalted praise from all peoples* (Ps. cxlviii. 1–5, 7, 13, 14). *Out of the mouth of babes and sucklings Thou hast perfected praise* (Matt. xxi. 16). *All the people gave praise unto God* (Luke xviii. 43; beside other places, as Isa. xlii. 8; lx. 18; Joel ii. 26; Ps. cxiii. 1, 3; cxvii. 1). These things which are said in this verse do not have reference to what precedes concerning Babylon, but to what follows concerning the New Church to be established by the Lord; which is here treated of in what follows.

810. *Both small and great*, signifies those who worship the Lord from the truths of faith and the goods of love in a

less or greater degree. By the small and the great in the natural sense they are meant who are in a less or greater degree of dignity, but in the spiritual sense they who are in a less or greater degree of worship of the Lord, and thus who worship the Lord with less and more holiness and fulness from the truths of faith and the goods of love. This is signified because it follows after *Praise God, all ye His servants, and ye that fear Him;* by which such things are signified (n. 809: see also, n. 527, 604).

811. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God Omnipotent reigneth,* signifies the joy of the angels of the lowest heaven, of the middle heaven, and of the highest heaven, that the Lord alone reigns in the church which is now to come. By the voice is signified the joy of worship, confession and celebration of the Lord; because it follows that they said, Alleluia, and then, *Let us be glad and rejoice, and give glory to Him.* By the voice of a great multitude the joy of the angels of the lowest heaven is signified, as above (n. 803). By the voice of many waters is signified the joy of the angels of the middle heaven, as above (n. 614). The joy of these was heard thus, because many waters signify truths in abundance (n. 50, 614, 685); and the angels of the middle heaven are in truths, because in intelligence. By the voice of mighty thunders the joy of the angels of the highest heaven is signified. That their voice or speech is heard as thunder, may be seen above (n. 615). By saying Alleluia is signified the joy of worship, confession, and celebration of the Lord, as above (n. 803). By *for the Lord God Omnipotent reigneth,* is signified because the Lord alone reigns: for the Lord is called Omnipotent (Apoc. i. 8; iv. 8; xi. 17; xv. 3; xvi. 7, 14; xix. 15; xxi. 22; where the explanations may be seen). That these things are said of the New Church to be established by the Lord, is evident from the three verses following, in which it is said, *For the marriage of the Lamb is come, and*

His wife hath made herself ready; also, *Blessed are they that are called unto the marriage supper of the Lamb.* The joy of all the heavens, which is described in this and the following verse, is for this.

812. *Let us be glad and rejoice, and give glory to Him; for the marriage of the Lamb is come,* signifies joy of soul and heart, and hence glorification of the Lord, that henceforth there may be a full marriage of Him with the church. By being glad and rejoicing, joy of soul and heart is signified. Joy of soul is joy of the understanding, or from the truths of faith; and joy of heart is joy of the will, or from the goods of love. The two are mentioned on account of the marriage of truth and good in every thing in the Word, spoken of above (n. 373, 689). By giving glory to Him is signified to acknowledge and confess that all truth is from the Lord (n. 629); also to acknowledge that the Lord is the God of heaven and earth (n. 693); here therefore is signified to glorify, because this involves both. By *for the marriage of the Lamb is come,* is signified because henceforth there is a full marriage of the Lord and the church. That this may be signified, the Lamb is therefore said; and by the Lamb is meant the Lord as to the Divine Human (n. 269, 291). It may be evident almost without explanation, that when the Lord's Human is acknowledged to be Divine, there is a full marriage of the Lord and the church; for it is known in the Reformed Christian world, that the church is a church from the marriage of the Lord with her: for the Lord is called the Lord of the vineyard, and the church is the vineyard; and the Lord is called the Bridegroom and Husband, and the church is called the bride and wife. That the Lord is called the Bridegroom, and the church the bride, may be seen, n. 797. That there is then a full marriage of the Lord and the church, when His Human is acknowledged to be Divine, is manifest: for then God the Father and He are acknowledged to be one, as the soul and the body. When this is acknowledged, the Father is not approached for the

Son's sake; but the Lord Himself is then approached, and God the Father through Him; because the Father is in Him, as the soul is in the body, as was said. Before the Lord's Human is acknowledged to be Divine, there is indeed a marriage of the Lord with the church; but only with those who go to the Lord, and think of His Divine, and not at all whether His Human is Divine or not. The simple in faith and in heart do this; but rarely the learned and erudite. Moreover, also, there cannot be three husbands to one wife, nor three souls to one body: and therefore, unless one God is acknowledged, in whom is the Trinity, and that that God is the Lord, there is no marriage. That marriage may take place from henceforth because it could not take place until after the Babylonians were separated in the spiritual world by the final judgment; as also the Philistines, who are they that profess faith alone: and as their separation is treated of in what goes before, it is said from henceforth. That there is a marriage of the church with the Lord may be evident from these passages: *Jesus said, The children of the marriage cannot mourn, as long as the Bridegroom is with them* (Matt. ix. 15; Mark ii. 19). *The kingdom of the heavens is like unto a man a king, who made a marriage for his son, and sent out, and invited to the marriage* (Matt. xxii. 1–14). *The kingdom of the heavens is like unto ten virgins, who went forth to meet the Bridegroom; of whom five, being ready, went in with the Bridegroom to the marriage* (Matt. xxv. 1–12). That the Lord meant Himself here is manifest from verse 13 following, where He said, *Watch, for ye know neither the day nor the hour in which the Son of Man will come:* and in another place, *Let your loins be girded, and your lights burning, and ye like to them that wait for their Lord, when He will return from the marriage* (Luke xii. 35, 36).

813. *And His wife hath made herself ready*, signifies that they who will be of this church, which is the New Jerusalem, are collected together, inaugurated and instructed. By the

wife the Lord's New Church is signified, which is the New Jerusalem; which is clearly manifest from chapter xxi. following, where are these words: *I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband* (vers. 2). And in the same chapter: *An angel came unto me, saying, Come hither, I will show thee the bride, the Lamb's wife: and he showed me the great city Holy Jerusalem coming down out of heaven from God* (vers. 9, 10). By His wife's having made herself ready is signified that they who will be of that New Church of the Lord are collected together, inaugurated and instructed; and because these things are signified by her making herself ready, it therefore follows that the wife was arrayed in fine linen clean and bright; by which is signified inauguration by instruction: and therefore the account of the white horse follows likewise, by which is signified the understanding of the Word from the Lord for them.

814. *And it was given to her that she should be arrayed in fine linen clean and bright*, signifies that they who will be of the Lord's New Church are instructed by the Lord in genuine and pure truths through the Word. By *it was given to her* is meant to the wife, by whom is signified the Lord's New Church, which is the New Jerusalem, as just above (n. 812). By being arrayed is signified to be instructed in truths, because truths are signified by garments (n. 166); and by white garments genuine truths (n. 212). By fine linen clean and bright is signified shining from good and pure from truths: and because pure truth is not given from any other source than from the Lord through the Word, therefore this also is signified. It is called clean and bright, because clean signifies that which is devoid of evil, and thus that which shines from good; and bright signifies what is devoid of falsity, and thus what is pure from truth. By linen or linen cloth genuine truth is signified in the following places also: *O Jerusalem, I have clothed thee with needlework, I have girded thee with fine linen, and I have covered thee with silk; thus wast thou decked*

with gold and silver, and thy raiment was fine linen and silk (Ezek. xvi. 10, 13). *Fine linen with needlework from Egypt was thy clothing* (Ezek. xxvii. 7). This is concerning Tyre, by which the church as to the knowledges of truth and good is signified. *The armies in heaven followed Him upon white horses, clothed in fine linen white and clean* (Apoc. xix. 14). That Joseph was attired in garments of fine linen by Pharaoh (Gen. xli. 42), signifies the same. Truth from the Word, with them, though not in them, is signified by the fine linen at Babylon (Apoc. xviii. 12, 16), and upon the rich man (Luke xvi. 19). Fine linen is also called cotton, therefore genuine truth is also signified by the latter in these passages in Moses: *Thou shalt embroider a tunic of cotton for Aaron; and thou shalt make a mitre of cotton* (Exod. xxviii. 39). *They made tunics of cotton for Aaron and for his sons* (Exod. xxxix. 27). *Thou shalt make the tabernacle of interwoven cotton, and hyacinth, and purple, and double-dyed scarlet* (Exod. xxvi. 1; xxxvi. 8). *Thou shalt make hangings for the court of interwoven cotton* (Exod. xxvii. 9, 18; xxxviii. 9): also *the veil of the court with interwoven cotton* (Exod. xxxviii. 18).

815. *For the fine linen is the justice of the saints*, signifies that through truths from the Word they who are of the Lord's church have goods of life. By fine linen are signified genuine truths, which are truths from the Lord through the Word, as just above (n. 814). By justice are signified goods of life with those who are in truths (n. 668). By the saints are signified they who are of the Lord's church (n. 173, 586). Justice is the goods of life with those who are in truths, because no one can be called just, unless he lives according to truths: for in the natural sense every one is called just, who lives well according to civil and moral laws; but in the spiritual sense he is called just who lives well according to Divine laws, and the Divine laws are truths from the Word. He who believes himself to be just, consequently in good of life, without truths, according to which he lives, is much deceived;

for a man cannot be reformed and regenerated, consequently be made good, except by truths, and by life according to them. Hence it is manifest, that by *the fine linen is the justice of the saints*, is signified that they who are of the Lord's church have goods of life through truths from the Word. This is plainly manifest from the angels of heaven. The more they are in truths and in life according to them, in the brighter garments do they appear attired. The reason is, that they are in brighter light.

816. *And he said unto me, Write, Blessed are they that are called to the marriage supper of the Lamb*, signifies an angel sent from heaven to John, and speaking with him concerning the Lord's New Church, and saying that it was given to know on earth, that those have eternal life who receive the things which are of that church. That it was an angel sent from heaven to John that spoke these things to him, may be evident from the verse following,— that John fell down at his feet, to worship him; and that the angel answered, that he was his fellow-servant; therefore that not he, but God, was to be worshipped. That the former things which John heard were from heaven itself, and by many angels speaking together from the Lord, is plainly manifest from verses 5, 6, and 7 preceding; where it is said that a voice came out of the throne, and that thus was heard as it were a voice of a great multitude, and as of many waters, and as of mighty thunders, and of them that said, *Let us be glad and rejoice*. These were in the plural; but now it is in the singular, and thus by a single angel sent to him. But I will relate how it is, when the angels speak with a man. They do not in any case speak with him from heaven; but the voice which is heard thence, is from the Lord through heaven. But when it is given to the angels to speak with a man, they send one from their society, to be near the man; and they speak with the man through him. He who is sent is the subject of many, and such an one it was who now spoke with John. This was done, that it might be announced on earth,

that the universal heaven acknowledges the Lord alone as the God of heaven, and that He alone is to be adored; also that a New Church is to be established by the Lord on the earth, as it has been established in the heavens: for a church is first established in the heavens by the Lord, and then through the heavens on the earth. This is the arcanum in these words. Now to the explanation: *Write* signifies that he should commit this to posterity for remembrance (n. 39, 63, 639): here, that he should make these things known; this is meant by write. *Blessed are they that are called to the marriage supper of the Lamb*, signifies that they have eternal life who receive what is of the New Church. They are called blessed who have eternal life (n. 639). By the marriage of the Lamb the New Church is signified, which is in conjunction with the Lord, as above (n. 812). By them that are called are meant all who receive (n. 744). All are called, indeed; but they who do not receive, reject the call. It is called the marriage supper of the Lamb, because this is done in the last state of the church, which is called evening; and in the evening suppers take place; but the first state of the New Church is called morning. In the evening man is called to the church; and when the called are present, the morning comes. That the last state of the church is called evening and night, and its first state the dawn and morning, may be seen above (n. 151): and as it was the last state of the Jewish Church, and thus evening, when the Lord went to Jerusalem to suffer, the Lord therefore then supped with the disciples, and instituted the Eucharist; whence it is called the Holy Supper: by which also is effected a conjunction of the Lord with the man of the church, or a marriage, if the man, after repentance, goes directly to Him; but if otherwise, presence is effected, and not conjunction. From this may be evident what is signified by supper and supping elsewhere in the Word.

817. *And he said, These are the true words of God*, signifies that this is to be believed, because from the Lord; namely,

that they are blessed who are called to the marriage supper of the Lamb; that is, that they on earth who receive the things which are of the Lord's New Church, have eternal life.

818. *And I fell down before his feet to worship him; and he said to me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God,* signifies that the angels of heaven are not to be adored and invoked, because there is nothing Divine in them; but that they are associated with men as brethren with brethren, with those who worship the Lord, and thus that, in consociation with them, the Lord alone is to be adored. *I fell down before his feet to adore him, and he said unto me, See thou do it not, worship God,* signifies that no angel of heaven is to be adored and invoked, but the Lord alone. *I am thy fellow-servant, and of thy brethren,* signifies that the Divine is not in an angel, but that he is associated with man as brother with brother. By having the testimony of Jesus is signified that he is in like manner in conjunction with the Lord, through the acknowledgment of the Divine in His Human, and a life according to His precepts. That this is signified by having the testimony of Jesus will be seen in the following paragraph. The angels of heaven are not superior to men, but they are their equals, and they are therefore the Lord's servants, just as men are, because all the angels have been men, born in the world, and not any of them were created immediately; as may be evident from what was written and shown in the work on *Heaven and Hell,* published at London, 1758. They indeed excel men in wisdom; but this is for the reason that they are in a spiritual state, and hence in the light of heaven; and not in a natural state, and so in the light of the world, as men are upon earth. But as far as any angel excels in wisdom, so far he acknowledges that he is not above men, but like them; therefore there is no conjunction of men with the angels, but there is consociation with them. Conjunction is given with the Lord alone.

But how conjunction with the Lord, and consociation with the angels, by the Word, are effected, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 62–69).

819. *For the testimony of Jesus is the spirit of prophecy*, signifies that the acknowledgment that the Lord is God of heaven and earth, and at the same time a life according to His precepts, is in the universal sense the all of the Word and of doctrine therefrom. By the testimony of Jesus is signified the Lord's attestation in heaven, that man is His, and thus that he is in heaven among the angels there: and because that attestation cannot be given to any others but those who are in conjunction with the Lord, and they are in conjunction with the Lord who acknowledge Him as the God of heaven and earth, as He teaches in Matt. xxviii. 18, and at the same time live according to His precepts, especially according to the precepts of the Decalogue, these two things are therefore signified by the testimony of Jesus; see above (n. 6, 490). By that testimony being the spirit of prophecy, is signified that it is the all of the Word and of doctrine therefrom; for the Word in the universal sense treats only of the Lord, and of life according to His precepts. Hence it is, that the Lord is the Word: for He is the Word, because the Word is from Him, and treats of Him alone, and teaches solely how He is to be acknowledged and worshipped; and these are the precepts of the Word, which are called Divine truths, according to which one must live, that he may be able to come into conjunction with the Lord. That the Word treats of the Lord alone, and that it is hence that the Lord is called the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 1–7, 8–11, 19–28, 37–44): and in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 80–90, 98–100). This is also what the Lord says, that the Spirit of Truth, which is the Holy Spirit, shall testify concerning the Lord; and that he will not speak from himself, but that he will receive of the things which are the Lord's, and declare them (John xv. 26; xvi. 13, 15).

820. *And I saw heaven opened, and behold, a white horse,* signifies the spiritual sense of the Word revealed by the Lord, and the interior understanding of the Word disclosed thereby; which is the coming of the Lord. By heaven being seen open is signified a revelation from the Lord, and a manifestation at that time; as explained below. By a horse is signified the understanding of the Word, and by a white horse the interior understanding of the Word (n. 298); and as this is signified by a white horse, and as the spiritual sense is the interior understanding of the Word, that sense is therefore signified here by the white horse. This is the coming of the Lord because it manifestly appears by that sense, that the Lord is the Word, and that the Word treats of Him alone, and that He is the God of heaven and earth, and that from Him alone the New Church arises. The Lord said that they should see the Son of Man coming in the clouds of heaven with power and glory (Matt. xvii. 5; xxiv. 30; xxvi. 64; Mark xiv. 61, 62; Luke ix. 34, 35; xxi. 27; Apoc. i. 7; Acts i. 9, 11). And the Lord said this also where He spoke with the disciples of the consummation of the age, which is the last time of the church, when the judgment takes place. Every one who does not think beyond the sense of the letter, believes that when the final judgment shall come, the Lord will appear in the clouds of heaven with the angels and a sound of trumpets. But that this is not meant, but that He will appear in the Word, may be evident from the explanation above (n. 24, 692). And the Lord does appear manifestly in the spiritual sense of the Word. It appears not only that He is the Word, that is, the Divine truth itself, and that He is the inmost of the Word, and hence the all of it; but also that He Himself is the one God, in whom is the Trinity, and thus the only God of heaven and earth: and moreover that He came into the world, that He might glorify His Human; that is, make it Divine. The Human which He glorified, that is, made Divine, was the natural Human, which He could not glorify or make Divine

except by taking to Himself a human in a virgin in the natural world; to which He then united His Divine, which He had from eternity. That unition was effected by temptations admitted into the human that He had taken, the last of which was the passion of the cross, and at the same time by fulfilling all things of the Word; not only by fulfilling all things of the Word in its natural sense, but by fulfilling all things of the Word in its spiritual and celestial senses; in which, as was said above, He alone is treated of. But on these points, see what is set forth in the *Doctrine of the New Jerusalem concerning the Lord*, and in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*. Now, as the Lord is the Word, and the Word became flesh (John i. 1, 2, 14), and the Word became flesh that He might fulfil it, it is manifest that the Lord's coming in the Word is meant by His appearing in the clouds of heaven. That the clouds of heaven signify the Word in the literal sense, may be seen above (n. 24, 642). It is manifest that the Lord's appearing in the Word is meant, since the interior understanding of the Word is signified by the white horse; and it is said that the name of Him that sat upon the horse is *The Word of God*, and that His name is King of kings and Lord of lords (vers. 13, 16). It is now manifest from this, that by *I saw heaven opened, and behold, a white horse*, is signified the spiritual sense of the Word revealed by the Lord, and thereby the interior understanding of it disclosed; which also is the coming of the Lord. That the spiritual sense of the Word is at this day revealed, concerning which no one in the Christian world has before known any thing, may be seen in the *Heavenly Arcana*, wherein the two books of Moses, Genesis and Exodus, are explained according to that sense; also in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 5–26); in a little work on *The White Horse* from beginning to end, and in the things collected there from the *Heavenly Arcana* concerning the Sacred Scripture; and besides in these explanations of the Apoc-

alypse, where not a single verse can be understood without the spiritual sense.

821. *And He that sat upon him is called faithful and true, and in justice He doth judge and make war*, signifies the Lord as to the Word, that it is the Divine good itself and the Divine truth itself, from both of which He executes judgment, and separates the good from the evil. By Him that sat upon him, that is, upon the white horse, the Lord is meant as to the Word. That it is the Lord as to the Word, is manifest from verse 13 following, where it is said, that *He was clothed with a vesture dipped in blood, and His name is called The Word of God.* By faithful and true are signified the Divine good and the Divine truth; by faithful the Divine good, because this is faithful. That faithful, when speaking of men, means one who is in the inmost or third heaven, and thus who is in celestial good, may be seen above (n. 744). That by true, when speaking of the Lord, the Divine truth is signified, is manifest. That by justice both are signified, as well good as truth, and, when speaking of the Lord, the Divine good and Divine truth, may be seen above (n. 805). Hence it follows, that by judging in justice is signified to execute judgment from the Divine good and the Divine truth. That all judgment is executed by the Lord through the Word, and thus that the Word itself judges every one, may be seen above (n. 233). To make war in justice signifies to separate the good from the evil, because the Lord does not make war against any one, but separates the good from the evil: and when the good are separated from the evil, the evil then cast themselves into hell.

822. *And His eyes were as a flame of fire*, signifies the Divine wisdom of the Lord's Divine love, as may be seen above (n. 48), where are similar things; and they are said of the Son of Man, by whom the Lord as to the Word is meant (n. 44).

823. *And upon His head were many diadems*, signifies the Divine truths of the Word from Him. By *upon His head*

is signified from the Lord: for by the head wisdom from love is signified; and man is governed from the head by wisdom from love. The diadems were seen upon His head, because the Divine truths of the Word, which are signified by the diadems, are from Him. That diadems signify the Divine truths of the Word, may be seen, n. 231, 540. That the head when speaking of the Lord, signifies the Divine wisdom of the Divine love, n. 47: what more is signified by the head, n. 538, 565. In the spiritual world the Divine truths of the Word correspond to diadems, and they appear there from correspondence, and in heaven upon the head of those who hold the Word as holy. Hence diadems signify the Divine truths of the Word in its literal sense. The reason is, because the literal sense is translucent from its spiritual and celestial senses, as a diadem is from light.

824. *Having a name written which no man knew but Himself*, signifies that no one sees of what quality the Word is in its spiritual and celestial senses but the Lord, and he to whom He reveals it. By a name is signified the quality of any one (n. 165, and elsewhere); here the quality of the Word, or what the Word is within, that is, in its spiritual and celestial senses. A name written is said, because the Word is with men on earth as well as with the angels in the heavens; see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 70–75). By no one knowing but Himself, is signified that no one sees but the Lord Himself, and he to whom He reveals it, that is, what the quality of the Word is in the spiritual sense. That no one sees the spiritual sense of the Word but the Lord alone, and hence that no one sees that sense except from the Lord, and no one from the Lord unless he is in Divine truths from Him, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 26).

825. *And He was clothed with a vesture dipped in blood, and His name is called The Word of God*, signifies the Divine truth in its ultimate sense, or the Word in the letter, to which

violence has been offered. By a vesture is signified truth investing good (n. 166, 212, 328); and when applied to the Word, the Word in the literal sense is signified, for this is like a garment, in which its spiritual and celestial senses are clothed. By the blood is signified violence offered to the Lord's Divine and to the Word (n. 327, 684). The reason that this is signified is that the Lord's Divine truth in the Word is signified by blood (n. 379, 653); therefore by shedding blood is signified to offer violence to the Lord's Divine and to the Word. By the Word of God is signified here the Word in the literal sense; for violence has been offered to this, but not to the Word in the spiritual sense, because this sense has not been known; and if it had been known, violence would have been offered to it also. Therefore that sense was not revealed until after the final judgment was accomplished, and the New Church was to be instituted by the Lord: nor is it revealed to any one at this day, except him who is in Divine truths from the Lord; see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 26). That violence has been offered to the Lord's Divine and to the Word, is plainly manifest from the Roman Catholic religion, and from the religion of the Reformed concerning faith alone. The Roman Catholic religion teaches that the Lord's Human is not Divine, therefore they have transferred all things of the Lord to themselves: also that the Word is to be interpreted only by them; and the interpretation by them is everywhere contrary to the Divine truth of the Word, as was shown in the explanation of chapter xviii. preceding. It is manifest from this, that violence is offered to the Word by that religion. So by the religion of the Reformed as regards faith alone. Neither does this make the Lord's Human Divine, and it founds its theology upon a single saying of Paul falsely understood; and it therefore makes nothing of all that the Lord taught concerning love and charity and good works; which are yet so prominent that every one, if he only has eyes, can see. The like was done with the Word by

the Jews. Their religion was, that the Word was written for none but themselves, and thus that no others are meant therein; and that the Messiah who was to come would exalt them above all in the whole world: by which and many other things they falsified and adulterated all things of the Word. This is meant by these words in Isaiah: *Who is this that cometh from Edom, with dyed garments from Bozrah? wherefore art Thou red in Thine apparel, and Thy garments as of him that treadeth in the wine-fat? whence victory is sprinkled upon My garments, and I have polluted all My vesture* (lxiii. 1, 2). By garments here also the Divine truths of the Word are signified: by Edom is signified red, here red from blood. Hence it is manifest that by *clothed with a vesture dipped in blood, and His name is called the Word of God,* is signified the Divine truth in the ultimate sense, or the Word in the letter, to which violence has been offered.

826. *And the armies in heaven followed Him upon white horses, clothed in fine linen white and clean,* signifies the angels in the New Christian Heaven, who were conjoined to the Lord in the interior understanding of the Word, and thus in pure and genuine truths. By the armies in heaven are meant the angels who are in Divine truths and goods (n. 447). By heaven is here meant the New Christian Heaven, spoken of above (n. 612, 613, 626, 659, 661). This heaven is meant, because this is the New Heaven which is treated of in the Apocalypse. By following the Lord is signified to be conjoined to Him (n. 621). By the white horses upon which they appeared, is signified the interior understanding of the Word, as above (n. 820). By the fine linen white and clean, is signified pure and genuine truth from the Lord through the Word (n. 813). It is also said of the New Church, that it should be arrayed in fine linen clean and bright (vers. 8 of this chapter); and so here of the New Christian Heaven, through which, from the Lord, that church will exist.

827. *And out of His mouth proceeded a sharp sword.* That

it signifies the dispersion of falsities by the Lord by doctrine therefrom, is manifest from the things explained n. 52, where similar things are said of the Lord, who is there called the Son of Man; and by the Son of Man is meant the Lord as to the Word (n. 44); so here by Him that sitteth upon the white horse: for the dispersion of falsities is effected by the Lord through the Word.

828. *That with it He should smite the nations; and He shall feed them with a rod of iron*, signifies that He will convince all who are in dead faith, by the truths of the literal sense of the Word, and by rational arguments. It is evident that these things are signified, from similar things above (n. 544). It may there be seen, that by the rod of iron with which the nations should be smitten, are signified truths from the literal sense of the Word confirmed by rational arguments from the natural man; and likewise, n. 148, 485. That faith alone without works is dead, is clearly manifest in James ii. 17, 20; who also says, *Be ye doers of the Word, not hearers only; how ye deceive yourselves* (i. 22, etc.). Paul says in like manner, *Not the hearers of the law will be justified by God, but the doers of the law will be justified* (Rom. ii. 13).

829. *And He treadeth the wine-press of the fury and anger of God Almighty*, signifies that the Lord endured alone all the evils of the church, and all the violence offered to the Word, and thus to Himself. By the wine of the fury and anger of God are signified the goods and truths of the church, which are from the Word, profaned and adulterated, and thus the evils and falsities of the church (n. 316, 632, 635, 758). By treading the press of that wine is signified to endure them, to fight against them, and to condemn them, and thus to liberate the angels in the heavens and men on earth from infestation by them. For the Lord came into the world to subjugate the hells, which had then grown up so that they began to infest the angels: and He subjugated them by combats against them, and thus by temptations;

for spiritual temptations are nothing else than combats against the hells. And as every man is in company with spirits as to his affections and thoughts thence,— an evil man with spirits from hell, and a good man with angels from heaven,— therefore when the Lord subjugated the hells, He not only liberated the angels of heaven from infestation, but also the men of the earth. This therefore is signified by these words in Isaiah: *He hath taken our diseases, and He hath carried our pains; but He was wounded for our transgressions, He was bruised for our iniquities; and by His wound healing is given to us: Jehovah hath laid upon Him the iniquity of us all; He was afflicted; He was cut off out of the land of the living; for the transgression of my people was He stricken; and He hath laid guilt upon His soul* (liii. 4–10). These things are concerning the Lord, and His temptations by the hells, and at length by the Jews, by whom He was crucified. The Lord's combats are also described in Isaiah lxiii. 1–10; where are these words also: *Thy garments are as of him that treadeth in the wine-press; I have trodden the wine-press alone:* by which is signified that He alone endured the evils and falsities of the church, and all the violence offered to the Word, and thus to Himself. The violence offered to the Word, and thus to Himself is said, because the Lord is the Word; and violence is offered to the Word and to the Lord Himself by the Roman Catholic religion, also by the religion among the Reformed in regard to faith alone. The Lord endured the evils, and falsities of both, when He executed the final judgment, by which He again subjugated the hells: and unless they had been subjugated again, no flesh could have been saved; as He says in Matthew xxiv. 21, 22.

830. *And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords*, signifies that the Lord teaches in the Word what He is, that He is the Divine truth of the Divine wisdom and the Divine good of the Divine love, thus that He is the God of the universe.

By the Lord's vesture the Word as to the Divine truth is signified, as above (n. 835). By the Lord's thigh is signified the Word as to Divine good. The thighs and loins signify marriage love; and as that love is the fundamental love of all loves, therefore the thighs and loins signify the good of love. That this is from correspondence may be seen above (n. 213). When therefore the thigh is spoken of in relation to the Lord, it signifies Himself as to the good of love; here also the Word as to the same. By the name written, the Lord's quality is signified, as above (n. 824). By King of kings is meant the Lord as to the Divine truth of the Divine wisdom, and by Lord of lords is meant the Lord as to the Divine good of the Divine love. The like is signified by the Lord's kingdom and dominion, where both are mentioned, see above (n. 664). As it is said *King of kings and Lord of lords*, and by them the Lord as to the Divine truth and Divine good is meant, it is therefore said also, *a name written upon His vesture and upon His thigh;* and by the name written upon His vesture is signified the Word as to Divine truth, and by the name written upon His thigh, the Word as to Divine good. Both are in the Word: the Divine truth of the Word is in its spiritual sense, which is for the angels of the middle or second heaven, who are in intelligence from Divine truths; and the Divine good of the Word in its celestial sense, which is for the angels of the highest or third heaven, who are in wisdom from Divine goods. But the latter sense is deeply hidden, perceptible to those only who are in love to the Lord from the Lord. That it is the Lord, is openly said above in the Apocalypse: *They shall fight with the Lamb, and the Lamb shall overcome them; for He is Lord of lords and King of kings* (xvii. 14). That the thigh signifies the good of love, and when speaking of the Lord, the Divine good of the Divine love, is evident from these passages in the Word: *Justice shall be the girdle of His loins, and truth the girdle of His thighs* (Isa. xi. 5). *Over the head of the cherubs was the appearance of a*

man upon a throne; from the appearance of his loins and upward, and from the appearance of his loins and downward, was the appearance of fire and brightness round about (Ezek. i. 26–28). By the man upon the throne is meant the Lord: by the appearance of fire from the loins upward and downward His Divine love is signified; and by the brightness round about is signified His Divine wisdom therefrom. The man seen by Daniel, whose loins were girded with gold of Uphaz (Dan. x. 6), was an angel in whom was the Lord: by the gold of Uphaz, the good of love is signified. The like is signified by the thigh in Isa. v. 27; Ps. xlv. 3; and elsewhere. Concerning the correspondence of the thighs or loins with marriage love, which is the fundamental of all loves, see the *Heavenly Arcana* (n. 5050–5062).

831. *And I saw an angel standing in the sun, and He cried with a great voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together to the supper of the great God,* signifies the Lord from Divine love and hence from Divine zeal calling and convoking all who are in spiritual affection for truth, and who think of heaven, to the New Church, and to conjunction with Himself, and thus to eternal life. By the angel standing in the sun is meant the Lord in the Divine love: by the angel the Lord is meant, and by the sun His Divine love. By crying with a great voice is signified from Divine zeal; for a voice or influx from the Lord from the Divine love is from Divine zeal; for zeal is of love. By the birds that fly in the midst of heaven are signified all who are in spiritual affection for truth, and hence think of heaven. By coming and being gathered together to the supper of the great God, is signified a calling and convocation to the New Church and to conjunction with the Lord: and as eternal life is from conjunction with the Lord, that therefore is also signified. By crying *Come* the calling is signified, and by being gathered together is signified the convocation. That the Lord is meant in the Word by an angel, may be seen above (n. 5, 170, 258, 344, 465, 649, 657, 718);

the more so here, as He was seen to stand in the sun; and no angel appears in the sun, for the Lord is the sun of the spiritual world; therefore the Lord alone is in it. That by the sun, when speaking of the Lord, the Divine love is signified, may be seen n. 53, 414. That by crying with a great voice, when said of the Lord in the Divine love, is signified to speak or flow in from Divine zeal, is manifest; for the Divine zeal is of the Divine love, here for the salvation of men. That such things as are of the understanding and hence of the thought are signified by birds, see n. 757; here they who are in spiritual affection for truth, and think about heaven; since it is said, the birds that fly in the midst of heaven: and by flying in the midst of heaven is signified to observe, to attend, and to think (n. 245, 415). That the New Church, and thus conjunction with the Lord, are signified by the supper of the great God, see n. 816; where their supper is called the marriage supper of the Lamb.

832. *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit upon them, and the flesh of all, free and bond, and small and great,* signifies the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind. Just above (n. 831), conjunction with the Lord by the Word is treated of; here the appropriation of goods from Him through the truths of the Word. By eating is signified appropriation (n. 89): by the flesh which they should eat are signified the goods of the Word and hence of the church: and by kings, captains, mighty men, horses, and them that sit upon them, free and bond, smaller and greater, are signified truths in every sense, degree, and kind. By kings are signified they who are in the truths of the church from the Word, and abstractly the truths of the church from the Word (n. 20, 483). By captains are signified they who are in the knowledges of good and truth, and abstractly those knowledges (n. 337). By the mighty are signified they who are in

erudition from doctrine from the Word, and abstractly such erudition (n. 337). By horses the understanding of the Word is signified; and by them that sit upon horses are signified they who are in wisdom from the understanding of the Word, and abstractly wisdom therefrom (n. 298, 820). By the free and bond are signified they who know from themselves and they who know from others (n. 337, 604). By the small and the great they are signified who are such in a lesser or greater degree (n. 527, 810). It is manifest from these explanations, that by eating their flesh is signified the appropriation of goods from the Lord through the truths of the Word and of doctrine hence in every sense, degree, and kind. It is to be known that no man has any spiritual good from the Lord, except through truths from the Word: for the truths of the Word are in the light of heaven, and its goods are in the heat of that light; therefore, unless the understanding is in the light of heaven through the Word, the will cannot come into the heat of heaven. Love and charity cannot be formed except through truths from the Word: a man cannot be reformed except through truths therefrom: the church itself with a man is formed by them; but not by those truths in the understanding alone, but by life according to them: the truths thus enter into the will, and become goods. Thus the form of truth is turned into a form of good: for that which is of the will and thus of the love is called good, and every thing which is of the will or love is also of man's life. It may be seen from this, that the appropriation of good by means of truths in every sense, degree, and kind, from the Lord through the Word, is here meant by eating the flesh of those that are named. Who cannot see that flesh is not here meant by flesh? Who can be so insane as to believe that the Lord calls and convokes all to a great supper, that He may give them the flesh of kings, commanders of thousands, mighty men, horses, them that sit on them, the free and bond, small and great, to eat? Who cannot see that there is a spiritual sense in those things, and that without

that sense no one would know what they signify? Who persists in denying that the Word is spiritual in its bosom? Would it not be more than material, if those things should be understood according to the literal sense, and not according to the spiritual sense? Similar to these things are the following from Ezekiel: *Thus said the Lord Jehovih, Say to the bird of every wing, and to every beast of the field, assemble yourselves and come; gather yourselves together from around unto My great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood: ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; ye shall eat fat to fulness, and drink blood even to drunkenness, of My sacrifice which I sacrifice for you: ye shall be filled at My table with horses and chariots and every man of war: thus will I set My glory among the nations* (xxxix. 17–21). Here in like manner the good of the church from the Lord through the Word is signified by flesh, and the truth of the church by blood. Who does not see that blood would not be given to drink even to drunkenness? and that they would not be filled at the table of the Lord Jehovih with horses, chariots, mighty men, and every man of war? Since therefore by flesh is signified the good of the church, and by blood the truth of the church, it is plainly manifest that by the Lord's flesh and blood in the Holy Supper Divine good and Divine truth from the Lord are signified, the same as by the bread and wine spoken of in John vi. 51–58. Flesh also signifies good in many other passages in the Word, as in these: *I will take away the heart of stone from their flesh, and will give them a heart of flesh* (Ezek. xi. 19; xxxvi. 26). *My flesh longeth for thee in a land of drought* (Ps. lxiii. 1). *My heart and my flesh cry out for the living God* (Ps. lxxxiv. 2). *My flesh shall dwell in trust* (Ps. xvi. 9). *When thou seest the naked that thou cover him, and that thou hide not thyself from thy flesh* (Isa. lviii.7).

833. *And I saw the beast and the kings of the earth and their armies gathered together to make war with Him that sat*

upon the horse, and with His army, signifies that all the interiorly evil, who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine truths in His Word, and will infest those who will be of the Lord's New Church. That by the beast are signified they who are in the religion of faith alone, may be seen above (n. 567, 576, 577, 594, 598, 601). That it is only they who are interiorly evil, and have professed that religion, will be seen below. By the kings of the earth they are signified who are in the falsities of that religion above the rest, and thus the leaders: for by the kings of the earth are signified they who are in the truths of the church from the Word, and in the opposite sense they who are in falsities (n. 20, 483, 704, 720, 737, 740); here they who are in falsities. By their armies all those among them are signified who in like manner are in falsities (n. 447). By making war is signified to contend against, since by war in the Word spiritual war is signified, which is that of falsity against truth, and of truth against falsity (n. 500, 586, 707). By Him that sat upon the horse is meant the Lord as to the Word (n. 820, 821): and as they cannot fight against the Lord Himself, but against His Divine truths which are in the Word, and thus they fight also against the Lord, because the Lord is the Word, this therefore is meant by making war with Him that sat upon the horse. That by an army those are signified who are in Divine truths, and thus abstractly Divine truths, consequently those who are of the Lord's New Heaven and New Church, because they have Divine truths, may be seen above (n. 826).

834. *And the beast was taken, and with him the false prophet, that wrought signs before him, with which he seduced them that received the mark of the beast and worshipped his image*, signifies all those who professed faith alone, and were interiorly evil, as well the laity and common people as the clergy and the learned, who by reasonings and asseverations that faith alone is the only means of salvation, have induced

others to receive that faith, and to live according to it. By the beast here is meant the beast out of the sea, spoken of Apoc. xiii. 1–10; and by the false prophet is meant the beast out of the earth, spoken of in the same chapter, from vers. 11–18. That by the beast out of the sea are meant the laity and the common people who are in the religion of faith alone, and that by the beast out of the earth are meant the clergy and the learned who are in that religion, may be seen from the explanations of that chapter. That the false prophet here is the beast out of the earth, which is treated of in that chapter from vers. 11–18, is plainly manifest; because it is here said of the false prophet, that it is he that wrought signs before the other beast, with which he seduced them that received the mark of the beast, and worshipped his image: for similar things are said of the beast out of the earth (chap. xiii.); namely, that he did great signs before the beast out of the sea, and seduced them that dwell upon the earth, that they should worship his image, and receive his mark upon the right hand and upon the forehead (vers. 12–17): from which it is manifest, that the clergy and the learned are here signified by the false prophet, who have confirmed themselves in the religion of faith alone, and have seduced the laity and the common people. They are called the false prophet, because by a prophet they are signified who teach and preach falsities by perverting the truths of the Word (n. 8, 701). That by the signs of that beast are signified reasonings and asseverations that faith alone is the only means of salvation, may be seen above (n. 598, 599, 704). By receiving the mark of the beast and worshipping his image is signified to acknowledge and receive that faith (n. 634, 637, 679).

835. *These two were cast alive into the lake of fire burning with brimstone,* signifies that all those, as they were, were cast into the hell where are the loves of falsity and at the same time the lusts of evil. By alive is signified as they were. By these two, namely, the beast and the false prophet,

are signified all those who professed faith alone, and were interiorly evil, as well laity as clergy; as just above (n. 834). By the lake of fire burning with brimstone is signified the hell where they are who are in the loves of that falsity, and at the same time in the lusts of evil. By a lake is signified falsities in abundance, treated of in what follows. By fire is signified love, here their love of falsity. That fire signifies love in both senses, the good and the bad, may be seen n. 483, 494, 599; here the love of falsity, because it is said a lake of fire. By brimstone is signified the lust of evil and thence of falsity (n. 452). The like is said of the dragon and of these two in the following chapter, in these words: *The Devil*, that is, the dragon, *who seduced them, was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night for ever and ever* (xx. 10). It is to be known, that the hell where such are, appears at a distance like a fiery lake with a green flame as of brimstone. But they who are in it do not see this: they are shut up there in their work-houses, where they wrangle among themselves vehemently; and sometimes there appear knives in their hands, with which they threaten, if they do not yield. It is their love of falsity, together with the lusts of evil, that makes the appearance of such a lake. That appearance is from correspondence. That by a lake is signified where there is truth in abundance, and hence in the opposite sense where there is falsity in abundance, may be evident from the Word: where there is truth in abundance, from these places: *From the wilderness shall waters break forth and rivers in the plain of the desert, and the dry place shall become a lake* (Isa. xxxv. 6, 7). *I will make the wilderness a lake of waters, and the dry land springs of waters* (Isa. xli. 18; Ps. cvii. 33, 35). *I will make the rivers islands, and I will dry up the lakes* (Isa. xlii. 15). *The God of Jacob who turneth the rock into a lake of waters, and the flint into a fountain of waters* (Ps. cxiv. 7, 8). *All that make hire from the lakes of the soul* (Isa. xix. 10). In the opposite sense from

these: *I will cut off from Babel the name and the remnant, and I will make her an inheritance of the bittern, and lakes of waters* (Isa. xiv. 22, 23). *Death and hell were cast into the lake of fire* (Apoc. xx. 14). *Whoever was not found written in the book of life was cast into the lake of fire* (Apoc. xx. 15). *Their part in the lake of fire burning with brimstone, which is the second death* (Apoc. xxi. 8).

836. *And the remnant were slain with the sword of Him that sat upon the horse, which proceeded out of His mouth*, signifies that all from the various heresies among the Reformed, who have not lived according to the Lord's precepts in the Word, with which they were acquainted, being judged from the Word, perish. By the remnant are meant all from the various heresies among the Reformed, who have not lived according to the Lord's precepts in the Word, with which they were acquainted, which are the precepts of the Decalogue, and who thus do not shun evils as sins: for they who do not thus shun them are in evils of every kind; for the evils remain fixed in them from birth, and hence from infancy even to the end of life; and they increase daily, if they are not removed by actual repentance. Of these it is said that *they were slain with the sword of Him that sat upon the horse*. By being slain is signified here, as often before, to be slain spiritually, which is to perish as to the soul. By *the sword of Him that sat upon the horse, which proceeded out of His mouth*, is signified the truths of the Word fighting against the falsities of evil. For by a sword, of the several kinds named *gladius*, *machæra*, and *romphæa*, is signified truth fighting against falsity and falsity fighting against truth (n. 52). But the *gladius* is upon the thigh, hence it is combat from love; *machæra* is in the hand, hence it is combat from power; and the *romphæa* is of the mouth, hence it is combat from doctrine: for which reason the sword proceeding out of the mouth of the Lord, is combat from the Word against falsities (n. 108, 117, 827); for the Word proceeded out of the mouth of the Lord. The combat with the Re-

formed, and not with the Babylonians, is here treated of, because the Reformed read the Word, and acknowledge the truths therein as Divine truths. Not so the Babylonians: these acknowledge the Word indeed, but still do not read it; and every one regards the decrees of the pope as in the first place, and far above it: therefore there can be no combat with them from the Word. They also put themselves above it, and not under it. But still these are judged from the Word, and from the decrees of the pope so far as they agree with the Word.

837. *And all the birds were filled with their flesh*, signifies that from their lusts of evil, which are their own substance, the infernal genii are as it were nourished. By the birds are signified falsities which are from hell; and because the infernal genii are in those falsities, who are together with a man in his falsities which are of his love, therefore they are here signified by the birds. A man also who is in those falsities, becomes such a genius after death. That by useless and injurious birds, especially the unclean and rapacious, which feed on carrion, are signified falsities which are of love, may be seen above (n. 757). By flesh are here signified evils of lust, which are man's own substance (n. 748). By being filled with it is signified to be as it were nourished by them, and to draw them in with delight; for the infernal genii, who are in similar lusts of evil, eagerly draw in and fill their nostrils, and hence their life, from the lusts exhaled from the thoughts and breaths of such: therefore also they live and dwell together.

838. Let every one therefore beware of that heresy, that man is justified by faith without the works of the law; for he who is in it, and does not fully recede from it before the end of life draws near, is consociated after death with infernal genii: for they are the goats of whom the Lord says, *Depart from Me, ye cursed, into everlasting fire prepared for the Devil and his angels* (Matt. xxv. 42): for the Lord does not say of the goats that they had done evils, but that they had not done

goods. The reason that they did not do goods is because they say in themselves, "I cannot do good of myself; the law does not condemn me; the blood of Christ cleanses me, and liberates me; the passion of the cross has taken away the guilt of sin; the merit of Christ is imputed to me by faith; I am reconciled to the Father, am in grace, am regarded as a son; and He considers our sins as infirmities, which He forthwith remits for His Son's sake; thus He justifies through faith alone; and unless this was the only means of salvation, no mortal could be saved. For what other end should the Son of God suffer the cross, and fulfil the law, but that He might take away the condemnation of our transgressions?" These and many similar things they say within themselves, and thus do not do goods which are goods; for from their faith alone, which is nothing but a faith of knowledge, in itself a historical faith, and thus only something learned, no goods proceed: for it is a dead faith, into which no life or soul comes, unless the man approaches the Lord immediately, and shuns evils as sins as of himself: then the goods which he does as of himself are from the Lord, and thus good in themselves. This subject is thus spoken of in Isaiah: *Woe to the sinful nation, laden with iniquity, a seed of evil-doers, corrupted sons; when ye spread forth your hands, I hide Mine eyes from you; yea, though ye make many prayers I do not hear: wash you, make you clean, put away the evil of your works from before Mine eyes, cease to do evil, learn to do good: then though your sins have been as scarlet, they shall be white as snow; though they have been red as purple, they shall be as wool* (i. 4, 15–18). And in Jeremiah: *Stand in the gate of the house of Jehovah, and proclaim there this word: Trust ye not in the words of a lie, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these* (the church of God, the church of God, the church of God is where our faith is); *will ye, stealing, killing, committing adultery, and swearing by a lie, then come and stand before Me in this house, which is called by My name, and say, We are delivered, while*

ye do these abominations? Is this house become a den of robbers? behold, even I have seen, saith Jehovah (vii. 2–4, 9–11).

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839. I looked forth into the world of spirits, and saw an army upon red and black horses. They that sat upon them appeared like apes, with their faces and breasts turned toward the loins and tails of the horses, and with the backs of their heads and their backs toward the horses' necks and heads; and the reins hung around the necks of the riders. And they cried out, "Let us fight against them who ride upon the white horses." And they pulled the reins with both hands, and thus pulled back the horses from the fight; and this continually. Then two angels descended from heaven, and drew near to me, and said, "What do you see?" And I related that I saw this ludicrous cavalcade, and asked what it was, and who they were. And the angels answered, "They are from the place which is called Armageddon (Apoc. xvi. 16), where they have been assembled to the number of some thousands, to fight against those who are of the Lord's New Church, which is called the New Jerusalem. They spoke in that place concerning the church and religion: and yet there was nothing of the church in them, because there was no spiritual truth; nor any thing of religion, because there was no spiritual good. They spoke there on both subjects with the mouth and with the lips, but for the reason that by means of them they might have dominion. They learned in their youth to confirm faith alone, the Trinity of God, and the Duality of Christ; and when they were advanced to more eminent offices in the church, they retained those things for a while: but as they then began to think no more about God and heaven, but about themselves and the world, and thus not about eternal blessedness and happiness, but about temporal eminence and opulence, they rejected the doctrines acquired in their youth from the interiors of their rational mind, which communicate with heaven, and hence

are in the light of heaven, into the exteriors of their rational mind, which communicate with the world, and hence are only in the light of the world, and at length have thrust them down into the sensual natural: whence the doctrines of the church have become with them things of the mouth only, and no longer of thought from reason, and still less of affection from love: and as they have made themselves such, they do not admit any genuine truth which is of the church, nor any genuine good which is of religion. The interiors of their minds have become comparatively like bottles filled with iron filings mixed with powdered sulphur, into which if water be poured, there first arises a heat, and afterwards a flame, by which the bottles are burst. So they, when they hear any thing about living water, which is the genuine truth of the Word, and this enters through the ears, are violently heated and inflamed, and reject it as a thing that would burst their heads. These are they who appeared to you like apes riding, with the body turned round, upon red and black horses, with the reins around their necks; since they who do not love the truth and good of the church from the Word, will not look at the forward parts of any horse, but at his hinder parts: for a horse signifies the understanding of the Word; a red horse the understanding of the Word destroyed as to good, and a black horse the understanding of the Word destroyed as to truth. The reason of their crying out to fight against them that ride upon the white horses, is that a white horse signifies the understanding of the Word as to truth and good. Their seeming to pull back the horses by their necks, was because they feared the combat, lest the truth of the Word should come to many, and so into the light. This is the interpretation."

The angels said further, "We are from the society in heaven which is called Michael, and were commanded by the Lord to descend into the place called Armageddon, whence the cavalcade seen by you burst forth. By Armageddon, with us in heaven, is signified the state and pur-

pose of fighting from falsified truths, arising from the love of command and supereminence; and as we perceive in you the desire of knowing about the combat there, we will give some account of it. After our descent from heaven, we came to the place called Armageddon, and saw there some thousands gathered together. We did not enter into that assembly; but there were two houses on the southern side of that place, where there were boys with their masters. We went in thither, and they received us kindly. We were much pleased with their company. Their faces were all beautiful, from the life in their eyes, and from the zeal in their discourse. The life in their eyes was from the perception of truth, and the zeal in their discourse from the affection for truth; therefore also caps had been given them from heaven, the borders of which were ornamented with bands of golden threads interwoven with pearls; and garments were also given, variegated with white and hyacinth colors. We asked them whether they looked into the neighboring place, which is called Armageddon. They said that they did through a window in the roof of the house, and that they saw there a company, but under various forms, now as tall men, and now not as men, but as statues and carved idols, and an assembly around them kneeling. They also appeared to us under various forms; now as men, now as panthers, and now as goats; the latter with horns bent downward, with which they dug up the ground. We interpreted those transformations, showing whom they represented and what they signified.

"But to the point: They that were gathered together, when they heard that we had entered into those houses, said among themselves, 'What are they doing among those boys? Let us send some from our assembly to cast them out.' And they sent: and when they came, they said to us, 'Why have you entered into those houses? whence are you? we command you by authority to go away.' But we answered, 'You cannot command that by authority. You are, indeed,

in your own eyes, like Anakim, and they who are here like dwarfs. But still you have no power and right here, unless perchance by craft from your three houses here, which, however, will not avail. Therefore take back word to your companions, that we were sent hither from heaven, to ascertain whether there is any religion among you, or not; and if not, that you should be cast out of this place. Therefore propose to them this, in which is the very essence of the church, and thence of religion, How they understand these words in the Lord's Prayer: *Our Father who art in the heavens, hallowed be thy name; thy kingdom come; thy will be done as in heaven so also upon the earth.* On hearing this, they said at first, 'What is this?' and then that they would propose it. And they went away, and told these things to their companions, who answered, 'What proposition is this? and of what kind?' Yet they understood the arcanum, that they wished to know, 'whether those things confirm the way to God the Father according to our faith;' therefore they answered, 'The words are clear, that we must pray to God the Father; and as Christ is our Saviour, that we must pray to God the Father for the Son's sake.' And they soon concluded in indignation, that they would go to us, and declare it to our faces; saying also, that they would pull our ears.

"They also went out of that place, and entered a grove near the two houses in which these boys were with their masters; where was a plain elevated like a wrestling-ground. And they took hold of each other's hands, and entered into the wrestling-ground, where we were, and were waiting for them. There were there sods cut from the ground like hillocks. Upon these they reclined: for they said among themselves, 'Let us not stand before them, but sit.' And then one of them, who could make himself appear like an angel of light, on whom it had been enjoined by the rest to speak with us, said, 'You have proposed to us to open our mind concerning the first words in the Lord's Prayer, how

we understand them. I say to you, therefore, that we understand them thus: that we must pray to God the Father; and because Christ is our Saviour, and we are saved by His merit, that we must pray to God the Father from faith in His merit.'

"But we then said to them, 'We are from the society of heaven which is called Michael, and we were sent to visit and inquire, whether you that are gathered together in this place have any religion or not; and we cannot know this otherwise than by a question concerning God: for the idea of God enters into every thing of religion, and by it conjunction is effected, and by conjunction salvation. We in heaven read that prayer daily, like men on earth; and we do not then think of God the Father, because He is invisible; but we think of Him in His Divine Human, because in this He is visible: and in this He is called by you Christ, but by us the Lord; and thus to us the Lord is the Father in heaven. The Lord also taught that He and the Father are one; that the Father is in Him and He in the Father; and that he who seeth Him seeth the Father: also that no one cometh to the Father but by Him; and likewise that it is the will of the Father, that they should believe in the Son; and that he that believeth not in the Son, does not see life; yea, that the anger of God abideth upon him. From which it is manifest, that the Father is approached through the Lord Himself and in Him: and because it is so, He also taught that all power is given unto Him in heaven and in earth. It is said in that Prayer, *Hallowed be thy name*, and *thy kingdom come;* and we have demonstrated from the Word that His Divine Human is the Father's name; and that the Father's kingdom is then come, when the Lord is immediately approached; and by no means when God the Father is approached immediately: for which reason the Lord also said to the disciples, that they should preach the kingdom of God; and this is the kingdom of God.'

"We instructed them further from the Word, that the

Lord came into the world, that He might glorify His Human, for the end that the angels of heaven and the men of the church might be united to God the Father through Him and in Him: for He taught that they who believe in Him are in Him, and He in them; which is as the church teaches, that they are in Christ's body. Finally we informed them, that at this day the New Church is instituted by the Lord, which is meant by the New Jerusalem in the Apocalypse; in which will be the worship of the Lord alone, as it is in heaven: and that thus everything which is contained in the Lord's Prayer from beginning to end will be fulfilled. All that we have said above we confirmed from the Word in the Evangelists, and from the Word in the Prophets, in such abundance that they were tired of listening.

"First, we confirmed that our Father in the heavens is the Lord Jesus Christ, from these passages: *Unto us a Child is born, unto us a Son is given; and His name shall be called Wonderful, Counsellor, God, Father of Eternity, Prince of Peace* (Isa. ix. 6). *Thou, O Jehovah, art our Father, Redeemer from Everlasting is thy name* (Isa. lxiii. 16). *Jesus said, He that seeth Me, seeth Him that sent Me* (John xii. 45). *If ye have known Me, ye have known the Father also; and henceforth ye have known Him, and have seen Him* (John xiv. 7). *Philip said, Lord, show us the Father; Jesus said unto him, He that seeth Me, seeth the Father; how sayest thou then, show us the Father* (John xiv. 8, 9). *Jesus said, the Father and I are one* (John x. 30). *All things whatsoever the Father hath are Mine* (John xvi. 15; xvii. 10). *The Father is in Me, and I in the Father* (John x. 38; xiv. 10, 11, 20). That no one hath seen the Father, except the only Son who is in the bosom of the Father (John i. 18; v. 37; vi. 46). Therefore He also says, that no one cometh to the Father, but by Him (John xiv. 6); and that to come to the Father is by Him, from Him, and in Him (John vi. 56; xiv. 20; xv. 4–6; xvii. 19, 23)." But concerning the unity of the Father, the Son, and the Holy Spirit, more may be seen in the Relation (n. 962).

"Secondly, That *Hallowed be Thy name*, is to approach the Lord and worship Him, we confirmed by these passages: *Who shall not glorify Thy name, for Thou alone art holy* (Apoc. xv. 4): this is concerning the Lord. Jesus said, *Father, glorify Thy name; and there came forth a voice from heaven, I have both glorified it and will glorify it* (John xii. 28). The name of the Father which was glorified is the Divine Human. Jesus said, *I am come in My Father's name* (John v. 43). Jesus said, *He that receiveth this child in My name, receiveth Me; and he that receiveth Me, receiveth Him that sent Me* (Luke ix. 48). *These things were written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name* (John xx. 31). *As many as received Him, to them gave He power to become the sons of God, to them that believe in His name* (John i. 12). *Whatsoever ye shall ask in My name, that I will do; that the Father may be glorified in the Son* (John xiv. 13, 14). *He that believeth not, is judged already, because he hath not believed in the name of the only-begotten Son of God* (John iii. 15, 16, 18). *Where two or three are gathered together in My name, there am I in the midst of them* (Matt. xviii. 19, 20). Jesus told the disciples to preach in His name (Luke xxiv. 47). Beside other places, where the name of the Lord is mentioned, by which is meant Himself as to His Human; (as Matt. vii. 22; x. 22; xviii. 5; xix. 29; xxiv. 9, 10; Mark xi. 10; xiii. 13; xvi. 17; Luke x. 17; xix. 38; xxi. 12, 17; John ii. 23): from which it is manifest that the Father is hallowed in the Son, and by angels and men through the Son; and that this is meant by *Hallowed be Thy name;* as is further evident in John xvii. 19, 21–23, 26.

"Thirdly. That *Thy kingdom come*, means that the Lord reigns, we showed by these passages: *The law and the prophets were until John, since that time the kingdom of God is preached* (Luke xvi. 16). John preaching the Gospel of the kingdom, said, *The time is fulfilled, the kingdom of*

God is at hand (Mark i. 14, 15; Matt. iii. 2). Jesus Himself preached the Gospel of the kingdom, and that the kingdom of God was at hand (Matt. iv. 17, 23; ix. 35). Jesus commanded the disciples to preach and declare the good tidings of the kingdom of God (Mark xvi. 15; Luke viii. 1; ix. 60). In like manner the seventy whom He sent forth (Luke x. 9, 11; beside other places, as Matt. xi. 5; xvi. 27, 28; Mark viii. 35; ix. 1, 27; x. 29, 30; xi. 10; Luke i. 19; ii. 10, 11; iv. 43; vii. 22; xvii. 20, 21; xxi. 30, 31; xxii. 18). The kingdom of God, of which the good tidings was made known, was the kingdom of the Lord, and thus the kingdom of the Father. That it is so, is manifest from these passages: *The Father hath given all things into the hand of the Son* (John iii. 35). *The Father hath given to the Son power over all flesh* (John xvii. 2). *All things are delivered unto Me of My Father* (Matt. xi. 27). *All power is given unto Me in heaven and on earth* (Matt. xxviii. 18). Further also from these: *Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *I saw, and behold, one like the Son of Man, to whom was given dominion, glory, and kingdom; and all peoples and nations shall worship Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not perish* (Dan. vii. 13, 14). *When the seventh angel sounded, there were voices in heaven, saying, The kingdoms of the world are become of our Lord and His Christ, and He shall reign for ever and ever* (Apoc. xi. 15; xii. 10): which kingdom of the Lord is treated of in the Apocalypse from beginning to end; into which all are to come, who will be of the New Church, which is the New Jerusalem.

"Fourthly. *Thy will be done, as in heaven so also upon the earth:* this we confirmed by these passages: *Jesus said, This is the will of the Father, that every one that seeth the Son, and believeth on Him, may have everlasting life* (John vi. 40). *God so loved the world, that He gave His only-*

begotten Son, that every one who believeth in Him may not perish, but have everlasting life (John iii. 15, 16). *He that believeth on the Son, hath everlasting life; but he that believeth not the Son, shall not see life; but the anger of God abideth on him* (John iii. 36: beside other places). To believe in Him is to go to Him, and to have confidence that He saves, because He is the Saviour of the world. Besides, it is known in the church, that the Lord Jesus Christ reigns in heaven. He says also that His kingdom is there. When, therefore, the Lord reigns in like manner in the church, the Father's will is then done, as in heaven so also upon the earth.

"To these things we finally added: It is said in the whole Christian world, that they who are of the church make the body of Christ, and are in His body. How then can a man of the church approach God the Father, except through the Son, in whose body he is? If otherwise, he must go entirely out of His body, and approach.

"On hearing these and still more things from the Word, the Armageddons wished now and then to interrupt our discourse, and to adduce such things as the Lord spake with the Father in His state of exinanition. But their tongues then adhered to their palates, as it was not permitted them to contradict the Word. But the bridles of their tongues being at length loosened, they cried out, 'You have spoken against the doctrine of our church, which is, that God the Father is to be approached immediately, and that we must believe in Him. You have thus made yourselves guilty of a violation of our faith: therefore go out from here; and if not, you shall be cast out.' And their minds being inflamed, from threats they proceeded to violence. But, by power then given us, we struck them with blindness; owing to which, not seeing us, they rushed forth into the plain, which was a desert: and they who appeared to you like apes upon horses, were the same as were seen by the boys out of the window like statues and idols, before whom the rest knelt."

CHAPTER TWENTIETH.

1. And I saw an angel coming down from heaven having the key of the abyss, and a great chain in his hand.

2. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him a thousand years;

3. And cast him into the abyss, and shut him up, and set a seal upon him, that he should seduce the nations no more until the thousand years were ended: and after this he must be loosed a little time.

4. And I saw thrones; and they sat upon them; and judgment was given unto them: and the souls of them that were beheaded for the testimony of Jesus, and for the Word of God, and who did not worship the beast, nor his image, nor receive his mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years.

5. And the rest of the dead lived not again until the thousand years were ended: this is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: upon these the second death has no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

7. And when the thousand years are ended, Satan shall be loosed out of his prison.

8. And shall go forth to seduce the nations that are in the four corners of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

9. And they went up upon the breadth of the earth and surrounded the camp of the saints, and the beloved city; and fire came down from God out of heaven, and consumed them.

10. And the Devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are: and they shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away, and there was found no place for them.

12. And I saw the dead, small and great, standing before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged from what was written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them; and they were judged every one according to their works.

14. And death and hell were cast into the lake of fire: this is the second death.

15. And if any one was not found written in the book of life, he was cast into the lake of fire.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The removal of those who are meant by the dragon (vers. 1–3); and then the ascent from the lower earth, of those who worshipped the Lord, and shunned evils as sins (vers. 4–6). The judgment upon those who had nothing of religion in their worship (vers. 7–9). The damnation of the dragon (vers. 10). The universal judgment upon the rest (vers. 11–15).

Contents of each Verse. "And I saw an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand," signifies the Divine operation of the Lord into the lower regions, from the Divine power of shutting and opening, also of binding and loosing. "And he laid hold on the dragon, the old serpent, which is the Devil and Satan," signifies that they were held back who are meant by the dragon; who, because they think sensually and not

spiritually concerning what is of faith, are called the old serpent; and because they are in evils as to life, are called the Devil; and because they are in falsities as to doctrine, are called Satan. "And bound him a thousand years," signifies that they who are here meant by the dragon were withdrawn and torn away from the rest in the world of spirits, that there should be no communication with them for a while or for some time. "And cast him into the abyss, and shut him up, and set a seal upon him, that he should seduce the nations no more," signifies that the Lord altogether removed those who were in faith alone, and took away all their communication with others, lest they should inspire something of their heresy into those who would be elevated into heaven. "Until the thousand years were ended; and after this he must be loosed a little time," signifies that this is for a while or for some time, until they who were in truths from good should be taken up into heaven by the Lord, after which they who are meant by the dragon are to be loosed a short time, and communication with others is to be opened to them. "And I saw thrones, and they sat upon them, and judgment was given unto them," signifies that the truths of the Word, according to which all are judged, were opened; and that then they were taken up from the lower earth, who had been kept concealed by the Lord, lest they should be seduced by the dragon and his beasts. "And I saw the souls of them that were beheaded for the testimony of Jesus, and for the Word of God," signifies those who were rejected by them that are in falsities from their own intelligence, because they worshipped the Lord, and lived according to the truths of His Word. "And who did not worship the beast, nor his image, nor receive his mark upon their forehead and upon their hand," signifies who did not acknowledge and receive the doctrine of faith alone. "And they lived and reigned with Christ a thousand years," signifies who already are in conjunction with the Lord, and have been for some time in His kingdom. "And the rest of the dead lived not

again, until the thousand years were ended," signifies that beside those who have been spoken of, not any were taken up into heaven, until after the dragon was loosed, and they were then proved and explored as to what they were. "This is the first resurrection," signifies that salvation and eternal life is primarily to worship the Lord, and to live according to His precepts in the Word, because by these conjunction is effected with the Lord, and consociation with the angels of heaven. "Blessed and holy is he that hath part in the first resurrection," signifies that they who come into heaven have the happiness of eternal life and enlightenment by conjunction with the Lord. "Upon these the second death hath no power," signifies that they are not condemned. "But they shall be priests of God and of Christ," signifies because they are kept by the Lord in the good of love and hence in the truths of wisdom. "And shall reign with Him a thousand years," signifies that they were already in heaven, when the rest, who did not yet live again, that is, receive heavenly life, were in the world of spirits. "And when the thousand years are ended, Satan shall be loosed out of his prison," signifies that after these who had been hitherto concealed and guarded in the lower earth, were taken up into heaven by the Lord, and the New Christian Heaven was increased by them, all they who had confirmed falsities of faith in themselves were let loose. "And shall go forth to seduce the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to battle," signifies that they who are here meant by the dragon, would draw to their party all from the whole earth in the entire world of spirits, who lived there in external natural worship only, and in no internal spiritual worship; and would excite them against those who worshipped the Lord, and lived according to His precepts in the Word. "The number of whom is as the sand of the sea," signifies the multitude of such. "And they went up upon the breadth of the earth, and surrounded the camp of the saints, and the beloved city," signifies that,

being excited by the dragonists, they would spurn every truth of the church, and endeavor to destroy all things of the New Church, and its very doctrine concerning the Lord and life. "And fire came down from God out of heaven, and consumed them," signifies that they perished by the lusts of infernal love. "And the devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night for ever and ever," signifies that they who were in evils as to life and in falsities as to doctrine were cast into hell. "And I saw a great white throne, and Him that sat upon it, from whose face the heaven and the earth fled away," signifies a universal judgment executed by the Lord upon all the first heavens, in which were those who were in civil and moral good and no spiritual good, and thus who simulated Christians in externals, but were devils in internals, which heavens with their earth were utterly dissipated, so that nothing of them appeared any more. "And I saw the dead, small and great, standing before God," signifies all who have died from the earth, and were now among those who were in the world of spirits, of whatever condition and quality, gathered together by the Lord to judgment. "And the books were opened, and another book was opened, which is the book of life," signifies that the interiors of the minds of them all were laid open, and by influx of light and heat from heaven were seen and perceived as to the quality of their affections which are of love or of the will, and hence as to the thoughts which are of faith or of the understanding, as well the evil as the good. "And the dead were judged from the things written in the books according to their works," signifies that all were judged according to their internal life in externals. "And the sea gave up the dead which were in it," signifies the external and natural men of the church called together to judgment. "And death and hell gave up the dead which were in them," signifies the men of the church impious at heart, who were in themselves devils and satans, called

together to judgment. "And they were judged every one according to his works," signifies here as before. "And death and hell were cast into the lake of fire," signifies that the impious at heart, who in themselves were devils and satans, and yet in externals like men of the church, were cast down into hell among those who were in the love of evil, and hence in the love of the falsity that agrees with the evil. "This is the second death," signifies that these have damnation itself. "And if any one was not found written in the book of life, he was cast into the lake of fire," signifies that they who did not live according to the Lord's precepts in the Word, and did not believe in the Lord, were condemned.

THE EXPLANATION.

840. *And I saw an angel coming down from heaven, having the key of the abyss, and a great chain in his hand,* signifies the Lord's operation into the lower regions from the Divine power of shutting and opening, also of binding and loosing. By an angel coming down from heaven the Lord is meant (see n. 5, 170, 344, 465, 657, 718); also the Lord's operation (n. 415, 631, 633, 649); here into the lower regions, because He is said to come down. By his having the key of the abyss is signified the Divine power of opening and shutting hell (see n. 62, 174): and by his having a great chain in his hand is signified the endeavor and hence the act of binding and loosing. Hence it follows, that there was no key nor chain in the Lord's hand, but that it so appeared to John was a representative of the Lord's Divine Power. The opening of hell and the shutting of it is also treated of two or three times in this chapter.

841. *And He laid hold on the dragon, the old serpent, which is the Devil and Satan,* signifies that they were held back who are meant by the dragon, who, because they think sensually and not spiritually concerning the things of faith, are called the old serpent; and because they are in evils as to life, are

called the Devil; and because they are in falsities as to doctrine, are called Satan. Who they are that are meant by the dragon, may be seen above (n. 537). He is here as well as there called the old serpent, the Devil, and Satan, because a serpent signifies those who think sensually and not spiritually (n. 455, 550); the Devil, those who are in evils as to life; and Satan, those who are in falsities as to doctrine (n. 97, 550). For all those who do not go to the Lord immediately, think sensually of the things of the church, and cannot think spiritually; for the Lord is the light itself (n. 796, 797); therefore they who do not go to the Lord immediately, cannot think from spiritual light, which is the light of heaven, but from natural light separated from spiritual light, which is to think sensually. Hence they are called the old serpent. They who do not go to the Lord immediately, nor shun evils as sins, remain in sins; hence it is that the dragon is called the Devil: and as the same are in falsities as to doctrine, therefore the dragon is called Satan.

842. *And bound him a thousand years*, signifies that they who are here meant by the dragon were withdrawn and torn away from the rest in the world of spirits, that there should be no communication with them for a while or for some time. That by binding is here signified to draw back and tear away from the rest in the world of spirits, that there should be no communication with them, will be seen in the paragraph next following. By the thousand years are not meant a thousand years, but for a while or for some time, because a thousand, without other numbers added, signifies this in the spiritual world. He who believes that a thousand years signify a thousand years, does not know that all the numbers in the Word signify things; and so he may be misled, especially in the Apocalypse, concerning the sense of matters, where numbers occur; as, 5, 7, 10, 12, 144, 666, 1200, 1600, 12000, 144000, and many others: in the latter of which numbers a thousand signifies only something qualifying; and when a thousand is applied to designate times, it signifies

somewhat more: but where it is mentioned alone, as here, it signifies a while or for some time. That it is so, has been told me from heaven; where, in the Word which is there, no number is read, but the thing instead of the number; and instead of a thousand a while. They wonder there, that when the men of the church have seen so many numbers in the Apocalypse, which cannot but signify things, they have still adhered to the conjectures of the chiliasts or millennialists, and have thereby impressed upon themselves vain notions respecting the last state of the church.

843. *And cast him into the abyss, and shut him up, and set a seal upon him, that he might seduce the nations no more*, signifies that the Lord altogether removed those who were in faith alone, and took away all their communication with others, lest they should inspire something of their heresy into those who would be elevated into heaven. By the dragon those who are in falsities of faith are here meant, as just above (n. 842). It is said of the dragon, that he was seized, bound, cast into the abyss, shut up, and a seal set upon him: and by this is signified that he was altogether removed, and that all communication between him and others was cut off. By his being seized is signified that they who are meant by him were collected together and held back: by his being bound is signified that they were withdrawn and torn away: by his being cast into the abyss is signified that they were let down towards hell: by his being shut up is signified that they were altogether removed: by a seal being set upon him is signified that communication with others was altogether taken away. The reason that the dragon was altogether removed for a while, is that they who had been kept concealed by the Lord might be taken up from the lower earth, who are treated of vers. 4–6; lest they should be seduced by the dragonists when they were being taken up: therefore it is said also, that he should seduce the nations no more, by which is signified that he should not inspire into them any thing of his heresy. This was done in the world of spirits, which is midway be-

tween heaven and hell, because there the evil communicate with the good; and in that world the good are prepared for heaven, and the evil for hell; and the good are there proved by some companionship with the evil, and are explored as to what and how steadfast they are. By the nations which he should not seduce, the good are meant. That they who are in good as to the life are meant by nations, and in the opposite sense the evil, may be seen above (n. 483). From this it may be evident, that by his casting him into the abyss, and shutting him up, and setting a seal upon him, is signified that the Lord altogether removed those who were in falsities of faith, and took away all their communication with others, lest they should inspire something of their heresy into those who should be taken up into heaven.

844. *Until the thousand years should be ended, and after this he must be loosed a little time*, signifies that this is for a while or for some time, until they who were in truths from good should be taken up into heaven by the Lord, after which they that are meant by the dragon are to be loosed for a short time, and communication with others is to be opened to them. By the thousand years being ended is signified for a while or a certain time, because by a thousand years are not signified the thousand years, but a while or some time, as above (n. 842). By *he must be loosed for a little time*, is signified that after that they who are meant by the dragon, described above, are to be loosed from their confinement, and then communication with others is to be opened to them. That this is signified, is manifest from what is said above, and thus from the series of the things, and from the connection with what follows in the spiritual sense. In what now follows, from vers. 4–6, they are treated of who were taken up by the Lord into heaven, for whose sake the dragon was removed and shut up.

845. *And I saw thrones, and they sat upon them, and judgment was given unto them*, signifies that the truths of the Word, according to which all are judged, were opened, and

that then they were taken up from the lower earth, who had been kept concealed by the Lord, lest they should be seduced by the dragon and his beasts. This is signified by these words, because by the thrones upon which they sat are not signified thrones, but judgment according to the truths of the Word. That judgment is represented by the thrones seen in heaven, may be seen above (n. 229). That nothing else is signified by the thrones upon which the twenty-four elders sat, and by those upon which the twelve Apostles are to sit; and that all are judged according to the truths of the Word, may also be seen above (n. 233). Hence it is manifest, that by judgment being given to them is signified that judgment was given to the truths of the Word. They who were taken up from the lower earth into heaven by the Lord are they who had been kept concealed there in the mean time, lest they should be seduced by the dragon and his beasts: because this is said of the souls of them that were beheaded and concerning the dead, as described presently; not that they were dead to themselves, but to others. The place where they were kept concealed is called the lower earth, which is next above the hells, under the world of spirits; and there, by communication with heaven and by conjunction with the Lord, they are in safety. There are many such places; and they live there cheerfully among themselves, and worship the Lord; nor do they know any thing about hell. They who are there are from time to time taken up by the Lord into heaven after a final judgment; and when they are taken up, they who are meant by the dragon are removed. It has very often been given me to see them taken up, and consociated with the angels in heaven. This is meant in the Word by the sepulchres being opened, and the dead being raised.

846. *And I saw the souls of them that were beheaded for the testimony of Jesus and for the Word of God*, signifies they who were rejected by them that are in falsities from their own intelligence, because they worshipped the Lord, and

lived according to the truths of His Word. By *the souls of them that were beheaded for the testimony of Jesus and for the Word of God*, are meant men after death who are then called spirits, or men clothed with a spiritual body, who have been kept concealed by the Lord in the lower earth, until the evil were removed by the final judgment. They are called the beheaded or smitten with the axe because they are rejected by them that are in falsities from their own intelligence; who are all that are in evils and thence falsities, or in falsities and through them in evils, and yet in Divine worship in externals. That that falsity is signified by the axe, will be seen in the following paragraph. By the testimony of Jesus and the Word of God is signified the acknowledgment of the Lord's Divine in His Human, the same as by these passages above: *John testified the Word of God and the testimony of Jesus Christ* (Apoc. i. 2). Michael and his angels overcame the dragon *by the blood of the Lamb and the word of their testimony* (xii. 11). *The dragon went away to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ* (xii. 17). *I am the fellow-servant of thy brethren that have the testimony of Jesus Christ: the testimony of Jesus is the spirit of prophecy* (xix. 10). That the acknowledgment of the Lord's Divine in His Human, and a life according to the truths of His Word, in particular according to the precepts of the Decalogue, is signified by these things, may be seen in the explanations of these passages. These souls are the same as those of whom these things are said above: *I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held: and they cried with a great voice, saying, How long, O Lord, who art holy and true, dost Thou not judge and avenge our blood on them that dwell upon the earth: and to every one of them were given white robes; and it was said unto them, that they should rest yet for a little time, until their fellow-servants and their brethren, who should be killed as they were, should be fulfilled* (vi. 9–11): which may be seen explained n. 325–329.

847. It is said in the Word in many places, that some were slain, pierced, or dead; and yet it is not meant that they were slain, pierced, and dead; but that they were rejected by those who are in evils and falsities; see n. 59, 325, 589. The same is signified by the dead in the following verse, where it is said that *the rest of the dead lived not again, until the thousand years were ended:* from which it is manifest, that by those who are called the beheaded or smitten with an axe are signified they that were rejected by them that are in falsities from their own intelligence. That falsity from one's own intelligence is signified by an axe, is manifest from these passages: *The customs of the nations are vanity, though one cut down a tree from the forest, the work of the hands of the workman with the axe* (Jer. x. 3). *The voice of Egypt shall go like a serpent; they have come with axes as hewers of wood* (Jer. xlvi. 22). *He is known as lifting up axes upon the thicket of trees, and already do they beat down the carvings of it with the axe and hammers; they have profaned the dwelling-place of Thy name to the earth* (Ps. lxxiv. 5–7). *When thou shalt besiege a city, thou shalt not destroy the trees thereof by smiting the axe against them* (Deut. xx. 19). By the axe in these places is signified falsity from one's own intelligence: the reason is, because by iron is signified truth in ultimates, which is called sensual truth; which, when it is separated from rational and spiritual truth, is turned into falsity. That it is falsity from one's own intelligence, is because the sensual is in what belongs to one's self (see n. 424). On account of this signification of iron and axe, it was commanded that if an altar of stone should be built, it should be built of whole stones, and that iron should not be lifted up upon the stones, lest it should be profaned (Deut. xxvii. 5): therefore also these things are said of the temple at Jerusalem: *The house itself was built of whole stone; neither hammers nor the axe, nor any instrument of iron, were heard in the house when it was building* (1 Kings vi. 7); and on the other hand, where a graven image is treated of, by which fal-

sity from one's own intelligence is signified, it is said that *he maketh it with iron, with tongs, or with the axe and hammers* (Isa. xliv. 12). That falsity from one's own intelligence is signified by a graven image and an idol, may be seen above (n. 459).

848. *And who did not worship the beast nor his image, nor receive his mark upon their forehead and upon their hand,* signifies those who did not acknowledge and receive the doctrine of faith alone, as is manifest from what was explained above (n. 634), where are similar words.

849. *And they lived and reigned with Christ a thousand years,* signifies who already are in conjunction with the Lord, and have been for some time in His kingdom. Who lived with Christ signifies, who were in conjunction with the Lord, because these live. Who reigned with Christ signifies who were in His kingdom, as explained presently. That by a thousand years is signified for some time, may be seen above (n. 842). These things are said of those who worshipped the Lord in their life in the world, and lived according to His precepts in the Word, and were guarded after death, lest they should be seduced by the dragonists; and thus who had already for some time been conjoined to the Lord, and consociated with the angels of heaven, as to their interiors. That to reign with the Lord is not to reign with Him, but to be in His kingdom by conjunction with Him, may be seen above (n. 284). For the Lord alone reigns; and every one in heaven, who is in an employment, discharges his office in his society as in the world, but under the Lord's auspices. They act indeed as of themselves; but as they regard uses primarily, they act from the Lord, from whom is all use.

850. *And the rest of the dead lived not again, until the thousand years were ended,* signifies that beside these who have been spoken of, not any were taken up into heaven, until after the dragon was loosed, and they were then proved and explored as to what they were. By the rest of the dead are

signified those who were also rejected by those who are in faith alone, because they worshipped the Lord, and lived according to His precepts, but were not yet proved and explored as to their quality. That these are signified by the dead here, may be seen above (n. 847): for all, after departure out of the world, first come into the world of spirits, which is in the midst between heaven and hell, and are there proved and explored, and so prepared, the evil for hell, and the good for heaven. It is said of these, that they lived not again; that is, were not yet thus conjoined to the Lord, and consociated with the angels of heaven, as the former were. That many were also saved afterwards, is manifest from vers. 12–15 of this chapter; where it is said that the book of life was also opened: and if any one was not found written in the book of life, he was cast into the lake of fire.

851. *This is the first resurrection*, signifies that salvation and eternal life is primarily to worship the Lord, and to live according to His precepts in the Word, because by these conjunction is effected with the Lord and consociation with the angels of heaven. All these things are signified by this is the first resurrection, because it follows as a conclusion from what goes before, and hence involves them. The preceding things which these words involve, are contained in vers. 4, and something also in vers. 5. In the fourth verse they are these: *He saw the souls of them that were beheaded for the testimony of Jesus and for the Word of God, and who did not worship the beast, nor his image, nor receive his mark upon their forehead and upon their hand, and they lived and reigned with Christ.* That by the souls of them that were beheaded for the testimony of Jesus Christ and for the Word of God, they are signified who were rejected by them that were in falsities from their own intelligence, because they worshipped the Lord and lived according to His precepts in the Word, may be seen above (n. 846, 847): that by their not worshipping the beast nor his image, nor receiving his mark upon their forehead and upon their hand, is signified

that they rejected the heresy of faith alone, may be seen above (n. 848): and that by their living and reigning with Christ a thousand years, is signified that they have conjunction with the Lord and consociation with the angels of heaven, may be seen above (n. 849). These, therefore, are the things involved in *this is the first resurrection*. By resurrection is signified salvation and eternal life; and by the first is not meant a first resurrection, but the real and primary thing of resurrection, thus salvation and eternal life. For there is only one resurrection to life; a second is not given: for which reason, neither is a second resurrection anywhere mentioned. For they who are once conjoined to the Lord, are conjoined to Him for ever, and are in heaven; for the Lord says, *I am the Resurrection and the Life; he that believeth in Me, though he die, shall live; every one that liveth and believeth in Me, shall never die* (John xi. 25, 26). That this is meant by the first resurrection, is evident also from the verse now following.

852. *Blessed and holy is he that hath part in the first resurrection*, signifies that they who come into heaven have the happiness of eternal life (n. 639); and he is said to be holy who has enlightenment in Divine truths by conjunction with the Lord: for the Lord alone is holy; and the Divine proceeding from Him, from which is enlightenment, is called the Holy Spirit (n. 173, 586, 666). By the first resurrection is signified elevation into heaven by the Lord, and thus salvation; as just above (n. 851). Hence it is manifest, by *blessed and holy is he that hath part in the first resurrection* is signified that they who come into heaven have the happiness of eternal life, and enlightenment by conjunction with the Lord.

853. *Upon these the second death hath no power*, signifies that they are not condemned. By the second death nothing else is signified but spiritual death, which is damnation. For the first death is natural death, which is the death of the body; but the second death is spiritual death, which is the death of the soul; and that this is damnation, is known:

and as the second death is damnation, and the first death is the decease, and this latter death is not spiritual, therefore the first death is nowhere named in the Apocalypse; but the second death is in this chapter also at vers. 14; also in the following (xxi. 8); and likewise before (chap. ii. 11). He who does not observe this, may easily believe that there are two spiritual deaths, because the second is mentioned; when yet there is only one spiritual death, which is here meant by the second death: in like manner that there are two resurrections, because the first is mentioned; when yet there is only one resurrection: therefore neither is a second resurrection anywhere mentioned; see above (n. 851). It is manifest from this, that by *upon these the second death hath no power*, is signified that they are not condemned.

854. *But they shall be priests of God and of Christ*, signifies because they are kept by the Lord in the good of love and hence in the truths of wisdom. By priests in the Word are meant they who are in the good of love, and by kings they who are in the truths of wisdom; hence it is said above, *Jesus Christ hath made us kings and priests* (Apoc. i. 6); and likewise, *the Lamb hath made us kings and priests, that we may reign upon the earth* (v. 10): and it can manifestly be seen, that the Lord will not make men kings and priests, but that He will make angels of those who shall be in the truths of wisdom and the good of love from Him. That they who are in the truths of wisdom from the Lord are meant by kings, and that the Lord is called a King from the Divine truth, may be seen above (n. 20, 483, 664, 830); but that they who are in the good of love from the Lord are meant by priests, is because the Lord is Divine love and Divine wisdom, or what is the same, Divine good and Divine truth; and the Lord from Divine love or Divine good is called a Priest, and from Divine wisdom or Divine truth is called a King. Hence it is, that there are two kingdoms into which the heavens are distinguished, the celestial and the spiritual: and the celestial kingdom is called the Lord's priestly king-

dom, for the angels there are recipients of Divine love or Divine good from the Lord; and the spiritual kingdom is called the Lord's royal kingdom, for the angels there are recipients of Divine wisdom or Divine truth from the Lord: but more on these two kingdoms may be seen above (n. 647, 725). It is said that they are recipients of Divine good and Divine truth from the Lord, but it is to be known that they are perpetually recipients, for the Divine good and Divine truth cannot be appropriated to any angel or man, so as to be his, only so as to appear as his, because they are Divine; therefore, no angel or man can produce from himself any good or truth, which is good and truth in itself: from which it is manifest, that they are held in good and truth by the Lord, and that continually; and therefore if one comes into heaven, and thinks that good and truth are appropriated to him as his, he is forthwith let down from heaven, and instructed. It may now be evident from these things, that by *they shall be priests of God and of Christ*, is signified because they are kept by the Lord in the good of love, and hence in the truths of wisdom. That they who are in the good of love from the Lord are meant by priests in the Word, may be evident from many passages there; and as they are adduced in the *Heavenly Arcana*, published at London, I will only present the following extracts from that work: That priests represented the Lord as to Divine good (n. 2015, 6148). That the priesthood was representative of the Lord as to the work of salvation, because this was from the Divine good of His Divine love (n. 9809). That the priesthood of Aaron, His sons, and the Levites, was representative of the Lord's work of salvation in successive order (n. 10017). That hence by the priests and by the priesthood the good of love from the Lord is signified (n. 9806, 9809). That by the two names, Jesus and Christ, the priesthood as well as the royalty of the Lord is signified (n. 3004, 3005, 3009). That priests must administer ecclesiastical things, and kings civil things (n. 10793). That priests must teach truths, and by

them lead to good, and so to the Lord (n. 10794). That they must not claim to themselves authority over the souls of men (n. 10795). That to the priests belong dignity for the sake of holy things, but that they must not attribute the dignity to themselves, but to the Lord, from whom alone the holy things are; because the priesthood is not in the person, but is adjoined to the person (n. 10796, 10797). That priests who do not acknowledge the Lord, signify in the Word the contrary things (n. 3670).

855. *And they shall reign with Him a thousand years*, signifies that they were already in heaven, when the rest who did not yet live again, that is, receive heavenly life, were in the world of spirits. By reigning with Christ is not signified to reign with Him, but to be in His kingdom, or in heaven; see above (n. 284, 849): by a thousand years are not meant a thousand years, but for a while is signified, as above (n. 842). That the thousand years signify nothing else but that space of time which was between the shutting up of the dragon in the abyss, and his release, is manifest; because it is said that he was cast into the abyss, was shut up, and that a seal was set upon him a thousand years, and then that he was loosed (vers. 3–7). This same space of time is also signified here; therefore, by their reigning with Christ a thousand years is signified that they were already in heaven, while the rest of the dead who did not yet live again, described in verse 5, were in the world of spirits. But they who do not know that by the numbers in the Apocalypse are not meant numbers but things, do not comprehend these things. I can assert that the angels do not understand any number naturally, as men do, but spiritually; and indeed, that they do not know what a thousand years are, only that it is some interval of time, small or large, which cannot be expressed otherwise than by a while.

856. *And when the thousand years are ended, Satan shall be loosed out of his prison*, signifies that after they who had been hitherto kept concealed and guarded in the lower earth,

were taken up by the Lord into heaven, and the New Christian Heaven was increased by them, all those who had confirmed falsities of faith in themselves were let loose. When the thousand years were ended, signifies after they who had hitherto been kept concealed and guarded in the lower earth were taken up into heaven by the Lord. This is signified by when the thousand years were ended, because the salvation of those who worshipped the Lord and who lived according to His precepts is alone treated of in verses 4–6, which precede; and this space of time is meant by the thousand years. That they were taken up from the lower earth is not indeed said, but still it is manifest from chapter vi. 9–11, where they were seen under the altar; and under the altar is in the lower earth: therefore they are also called here priests of God and of Christ (vers. 6; see above, n. 854). Nor is it here said, that the New Christian Heaven was increased by them: still, however, this is manifest from chap. xiv., where the New Christian Heaven is treated of; as may be seen from what is explained there, especially n. 612, 613, 626, 631, 647, 659, 661. That by Satan's being loosed out of his prison, is signified that they who had confirmed themselves in faith alone as to doctrine were let loose, is because the dragon is here called Satan, and not at the same time the Devil, as above (vers. 2); and by the dragon as the Devil are meant they who were in evils of life, and by the dragon as Satan are meant they who were in falsities of faith; see above (n. 841). But the quality of these respectively will be seen in the following paragraph.

858. *And shall go forth to seduce the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle*, signifies that they who are here meant by the dragon would draw to their party all from the whole earth in the entire world of spirits, who lived there in external natural worship only, and in no internal spiritual worship, and would excite them against those who worshipped the Lord, and lived according to His precepts in the Word.

By his going forth to seduce the nations that are in the four corners of the earth, is signified that they who are meant by the dragon, who are spoken of just above (n. 856), would draw to their party all who were in the whole world of spirits: by seducing is here signified to draw to their party: by nations are signified as well the good as the evil (n. 483): by the four corners of the earth is signified the whole spiritual world (n. 342), here they who are in the whole world of spirits, which is in the midst between heaven and hell, and where all after their departure from the earth, first come together, spoken of n. 784, 791: for they who were in hell could not come into the sight of the dragon, nor they who were in the heavens. By Gog and Magog are signified they who are in external natural worship separated from internal spiritual worship, who are treated of in the following paragraph: by gathering them together to battle is signified to excite them that are meant by the nations against those who worship the Lord and live according to His precepts in the Word; since all who do not worship the Lord, and do not live according to His precepts, are evil; and the evil act as one with the dragon or the dragonists. That by war is meant spiritual war, which is that of falsity against truth, and of truth against falsity, may be seen above (n. 500, 586).

859. That they who are in external worship and not in any internal worship are meant by Gog and Magog, may be evident in Ezekiel, from chapter xxxviii., where Gog is treated of from the beginning to the end; and from chapter xxxix., vers. 1–16. But that they are signified by Gog and Magog, is not clearly manifest there except through the spiritual sense, which, as it has been disclosed to me, shall be opened: first, what the things contained in these two chapters signify. In the thirty-eighth chapter of Ezekiel they are treated of who are in the literal sense of the Word only, and in worship which is external without an internal, who are Gog (vers. 1, 2): that each and every thing of that worship is to perish (vers. 3–7): that that worship will take

possession of the church, and vastate it; and so it will be in externals without internals (vers. 8–16): that the state of the church will thereby be changed (vers. 17–19): that hence the truths and goods of religion will perish, and falsities succeed (vers. 20–23). The thirty-ninth chapter of the same, treats of those who are in the sense of the letter of the Word alone, and in external worship: that they will come into the church which is Gog, but that they will perish (vers. 1–6): that this will be done when the Lord comes and institutes a church (vers. 7–8): that this church will then disperse all their evils and falsities (vers. 9, 10): that it will altogether destroy them (vers. 11–16): that the New Church to be established by the Lord will be informed in truths and goods of every kind, and imbued with goods of every kind (vers. 17–21): and that the former church will be destroyed on account of evils and falsities (vers. 23, 24): that a church will then be gathered by the Lord from all nations (vers. 25–29). But something shall be said of those who are in external worship without internal spiritual worship. They are those who frequent churches on the sabbath and festival days; sing psalms and pray at such times; listen to the preachings: and attend to the eloquence, and little if at all to the matter; and are somewhat moved by prayers uttered with affection; as, that they are sinners; and do not reflect at all upon themselves and their life; also they receive yearly the sacrament of the Holy Supper; offer prayers morning and evening, and pray also at dinner and supper; and discourse sometimes also about God, about heaven, and eternal life; and know how to repeat at such times some passages from the Word, and to appear like Christians, though they are not: for, after they have done all these things, they make nothing of adulteries and obscenities, of revenges and hatreds, of clandestine thefts and depredations, of lies and slanders, and of lusts and intentions of evils of every kind. They who are such do not believe in any God, still less in the Lord. If they are questioned as to what the good and truth of religion are, they do not know at

all, and think that it is not of much importance that they should know: in a word, they live to themselves and the world, and thus to their liking and their body, and not to God and the neighbor, and thus not to the spirit and the soul: from which it is manifest that their worship is external without internal worship. These also are prone to receive the heresy of faith alone, especially when they hear that a man cannot do good of himself, and that they are not under the yoke of the law. Hence it is said that the dragon shall go forth to seduce the nations, Gog and Magog. By Gog and Magog are also signified in the Hebrew language a roof and a floor, which are external.

860. *The number of whom is as the sand of the sea*, signifies the multitude of such. Their multitude is compared to the sand of the sea, because by the sea the external of the church is signified (n. 403, 404, 420, 470); and by the sand that which is not serviceable for any use in the sea, but to make its bottom. Because their number is so vast, therefore the valley of their burial is called *the multitude of Gog;* and the name of the city where they are, *Multitude* (Ezek. xxxix. 15, 16).

861. *And they went up on the breadth of the earth, and surrounded the camp of the saints, and the beloved city*, signifies that being excited by the dragonists, they would spurn every truth of the church, and endeavor to destroy all things of the New Church, and its very doctrine concerning the Lord and life. By going up on the breadth of the earth is signified to spurn every truth of the church; for by going up on is signified to climb over and to pass by, and thus to spurn: and by the breadth of the earth is signified the truth of the church, as explained in what follows: by surrounding the camp of the saints is signified to besiege and to wish to destroy all things of the New Church, as shown in the following paragraph: and by the beloved city is signified the doctrine of the New Church. That the doctrine of the church is signified by a city may be seen above (n. 194, 501, 502,

712); which is called beloved, because it treats of the Lord and of life; for it is the doctrine of the New Jerusalem which is here meant. That this is signified by these words, no one can see except by the spiritual sense of the Word: for it cannot come into the thought of any one that the truth of the church is signified by the breadth of the earth; and that all the things of the New Church, as well its truths as its goods, are signified by the camp of the saints; and that its doctrine is signified by the city. Lest the mind, therefore, should remain in doubt, it is necessary to demonstrate what breadth and what the camp of the saints signify in the spiritual sense; from which it may afterwards be seen, that such is the sense of these words. The breadth of the earth signifies the truth of the church, because there are four quarters in the spiritual world, the east, west, south, and north; and the east and west make its length and the south and north its breadth: and because they who are in the good of love dwell in the east and west, therefore also good is signified by the east and west, and so by length; and because they who are in the truths of wisdom dwell in the south and north, therefore also truth is signified by the south and north, and so by breadth. But on this more may be seen in the work on *Heaven and Hell*, published at London, 1758 (n. 141–153). That truth is signified by breadth may be evident from these passages in the Word: *O Jehovah, Thou hast not shut me up into the hand of the enemy, Thou hast made my feet to stand in a broad place* (Ps. xxxi. 8). *I called upon Jah in straitness, He answered me in a broad place* (Ps. cxviii. 5). *Jehovah led me forth into a broad place, He delivered me* (Ps. xviii. 19). *I am He that raiseth up the Chaldeans, a nation bitter and swift, that walketh in the breadths of the earth* (Hab. i. 6). *Ashur shall pass through Judah, he shall overflow and go over, and the stretching out of his wings shall fill the breadth of the land* (Isa. viii. 8). *Jehovah shall feed them as a sheep in a broad place* (Hos. iv. 16; beside other places, as Ps. iv. 1; lxvi. 12; Deut. xxxiii. 20). Nor is any thing else sig-

nified by the breadth of the city New Jerusalem (Apoc. xxi. 16): for since the New Church is meant by the New Jerusalem, by its length and breadth cannot be signified length and breadth, but its truth and good; for these are of the church. As also in Zechariah, *I said unto the angel, Whither goest thou? and he said, To measure Jerusalem, to see what is the breadth thereof and what is the length thereof* (ii. 2). So by the breadth and length of the new temple and new earth, in Ezekiel, chap. xl., xli., xlii., xliii., xliv., xlv., xlvi., xlvii. So also by the length and breadth of the altar of burnt-offering, of the tabernacle, of the table upon which was the bread, of the altar of incense, and of the ark: and likewise by the length and breadth of the temple at Jerusalem, and of many other things described by measures.

862. It has been said that by their surrounding the camp of the saints and the beloved city is signified that they endeavored to destroy all things of the New Church, as well its truths as its goods and its very doctrine concerning the Lord and life; as was said in the preceding paragraph. These things are signified because by the camp of the saints all the truths and goods of the church which is the New Jerusalem are signified. That a camp in the spiritual sense signifies all things of the church, which rank themselves among its truths and goods, may be evident from these passages: *The sun and the moon were darkened, and the stars withdrew their shining; Jehovah uttered His voice before His army, for His camp is very great, for strong is he that doeth His word* (Joel ii. 10, 11). *I will encamp about My house because of the army* (Zech. ix. 8). *God hath scattered the bones of them that encamp against me, because God cast them off* (Ps. liii. 5). *The angel of Jehovah encampeth about them that fear Him, and delivereth them* (Ps. xxxiv. 7). The angels of God met Jacob, and Jacob said, *This is the camp of God; therefore he called the name of that place Mahanaim*, the two camps (Gen. xxxii. 2, 3; beside other places, as Isa. xxix. 3; Ezek. i. 24; Ps. xxvii. 3). That by an army in the Word the

truths and goods of the church, and also its falsities and evils, are signified, may be seen, n. 447, 826, 833; hence also by a camp. Since the church as to all its truths and goods is signified by the children of Israel and their twelve tribes (n. 349, 350), they were therefore called the army of Jehovah (Exod. vii. 4; xii. 41, 51); and where they were assembled and encamped they were called a camp, as Lev. iv. 12; viii. 17; xiii. 46; xiv. 8; xvi. 26, 28; xxiv. 14, 23; Num. i.; ii.; iii.; iv. 4, etc.; v. 2–26; ix. 17 to the end; x. 2–29; xi. 31, 32; xii. 14, 15; xxi. 19–25; xxxiii. 1–49; Deut. xxiii. 10–15; Am. iv. 10. From this it is now manifest, that by their surrounding the camp of the saints and the beloved city, is signified that they endeavored to destroy all the truths and goods of the New Church which is the New Jerusalem, and also its doctrine concerning the Lord and life. The like is signified by this in Luke: *When ye shall see Jerusalem surrounded by armies, then know that the devastation is near; at length shall Jerusalem be trodden down by the nations, until the times of the nations shall be fulfilled* (xxi. 20, 24). This is concerning the consummation of the age, which is the last period of the church: the church is also signified here by Jerusalem. That Gog and Magog, that is, they that are in external worship separate from internal, will then invade the church, and endeavor to destroy it, is also said in Ezekiel xxxviii. 8, 9, 11, 12, 15, 16; xxxix. 2: and that there will then be a New Church from the Lord (vers. 16 to the end).

863. *And fire came down from God out of heaven, and consumed them*, signifies that they perished by the lusts of infernal love. By the fire coming down from heaven, which consumed them, the lusts of evils, or of infernal love, are signified, as above (n. 494, 748); since they who are in external worship separate from internal worship are in evils of every kind and in lusts, because the evils with them have not been removed by any actual repentance (n. 859). It is said that fire came down from God out of heaven; and it was so done in ancient times, when all the things of the church were

represented before their eyes, consequently when the churches were representative: but at this day, when representatives have ceased, the like is said, and by it the same is signified, as formerly, when it was represented. That fire came down out of heaven upon them that profaned holy things, may be seen above (n. 494, 748). The like is said of Gog and Magog in Ezekiel: *I will cause it to rain fire and brimstone upon Gog, and upon his wings, and upon many people that are with him* (xxxviii. 22). *I will send fire upon Magog* (xxxix. 6).

864. *And the devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night for ever and ever*, signifies that they who were in evils as to life and in falsities as to doctrine were cast into hell, where they will be infested interiorly by the love of their falsity and by the lusts of their evil continually for ever. By the devil that seduced them is meant the dragon, as is manifest from what goes before; and they in general are meant by the dragon, who are in evils as to life and in falsities as to doctrine (n. 841). The devil that seduced them is said, that it might be known that it was the dragon; because he seduced, as is manifest from vers. 2, 3, 7, 8 of this chapter. By the lake of fire into which he was cast is signified hell where are the loves of falsity and the lusts of evil (n. 835). By the beast and the false prophet are signified they who are in faith alone both in life and in doctrine, as well the unlearned as the learned; by the beast the unlearned, and by the false prophet the learned (n. 834). By being tormented day and night is signified to be interiorly infested continually; and by for ever and ever, to eternity. And as it is said that they were cast into the lake of fire and brimstone, and thereby is signified where the loves of falsity and the lusts of evil are (n. 835), it is these by which they are interiorly infested: for every one in hell is tormented by his love and its lusts; for these make the life of every one there, and the life is tor-

mented: therefore there are degrees of torment there, according to the degrees of the love of evil, and thence of falsity.

865. *And I saw a great white throne, and Him that sat upon it, from whose face the heaven and the earth fled away,* signifies a universal judgment executed by the Lord upon all the first heavens, in which were they who were in civil and moral good and no spiritual good, and who thus simulated Christians in externals, but were devils in internals; which heavens with their earth were utterly dissipated, so that nothing of them appeared any more. Before these things are explained in order according to the letter, something is to be premised concerning the universal judgment here treated of. From the time when the Lord was in the world, when He executed a final judgment in person, it has been permitted that they who were in civil and moral good, though in no spiritual good, whence they appeared in externals like Christians, but in internals were devils, should remain longer than the rest in the world of spirits, which is midway between heaven and hell: and it was at length granted them to make for themselves homes there, and likewise, by the abuse of correspondences and by fantasies, to form for themselves as it were heavens; which also they formed in great abundance. But when they were multiplied to such a degree that they intercepted spiritual light and heat between the higher heavens and men on earth, the Lord then executed a final judgment, and dissipated those imaginary heavens: which was so done that the externals by which they simulated Christians were taken away, and the internals in which they were devils were opened; and they were then seen as they were in themeslves: and they who were seen to be devils were cast into hell, each one according to the evils of his life. This was done in the year 1757. But more may be seen concerning this universal judgment in the little work on the *Final Judgment*, published in London, 1758, and in the *Continuation* concerning it, published at Amsterdam, 1763. Now to the explanation: By the great white throne and Him

that sat upon it is signified the universal judgment executed by the Lord: by a throne heaven and also judgment are signified (n. 229): by Him that sat upon the throne the Lord is meant (n. 808 at the end). The throne appeared white, because the judgment was executed from Divine truths; for white is predicated of truths (n. 167, 379). The throne appeared great, because the judgment was executed also from the Divine good; for great is predicated of good (n. 656, 663). *From whose face the earth and the heaven fled away*, signifies that those heavens which they had made for themselves, which were spoken of just above, together with their earths, were dissipated. For in the spiritual world there are earths just as in the natural world (see n. 260, 331): but like all things there the earths also are from a spiritual origin. *And there was found no place for them*, signifies that the heavens with their earths were so entirely dissipated that nothing of them appeared any more. It may be evident from this, that by *I saw a great white throne and Him that sat upon it, from whose face the earth and the heaven fled away, and there was found no place for them*, is signified a universal judgment executed by the Lord upon all the former heavens in which were they who were in civil and moral good and in no spiritual good, and who thus in externals simulated Christians, but in internals were devils; which heavens with their earths were utterly dissipated, so that nothing of them appeared any more.

866. *And I saw the dead small and great standing before God*, signifies all who have died from the earth and were now among those who were in the world of spirits, of whatever condition and quality, gathered together by the Lord to judgment. By the dead are signified all who have deceased from the earth, or who have died as to the body; who are further treated of below: by small and great is signified of whatever condition and quality, as n. 604: by standing before God, that is, before Him that sat upon the throne, is signified to be presented and gathered together for judgment.

By the dead in the Word the same is signified as by death, and by deaths various things are signified: for by death is signified not only the extinction of the natural life, which is the decease, but also the extinction of spiritual life, which is damnation. By death is also signified the extinction of the loves of the body, or the lusts of the flesh; after which there is a renewal of life. So, too, by death is signified resurrection, because a man after death immediately rises. By death is also signified neglect, non-acknowledgment, and rejection by the world. But in the most general sense the same is signified by death as by the devil, therefore also the devil is called death; and by the devil is meant the hell where they are who are called devils: hence also by death is meant evil of the will, which makes a man to be a devil. In this last sense death is to be understood in the following verse, where it is said that death and hell gave up their dead, and that they were cast into the lake of fire. From this it may be evident, who are signified by the dead in the various senses: here are signified all those who had left the world, or had died from the earth, and were then in the world of spirits. It is said, in the world of spirits, because into that all come first after death, and are prepared there, the good for heaven, and the evil for hell; and they tarry there, some only for a month, or a year, and some for ten and even to thirty years: and they to whom it was granted to make to themselves as it were heavens, for some centuries; but at this day not beyond twenty years. There is a vast multitude there; and there are societies there, as in the heavens and in the hells: concerning this world see above (n. 784, 791). Upon these who were in that world, the final judgment was executed; but it was not executed upon those who were in heaven, nor upon those who were in hell: for they who were in heaven were saved before, and they that were in hell were condemned before. It may be seen from this, how much they err who believe that the final judgment will take place on the earth, and that at that time men will

rise again as to their bodies: for all who have lived from the first creation of the world, are together in the spiritual world, and all clothed with spiritual bodies; and before the eyes of them that are spiritual they appear to be men, as they who are in the natural world appear in the sight of natural men.

867. *And the books were opened, and another book was opened, which is the book of life*, signifies that the interiors of the minds of them all were laid open, and by the influx of light and heat from heaven, were seen and perceived as to the quality of their affections which are of love or of the will, and hence as to the thoughts which are of the faith or of the understanding, as well the evil as the good. By the books are not meant books, but the interiors of the minds of those who are judged: by the books the interiors of the minds of those who are evil, and are judged to death; and by the book of life they who are good, and are judged to life. They are called books, because upon the interiors of every one's mind are written all things which he has thought, intended, spoken and done, in the world, from the will or love, and hence from the understanding of faith. All these are written upon the life of every one, so exactly that absolutely nothing is wanting. These things appear to the life just as they are, when spiritual light which is wisdom from the Lord, and spiritual heat which is love from the Lord, flow in through heaven: the spiritual light discloses the thoughts which are of the understanding and the faith, and the spiritual heat discloses the affections which are of the will and the love; and the spiritual light and spiritual heat together disclose the intentions and efforts. That it is so, I do not say that a rational man can see from the light of his understanding; but he can, if he will; provided he is willing to understand that there is spiritual light, which illuminates the understanding, and spiritual heat, which enkindles the will.

868. *And the dead were judged from the things written in the books, according to their works*, signifies that all were judged according to their internal life in externals. By the

dead are signified all who died from the earth, and were then in the world of spirits, as above (n. 866): from the things written in the books, signifies from the interiors of the mind of each one then laid open, as just above (n. 867): according to their works, signifies according to each one's internal life in externals. That this is signified by works in the Word, may be seen above (n. 72, 76, 94, 141, 641); to which I will add this, that there are works of the mind and works of the body, both of them internal and at the same time external. The works of the mind are the intentions and endeavors, and the works of the body are the speech and the acts: the latter and the former proceed from the man's internal life, which is that of his will or love. Whatever does not result in works, either internal which are of the mind, or external which are of the body, is not in the life of man; for it flows in from the world of spirits, but is not received: therefore it is like images which hurt the eyes, and like odors which offend the nose, from which the man turns away his face. But on this subject more may be seen in the passages cited above, where also some passages are adduced from the Word in proof that a man will be judged according to his works: besides which, there are also these from Paul: *In the day of wrath and revelation of the just judgment of God, who will render to every one according to his works* (Rom. ii. 5, 6). *We must all be manifested before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil* (2 Cor. v. 10).

869. *And the sea gave up the dead which were in it*, signifies the external and natural men of the church called together to judgment. By the sea the external of the church is signified, which is natural: hence by those whom the sea gave up are signified the external and natural men of the church. That the sea signifies the external of the church, which is natural, may be seen above (n. 238, 239 at the end, 403, 404, 420, 470, 566, 659, 661). By the dead are signified those who had died from the earth, as above (n. 866,

868). The external men of the church are meant by the dead whom the sea gave up, because no others were judged but they who were in some worship: for all they who despised the holy things of the church, and denied God, the Word, and the life after death, were judged immediately after death, and were conjoined with those that were in hell, whither they were afterward cast down. But they who had been external and natural men in the church, and professed with the mouth that there is a God, that there are a heaven and a hell, and in a certain way acknowledged the Word, are they who were called together to the judgment. Of these who were from the sea many were saved; for we do not read that all of them were cast into the lake of fire, like death and hell: but that if any one of them was not found written in the book of life, he was cast in (vers. 15). Those of them who were saved are also meant by the rest of the dead who lived not again until the thousand years were ended (vers. 5). From this it may now be evident, that by the sea giving up the dead that were in it, are signified the external and natural men of the church called together to the judgment.

870. *And death and hell gave up the dead which were in them*, signifies the men of the church, impious at heart, who were in themselves devils and satans, called together to judgment. No others are meant by death and hell, but they who were interiorly in themselves devils and satans; by death they that were interiorly in themselves devils, and by hell they that were interiorly in themselves satans; consequently all the impious in heart: and yet in externals they appeared like men of the church; for no others were called to this universal judgment: for they who in externals are like men of the church, whether they be of the laity or of the clergy, and in internals are devils and satans, are judged, because with them the externals are to be separated from the internals; and they also can be judged, because they have known and professed the things which are of the church. That by death are meant the impious in heart

who in themselves were devils, and by hell they who in themselves were satans, is manifest from its being said that death and hell were cast into the lake of fire (vers. 14 following): and neither death nor hell can be cast into hell; but they who are death and hell as to their interiors, that is, who are in themselves devils and satans. Who are meant by the devil and satan may be seen above (n. 97, 841, 857); and that they are death who in themselves are devils, just above (n. 866). Death and hell are also spoken of elsewhere, as, *the Son of Man said, I have the keys of death and of hell* (Apoc. i. 18). *The name of him that sat upon the pale horse was Death, and hell followed him* (Apoc. vi. 8). So also Hos. xiii. 14; Ps. xviii. 4, 5; xlix. 14, 15; cxvi. 3.

871. *And they were judged every one according to their works;* that it signifies that all were judged according to their internal life in externals, is manifest from the things explained above (n. 868), where are similar words; to which I will add this, that every one is judged according to the quality of his soul; and a man's soul is his life, for it is the love of his will: and the love of every one's will is altogether according to the reception of the Divine truth proceeding from the Lord; and the doctrine of the church, which is from the Word, teaches this reception.

872. *And death and hell were cast into the lake of fire,* signifies that the impious at heart, who in themselves were devils and satans, and yet in externals like men of the church, were cast down into hell, among those who were in the love of evil, and hence in the love of the falsity that agrees with the evil. By death and hell are signified the impious at heart, who interiorly in themselves were devils and satans, and yet in externals were like men of the church, as above (n. 870). By the lake of fire is signified the hell where they are who are in the love of evil and hence in the love of the falsity that agrees with the evil, and thus who love evil, and confirm it by reasonings from the natural man, and still more, who confirm it by the literal sense of

the Word. These cannot do otherwise than deny God interiorly in themselves, for this lurks hidden in evil of life confirmed by falsities. A lake signifies where falsity is in abundance, and fire signifies the love of evil, as above (n. 841, 864). That death and hell are said to have been cast into the lake of fire, is according to the angelic speech, in which a person is not named, but that which is in the person, and makes him; here that in the person which makes his death and hell. That it is so, may be seen from the fact that hell cannot be cast into hell.

873. *This is the second death*, signifies that these have damnation itself. That by the second death spiritual death is signified, which is damnation, may be seen above (n. 853). This is said, because they who are impious at heart, and are in themselves devils and satans, and yet like men of the church, are condemned beyond others.

874. *And if any one was not found written in the book of life, he was cast into the lake of fire*, signifies that they who did not live according to the Lord's precepts in the Word, and did not believe in the Lord, were condemned. That by the book of life the Word is signified, and by being judged out of that book is signified according to the truths of the Word, may be seen above (n. 256, 259, 295, 303, 309, 317, 324, 330): and no other is found written in the book of life, but he who has lived according to the Lord's precepts in the Word, and has believed in the Lord; this, therefore, is meant. That he who does not live according to the Lord's precepts in the Word is condemned, the Lord teaches in John: *If any one hear My words, and believe not, I judge him not; he hath that which judgeth him; the Word which I have spoken, the same shall judge him at the last day* (xii. 47, 48). And that he who does not believe in the Lord is condemned, also in John: *He that believeth on the Son, hath eternal life; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him* (iii. 36).

875. To the above I will add this Relation. On a certain morning, awaking from sleep, I saw two angels descending from heaven, the one from the southern part of heaven, and the other from the eastern part of heaven; both in chariots to which white horses were harnessed. The chariot in which the angel from the south of heaven was carried shone like silver, and the chariot in which the angel from the east of heaven was carried shone like gold; and the reins which they held in their hands flashed as from the flamy light of the dawn. In this manner were these two angels seen by me at a distance; but when they came nearer, they did not appear in chariots, but in their angelic form, which is human, — he who came from the east of heaven, in a shining purple garment; and he who came from the south of heaven, in a garment of bright hyacinthine blue. When they were below, under the heavens, they ran to meet each other, as if they were emulous which should be first, and embraced and kissed each other. I heard that these two angels, when they lived in the world, were conjoined by an interior friendship; but now one was in the eastern heaven, and the other in the southern heaven. In the eastern heaven are they who are in love from the Lord, but in the southern heaven they who are in wisdom from the Lord. After they had spoken awhile of the magnificent things in their heavens, this came up in their discourse: whether heaven in its essence is love, or whether it is wisdom. They agreed at once, that the one is of the other, but questioned which is the original. The angel who was from the heaven of wisdom asked the other what love is; and he answered that love, springing from the Lord as a sun, is the vital heat of angels and men, and thus their life; and that the derivations of love are called affections; and that by these are produced perceptions, and thus thoughts; from which it flows, that wisdom in its origin is love; consequently that thought in its origin is the affection of that love: and that it may be seen from the derivations

viewed in their order, that thought is nothing but the form of affection; and that this is not known, because the thoughts are in the light, but the affections in heat: and that therefore we reflect upon the thoughts, but not upon the affections; just as is the case with sound and speech. That thought is nothing else than the form of affection may also be illustrated by speech, as this is nothing but the form of sound. It is similar also, because sound corresponds to affection, and speech to thought: therefore the affection makes the sound, and the thought speaks. This may also be made clear from the consideration that if the sound be taken away from speech, there is nothing of speech left. So, take away affection from thought, and there is nothing of thought left. Hence it is now manifest, that love is the all of wisdom; consequently, that the essence of the heavens is love, and that their existence is wisdom; or, what is the same, that the heavens *are* from the Divine love, and *exist* in form from the Divine love by the Divine wisdom; and therefore, as was said before, the one is of the other.

There was a novitiate spirit with me at that time, who, on hearing this, inquired whether it was the same with charity and faith; because charity is of affection, and faith is of the thought. And the angel answered, "It is altogether similar: faith is nothing but the form of charity, just as speech is the form of sound. Faith is also formed from charity, as speech is formed from sound. We also know the mode of the formation in heaven, but there is not leisure to explain it here." He added, "By faith I mean spiritual faith, in which there is spirit and life solely from charity; for charity is spiritual, and through charity, faith. Therefore faith without charity is merely natural, and this faith is dead: it conjoins itself also with merely natural affection, which is nothing but lust." The angels spake of these things spiritually; and spiritual speech embraces thousands of things which natural speech cannot express, and what is wonderful, which cannot even fall into the ideas

of natural thought. Remember this, I pray; and when you come out of natural light into spiritual light, as is the case after death, inquire then what faith is, and what charity is; and you will see clearly that faith is charity in form, and hence that charity is the all of faith; consequently that it is the soul, the life, and the essence of faith, altogether as affection is that of thought, and as sound is that of speech: and if you desire, you will see the formation of faith from charity to be similar to the formation of speech from sound, because they correspond. After the angels had conversed upon all these subjects, they departed; and as they withdrew, each to his own heaven, there appeared stars around their heads; and when they were at a distance from me, they appeared in chariots again, as before.

After these two angels were out of my sight, I saw a certain garden on the right; where were olive-trees, vines, fig-trees, laurels, and palm-trees, arranged in order according to correspondence. I looked thither, and among the trees I saw angels and spirits walking and conversing; and then an angelic spirit looked at me in turn. They are called angelic spirits, who are preparing for heaven in the world of spirits, and afterward become angels. That spirit came from the garden to me, and said, "Will you go with me into our paradise? and you shall hear and see wonderful things." And I went with him; and he then said to me, "These whom you see" — for there were many — "are all in affection for truth, and hence in the light of wisdom. There is here also a building, which we call the Temple of Wisdom: but no one sees it, who believes himself to be very wise, still less he who believes himself to be wise enough, and less still he who believes himself to be wise from himself. The reason is, that these are not in the reception of the light of heaven from affection for genuine wisdom. Genuine wisdom is, for a man to see, from the light of heaven, that the things which he knows, understands and is wise in, are as little in comparison with that which he does

not know and understand and in which he is not wise, as a drop to the ocean; consequently scarce any thing. Every one who is in this paradisal garden, and acknowledges from perception and sight within himself that his wisdom is so little comparatively, sees that temple of wisdom; for interior light enables him to see it, but not exterior light without it." And as I had often thought this, and from knowledge, and then from perception, and at length from sight from interior light, had acknowledged that man has so little wisdom, behold, it was given me to see that temple. As to form it was wonderful. It was raised high above the ground, quadrangular, the walls of crystal, the roof of translucent jasper elegantly arched, the substructure of various precious stones. There were steps of polished alabaster. At the sides of the steps appeared the figures of lions with their whelps. And I then asked whether it was permitted to enter, and it was said that it was. I therefore ascended; and when I entered, I saw as it were cherubs flying under the roof, but soon vanishing. The floor upon which we walked was of cedar; and the whole temple, from the transparence of the roof and walls, seemed in the form of light.

The angelic spirit entered with me, to whom I related what I heard from the two angels concerning love and wisdom, as also concerning charity and faith. And he then said, "Did they not speak of a third also?" I said, "What third?" He answered, "It is Use: love and wisdom without use are not any thing: they are only ideal entities; nor do they become real before they are in use: for love, wisdom, and use, are three things which cannot be separated. If they are separated, neither is any thing. Love is not any thing without wisdom, but in wisdom it is formed for something. This something for which it is formed, is use. Therefore, when love through wisdom is in use, it is then something; yea, it then first exists. They are altogether as the end, cause, and effect. The end is not any thing, unless through the cause it is in the effect. If one of the

three is dissolved, the whole is dissolved, and becomes as nothing. It is similar with charity, faith, and works. Charity without faith is not any thing; nor faith without charity; nor charity and faith without works: but in works they become something, of a quality according to the use of the works. It is similar with affection, thought, and operation; and it is similar with will, understanding, and action. That it is so may be seen clearly in this temple, because the light in which we are here is light that enlightens the interiors of the mind. That there is not a complete and perfect thing unless there is a trine, geometry also teaches; for a line is not any thing, unless it becomes an area; and an area is not any thing, unless it becomes a solid: therefore the one must be produced into the other, that they may exist; and they coexist in the third. As it is in this, so it is in each and every created thing; they are finished in their third. Hence now it is, that *three* in the Word, spiritually understood, signifies complete and altogether. Since it is so, I could not but wonder, that some profess faith alone, some charity alone, some works alone; when yet the one without a second, and two together without the third, are not any thing." But I then asked, "Cannot a man have charity and faith, and still not works? Cannot a man be in affection and thought about any matter, and not in the performance of it?" The angelic spirit said to me, "He cannot, except only ideally, and not really. He must still be in the endeavor or will to operate; and will or endeavor is in itself act, because it is in the continual effort to act; which becomes an outward act, when determination is present. Therefore endeavor and will, as an interior act, is accepted by every wise man, as it is by God, altogether as an exterior act, provided it does not fail, when opportunity is given."

After this I descended by the steps from the temple of wisdom, and walked in the garden, and saw some sitting under a certain laurel, eating figs. I turned aside to them, and asked them for some figs; which they gave me: and,

behold, the figs became grapes in my hand. When I wondered at this, the angelic spirit who was still with me, said to me, "The figs have become grapes in your hand, because figs, from correspondence, signify the goods of charity and hence of faith in the natural or external man, but grapes the goods of charity and faith in the spiritual or internal man; and because you love spiritual things, therefore it so happened to you: for in our world all things come to pass and exist, and also are changed, according to correspondences." And then there came over me the desire of knowing how a man can do good from God, and yet as of himself; and I therefore asked them that were eating the figs how they understood it. They said that they "could not comprehend it otherwise than that God operates it within in man and through man, when he does not know it; since if man were conscious of it, and thus did it as of himself, which is also to do it of himself, he would not do good, but evil: for every thing that proceeds from a man, as from himself, proceeds from his self-life; and the self-life of man is evil from birth. How then can good from God and evil from man be conjoined, and so proceed conjointly into act? The self of man also, in the things of salvation, is continually claiming merit; and as far as it does this, it takes away from the Lord His merit; which is the highest injustice and impiety. In a word, if the good which God operates in a man by the Holy Spirit should flow into the willing and hence the doing of the man, that good would be altogether defiled and also profaned; which, however, God never permits. A man can indeed think that the good which he does is from God, and call it the good of God through himself, and as if from himself; but still we do not comprehend this."

But I then opened my mind, and said, "You do not comprehend, because you think from the appearance, and the thought from appearance confirmed is a fallacy. You are in the appearance and the fallacy from it, because you be-

lieve that all things which a man wills and thinks, and hence does and speaks, are in him, and consequently from him; when yet nothing of them is in him except the state of receiving what flows in. Man is not life in himself, but is an organ receptive of life. The Lord alone is life in Himself, as He also says in John: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (v. 26; beside other places, as John xi. 25; xiv. 6, 19). There are two things which constitute life, love and wisdom; or what is the same, the good of love and the truth of wisdom. These flow in from God, and are received by man, and are felt in the man as in him; and because they are felt by him as in him, they also proceed as from him. It is given by the Lord, that they should be thus felt by the man, in order that that which flows in may affect him, and so be received and remain. But because all evil also flows in, not from God, but from hell, and this is received with enjoyment, because man was born such an organ, therefore no more of good is received from God, than there is of evil removed by the man as of himself; which is done by repentance, and at the same time by faith in the Lord. That love and wisdom, charity and faith, or, speaking more generally, the good of love and charity and the truth of wisdom and faith, flow in; and that the things which flow in appear in the man as in himself, and hence as from him, may be manifestly seen from the sight, hearing, smell, taste, and touch. All things which are felt in the organs of those senses flow in from without, and are felt in them: so in the organs of the internal senses, with the difference only that into the latter spiritual things flow in, which do not appear; but into the former natural things, which do appear. In a word, man is an organ recipient of life from God; consequently he is a recipient of good so far as he desists from evil. The Lord gives to every man to be able to desist from evil, because he gives him to will and to understand as of himself: and whatever the man does from the will, as his own, according to the understanding, as his

own, or, what is the same, whatever he does from freedom which is of the will according to reason which is of the understanding, this remains. By this the Lord brings man into a state of conjunction with Himself, and in this reforms, regenerates, and saves him. The life which flows in is life proceeding from the Lord, which is also called the spirit of God, and in the Word the Holy Spirit; of which it is also said, that it enlightens and vivifies; yea, that it works in man: but this life is varied and modified according to the organization induced upon the man by his love and position in relation to it. You may also know that every good of love and charity and every truth of wisdom and faith flow in, and are not in the man, from the fact that he who thinks such a thing is in man from creation, cannot think otherwise than that God infused Himself into man, and thus that men would in part be Gods; and yet they who think this from belief become devils, and stink like dead carcasses. Besides, what is human action but the action of the mind? for that which the mind wills and thinks, it acts through its organ the body: and therefore when the mind is led by the Lord, the action is also led; and the mind and the action from it are led by the Lord, when it believes in Him. Unless it were so, say, if you can, why the Lord has commanded in the Word, in a thousand places, that a man must love his neighbor, must work out the good of charity, and bear fruit like a tree, and do His precepts, and all this that he may be saved; also why He has said that man will be judged according to his deeds or works, — he who has done good to heaven and life, and he who has done evil to hell and death. How could the Lord speak such things, if every thing that proceeds from man were merit-seeking, and thence evil? You may know, therefore, that if the mind is charity, the action is also charity; but if the mind is faith alone, which is also faith separated from spiritual charity, the action is also that faith: and this faith is merit-seeking, because its charity is natural, and not spiritual. It is

otherwise with the faith of charity, because charity does not wish to merit, and thence neither does its faith."

On hearing this, they that sat under the laurel said, "We comprehend that you have spoken justly, but still we do not comprehend." To which I replied, "That I have spoken justly, you comprehend from the common perception which a man has from the influx of light from heaven when he hears any truth; but you do not comprehend from your own perception, which man has from the influx of light from the world. These two perceptions, namely, the internal and the external, or the spiritual and the natural, make one with the wise. You also can make them one, if you look to the Lord and remove evils." As they understood these things also, I selected some boughs from the laurel under which we sat, and held them out, and said, "Do you believe that this is from me, or from the Lord?" And they said, that they believed it to be through me as from me; and behold, the boughs blossomed in their hands. As I withdrew, I saw a cedar table, upon which was a book, under a green olive-tree, whose trunk was entwined with a vine. I looked, and behold, it was a book written by me, called the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, and also *concerning the Divine Providence;* and I said that it was fully shown in that book, that man is an organ recipient of life, and not life.

After this I went home exhilarated from that garden, and the angelic spirit with me; who said to me on the way, "If you wish to see clearly what faith and charity are, and thus what faith separate from charity is, and faith conjoined to charity, I will show it to the sense." I answered, "Show it." And he said, "Think of light and heat instead of faith and charity, and you will see clearly: for faith in its essence is truth, which is of wisdom; and charity in its essence is affection, which is of love; and the truth of wisdom in heaven is light, and the affection of love in heaven is heat: the light and heat in which the angels are is nothing else.

From this you can see clearly, what faith separate from charity is, and what faith conjoined to charity. Faith separated from charity is like the light in winter, and faith conjoined to charity is like the light in the spring. Wintry light, which is light separated from heat, because it is conjoined to cold, strips the trees entirely of their leaves, hardens the earth, and kills the grass, and likewise congeals the waters: but vernal light, which is light conjoined to heat, quickens the trees, first into leaves, then into blossoms, and at length into fruits; opens and softens the earth, that it may produce grass, herbs, flowers, and shrubs; and likewise dissolves the ice, that the waters may flow from the springs. It is altogether similar with faith and charity. Faith separate from charity deadens all things; and faith conjoined to charity quickens all things. This quickening and that deadening can be seen to the life in our spiritual world; because here faith is light, and charity is heat: for where there is faith conjoined to charity, there are paradisal gardens, flower beds, and grass plots, in their pleasantness, according to the conjunction; but where there is faith separate from charity, there is not even grass there; and where it is green, it is from briers, thorns, and nettles. This the light and heat proceeding from the Lord as the sun effect in the angels and spirits, and hence around them."

There were at that time not far from us some of the clergy, whom the angelic spirit called justifiers and sanctifiers of men by faith alone, and likewise mysteriarchs. We said these same things to them, and demonstrated them so that they saw that it was so: and when we asked, "Is it not so?" they turned themselves away, and said, "We did not hear." But we cried out to them, saying, "Hear now, then." They then put both hands over their ears, and cried out, "We do not wish to hear."

CHAPTER TWENTY-FIRST.

1. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and the sea was no more.

2. And I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and He Himself shall be with them, their God.

4. And God shall wipe away every tear from their eyes; and death shall be no more; neither mourning, nor crying, nor trouble shall be more; for the former things are passed away.

5. And He that sat upon the throne said, Behold, I make all things new: and He said unto me, Write, for these words are true and faithful.

6. And He said unto me, It is done. I am the Alpha and the Omega, the Beginning and the End. I will give unto him that thirsteth of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be God to him, and he shall be to Me a son.

8. But the fearful, and unfaithful, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and spake with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10. And he carried me away in the spirit upon a great and high mountain, and showed me the great city, the holy Jerusalem, coming down out of heaven from God:

11. Having the glory of God, and her light was like unto a stone most precious, as it were a jasper stone shining like crystal:

12. Having a wall great and high, having twelve gates, and over the gates twelve angels, and names written over, which are the names of the twelve tribes of the children of Israel.

13. On the east three gates, on the north three gates, on the south three gates, and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that spake with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth four-square; and the length of it is as large as the breadth: and he measured the city with the reed unto twelve thousand furlongs: the length and the breadth and the height of it were equal.

17. And he measured the wall of it, a hundred forty-four cubits, the measure of a man, which is, of an angel.

18. And the building of the wall of it was jasper; and the city was pure gold like unto pure glass.

19. And the foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

20. The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst.

21. And the twelve gates were twelve pearls; each one of the gates was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein; for the Lord God Almighty is the temple of it, and the Lamb.

23. And the city hath no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the lamp thereof is the Lamb.

24. And the nations which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it.

25. And the gates of it shall not be shut by day, for there shall be no night there; and they shall bring the glory and honor of the nations into it.

26. And there shall not enter into it any thing unclean, and that doeth abomination and a lie: but they that are written in the Lamb's book of life.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The state of heaven and the church after the final judgment is treated of: that after it, through the New Heaven, the New Church will arise on the earth, which will worship the Lord alone (vers. 1–8). Its conjunction with the Lord (vers. 9, 10). Description of it as to intelligence from the Word (vers. 11): as to doctrine thence (vers. 12–21): and as to all its quality (vers. 22–26).

Contents of each Verse. "And I saw a new heaven and a new earth," signifies that a new heaven was formed by the Lord from Christians, which at this day is called the Christian Heaven, where they are who worshipped the Lord, and lived according to His precepts in the Word, who thence have charity and faith: in which are also all infants of Christians. "For the first heaven and the first earth were passed away," signifies the heavens not made by the Lord, but by those who came from Christendom into the spiritual world, which were all dissipated at the day of the final judgment. "And the sea was no more," signifies that the external of the heaven collected from Christians since the first establishment of the church, after those were taken out and saved who were written in the Lord's book of life, was in like manner dissipated.

"And I John saw the holy city New Jerusalem coming down from God out of heaven," signifies the New Church to be established by the Lord at the end of the former, which will be consociated with the New Heaven in Divine truths as to doctrine and life. "Prepared as a bride for her Husband," signifies that church conjoined to the Lord through the Word. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men," signifies the Lord from love speaking and declaring the good tidings, that He now will be present with men in His Divine Human. "And He shall dwell with them, and they shall be His people and He Himself shall be with them, their God," signifies conjunction with the Lord, which is such that they are in Him and He in them. "And God will wipe away every tear from their eyes, and death shall be no more, neither mourning, nor crying, nor trouble shall be more, for the former things are passed away," signifies that the Lord will take away from them all grief of mind, fear of damnation, of evils and falsities from hell, and of temptations from them, and they shall not call those things to mind, because the dragon, who caused them, is cast out. "And He that sat upon the throne said, Behold, I make all things new; and He said unto me, Write, for these words are true and faithful," signifies the Lord confirming all concerning the New Heaven and New Church after the final judgment was accomplished. "And He said unto me, It is done," signifies that it is the Divine truth. "I am the Alpha and the Omega, the Beginning and the End," signifies that the Lord is the God of heaven and earth, and that all things in heaven and on earth were made by Him, and are governed by His Divine Providence, and are done according to it. "I will give unto Him that thirsteth of the fountain of the water of life freely," signifies that to those who desire truths from any spiritual use the Lord will give from Himself through the Word all which conduce to that use. "He that overcometh shall inherit all things, and I will be God to him,

and he shall be to Me a son," signifies that they who overcome the evils in themselves, that is, the devil, and do not yield when they are tempted by the Babylonians and dragonists, will come into heaven, and there will live in the Lord and the Lord in them. "But the fearful and unfaithful and abominable," signifies those who are in no faith, and in no charity, and thence in evils of every kind. "And murderers, and whoremongers, and sorcerers, and idolaters, and liars," signifies all those who make nothing of the precepts of the Decalogue, and do not shun as sins any evils there named, and therefore live in them. "Shall have their part in the lake that burneth with fire and brimstone," signifies that their lot is in hell where the loves of falsity and the lusts of evil are. "Which is the second death," signifies damnation. "And there came to me one of the seven angels which had the seven vials full of the seven last plagues, and spake with me, saying, Come hither, I will show thee the bride, the Lamb's wife," signifies influx and manifestation from the Lord out of the inmost of heaven concerning the New Church, which will be conjoined with the Lord through the Word. "And he carried me away in the spirit upon a great and high mountain, and showed me the great city, the holy Jerusalem, coming down out of heaven from God," signifies that John was translated into the third heaven, and his sight opened there, before whom was manifested the Lord's New Church as to doctrine in the form of a city. "Having the glory of God, and her light was like unto a stone most precious, as it were a jasper stone shining like crystal," signifies that in that church the Word will be understood, because it will be translucent from its spiritual sense. "Having a wall great and high," signifies the Word in the literal sense from which is the doctrine of the New Church. "Having twelve gates," signifies that all the knowledges of truth and good by which man is introduced into the church, are there. "And over the gates twelve angels, and names written over, which are the names of the twelve tribes of the children of

Israel," signifies the Divine truths and goods of heaven, which are also the Divine truths and goods of the church, in those knowledges, and guards lest any one should enter, unless he is in them from the Lord. "On the east three gates, on the north three gates, on the south three gates, and on the west three gates," signifies that the knowledges of truth and good, in which is spiritual life out of heaven from the Lord, and by which introduction into the New Church is effected, are for those who are in love or affection for good more and less, and for those who are in wisdom or affection for truth more and less. "And the wall of the city having twelve foundations," signifies that the Word in the literal sense contains all things of the doctrine of the New Church. "And in them the names of the twelve apostles of the Lamb," signifies all things of doctrine from the Word concerning the Lord and life according to His precepts. "And he that spake with me had a golden reed, to measure the city and the gates thereof and the wall thereof," signifies that there is given by the Lord to those who are in the good of love, the faculty of understanding and knowing what the Lord's New Church is as to doctrine and its introductory truths, and as to the Word from which these are. "And the city lieth four-square," signifies justice in it. "The length of it is as large as the breadth," signifies that in that church good and truth make one, like essence and form. "And he measured the city with the reed unto twelve thousand furlongs: the length and the breadth and the height of it were equal," signifies that the quality of that church from doctrine was shown, that all things of it were from the good of love. "And he measured the wall of it, a hundred forty-four cubits," signifies that it was shown what the quality of the Word is in that church, that from it are all her truths and goods. "The measure of a man, which is, of an angel," signifies the quality of that church, that it makes one with heaven. "And the building of the wall of it was jasper," signifies that all the Divine truth in the sense of the letter with the men of

that church is translucent from the Divine truth in the spiritual sense. "And the city was pure gold like unto pure glass," signifies that hence the all of that church is the good of love flowing in together with light out of heaven from the Lord. "And the foundations of the wall of the city were adorned with every precious stone," signifies that all things of the doctrine of the New Jerusalem taken from the literal sense of the Word, with those who are there, will appear in the light according to reception. "The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst," signifies all things of that doctrine from the literal sense of the Word in their order, with those who approach the Lord immediately, and live according to the precepts of the Decalogue, shunning evils as sins; for these and no others are in the doctrine of love to God and toward the neighbor, which two are the foundations of religion. "And the twelve gates were twelve pearls, and each one of the gates was of one pearl," signifies that the acknowledgment and knowledge of the Lord conjoins into one all the knowledges of truth and good which are from the Word, and introduces into the church. "And the street of the city was pure gold as it were transparent glass," signifies that every truth of that church and of its doctrine is the good of love in form flowing in together with light out of heaven from the Lord. "And I saw no temple therein, for the Lord God Almighty is the temple of it, and the Lamb," signifies that in this church there will be no external separate from the internal, because the Lord Himself in His Divine Human, from whom is the all of the church, is alone approached, worshipped, and adored. "And the city hath no need of the sun and the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb," signifies that the men of that church will not be in the love of self and in

their own intelligence, and hence in natural light only, but in spiritual light from the Divine truth of the Word from the Lord alone. "And the nations which are saved shall walk in the light of it," signifies that all who are in the good of life, and believe in the Lord, will there live according to Divine truths, and will see them within themselves, as the eye sees objects. "And the kings of the earth shall bring their glory and honor into it," signifies that all who are in the truths of wisdom from spiritual good will there confess the Lord, and will ascribe to Him all the truth and all the good which are in them. "And the gates of it shall not be shut by day, for there shall be no night there," signifies that they will be continually received into the New Jerusalem, who are in truths from the good of love from the Lord, because there is not there any falsity of faith. "And they shall bring the glory and honor of the nations into it," signifies that they who enter will bring with them the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from Him. "And there shall not enter into it any thing unclean, and that doeth abomination and a lie," signifies that no one is received into the Lord's New Church, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation, and so also falsities. "But they that are written in the Lamb's book of life," signifies that no others are received into the New Church, which is the New Jerusalem, but those who believe in the Lord, and live according to His precepts in the Word.

THE EXPLANATION.

876. *And I saw a new heaven and a new earth*, signifies that a new heaven was formed by the Lord from Christians, which at this day is called the Christian heaven, where they are who worshipped the Lord, and lived according to His

precepts in the Word, who hence have charity and faith; in which heaven are also all infants of Christians. By a new heaven and a new earth, is not meant a natural heaven visible before the eyes, nor a natural earth inhabited by men; but a spiritual heaven and the earth of that heaven, where the angels are, is meant. That this heaven and the earth of this heaven are meant, every one sees and acknowledges, if he can only be withdrawn somewhat from merely natural and material ideas, when he reads the Word. That an angelic heaven is meant, is manifest; because in the verse next following it is said that he saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; by which is not meant any Jerusalem coming down, but a church: and the church on earth descends from the Lord out of the angelic heaven, because the angels of heaven and the men of the earth in all things of the church make one (n. 626). It may be seen from this, how naturally and materially they have thought and do think, who from these words and those that follow in this verse have framed for themselves the dogma concerning the destruction of the world and a new creation of all things. This new heaven has been several times treated of above in the Apocalypse, especially in chapters xiv. and xv. It is called the Christian Heaven, because it is distinct from the ancient heavens, which existed from the men of the church before the coming of the Lord. These ancient heavens are above the Christian Heaven; for the heavens are like expanses one above another, and in like manner each heaven: for every heaven by itself is distinguished into three heavens, the inmost or third, the middle or second, and the lowest or first; so this new heaven: I have seen them, and have spoken with them. All are in this new Christian Heaven, who, from the first establishment of the Christian Church, have worshipped the Lord, and lived according to His precepts in the Word, and consequently who have been in charity and at the same time in faith from the Lord through the

Word; and who thus have not been in a dead faith, but in living faith. Concerning this heaven various things may be seen above (n. 612, 613, 626, 631, 659, 661, 845, 846, 856). So all the infants of Christians are in that heaven, because they have been educated by the angels in the two essentials of the church, which are the acknowledgment of the Lord as the God of heaven and earth, and a life according to the precepts of the Decalogue.

877. *For the first heaven and the first earth were passed away*, signifies the heavens not made by the Lord, but by those who came from Christendom into the spiritual world, which were all dissipated at the day of the final judgment. That these heavens, and no others, are meant by the first heaven and the first earth which passed away, may be seen above (n. 865), where these words are explained: *I saw a great white throne, and Him that sat upon it, from whose face the heaven and the earth fled away* (chap. xx. preceding, vers. 11); where it was shown, that by these words is signified a universal judgment performed by the Lord upon all the former heavens, in which were they who were in civil and moral good, and in no spiritual good, and thus who simulated Christians in externals, but in internals were devils; which heavens, with their earth, were altogether dissipated. Other things respecting these may be seen in the little work on the *Last Judgment*, published at London, 1758, and in the *Continuation* concerning it, published at Amsterdam: to which it is superfluous to add more here.

878. *And the sea was no more*, signifies that the external of the heaven collected from Christians since the first establishment of the church, after they were taken out and saved who were written in the Lord's book of life, was in like manner dissipated. By the sea the external of heaven and the church is signified, in which are the simple, who have thought respecting the things of the church naturally, and very little spiritually. The heaven in which these are, is called external (see n. 238, 239, 403, 404, 420, 466, 470, 659, 661).

Here the external of the heaven that was collected from Christians since the first establishment of the church, is meant by the sea. But the internal of the heaven from Christians was not fully formed by the Lord earlier than some time before the final judgment, and likewise after it; as may be evident from chap. xiv. and xv., where that is treated of; and from chap. xx., vers. 4, 5: see the explanations. The reason that it was not formed sooner was that the dragon and his two beasts had dominion in the world of spirits, and burned with the lust of seducing whomsoever they could; therefore there was danger in collecting them into any heaven before. The separation of the good from the dragonists, and the condemnation of the latter, and at length their rejection into hell, are treated of in many places, and at last in chap. xix., vers. 20, and in chap. xx., vers. 10; and after this it is said that *the sea gave up the dead in it* (vers. 13); by which are meant the external and natural men of the church convoked to judgment, see above (n. 869): and they were then taken out and saved, who were written in the Lord's book of life; which subject also is treated of there: this sea is here meant. Elsewhere also, where the New Heaven is treated of, it is said that it extended to the sea of glass mingled with fire (chap. xv. 2); by which sea the external of the heaven from Christians is also signified, see the explanation (n. 659–661). It may be evident from this, that by *the sea was no more*, is signified that the external of the heaven collected from Christians from the first establishment of the church, was in like manner dissipated, after they were taken out and saved who were written in the Lord's book of life. It has been given to know many things concerning the external of the heaven collected from Christians from the first establishment of the church, but there is no space to adduce them here; only that the former heavens, which passed away at the day of the final judgment, were permitted for the sake of those who were in that external heaven or sea, because they were conjoined by externals,

but not by internals; on which subject something may be seen above (n. 398). The heaven where the external men of the church are, is called the sea, because their habitation in the spiritual world appears at a distance as in the sea: for the celestial angels, who are the angels of the highest heaven, dwell as it were in an ethereal atmosphere; the spiritual angels, who are the angels of the middle heaven, dwell as it were in an aërial atmosphere; and the spiritual-natural angels, who are the angels of the ultimate heaven, dwell as it were in an aqueous atmosphere, which at a distance appears as a sea, as has been said. Hence the external of heaven is meant by the sea also in many other places in the Word.

879. *And I John saw the holy city New Jerusalem coming down from God out of heaven*, signifies the New Church to be established by the Lord at the end of the former, which will be consociated with the New Heaven in Divine truths as to doctrine and life. John here names himself, saying, *I John*, because by him as an apostle is signified the good of love to the Lord, and hence good of life; therefore he was loved above the rest of the apostles, and at the supper lay at the Lord's breast (John xiii. 23; xxi. 20); and the same is true of this church which is now treated of. That the church is signified by Jerusalem will be seen in the following paragraph; which is called a city, and is described as a city, from doctrine and life according to it: for a city in the spiritual sense signifies doctrine (n. 194, 712). It is called holy from the Lord, who alone is holy, and from the Divine truths which are in it from the Lord out of the Word, which are called holy (n. 173, 586, 666, 852): and it is called new, because He that sat upon the throne said, *Behold, I make all things new* (vers. 5): and it is said to come down from God out of heaven, because from the Lord through the new Christian Heaven, spoken of in verse 1 of this chapter (n. 876): for the church on earth is formed through heaven by the Lord, that they may act as one and be consociated.

880. The church is meant by Jerusalem in the Word, because there in the land of Canaan, and no where else, was the temple and the altar, and sacrifices were offered, thus Divine worship itself; therefore also three festivals were celebrated there yearly, and to them every male throughout the whole land was commanded to come. From this it is, that by Jerusalem the church is signified as to worship, and hence also the church as to doctrine; for the worship is prescribed in the doctrine, and is performed according to it: also because the Lord was in Jerusalem, and taught in His temple, and afterwards glorified His Human there. That the church as to doctrine and worship thence is meant by Jerusalem, is manifest from many passages in the Word, as from these in Isaiah: *For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp burneth. And the nations shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of Jehovah shall name; thou shalt also be a crown of glory in the hand of the Lord: Jehovah delighteth in thee, and thy land shall be married. Behold, thy salvation cometh; behold, His reward is with Him: and they shall call them, the holy people, the redeemed of Jehovah: and thou shalt be called, Sought out, a city not forsaken* (lxii. 1–4, 11, 12). In the whole of this chapter the Lord's coming is treated of, and a new church to be established. It is this new church which is meant by Jerusalem, which will be called by a new name which the mouth of Jehovah shall name; and which shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of God; in which Jehovah shall be well pleased, and which shall be called a city sought out, and not forsaken. By these things Jerusalem cannot be meant, in which were the Jews when the Lord came into the world; for that was the opposite in every respect; and was rather to be called Sodom, as also it is called (Apoc. xi. 8; Isa. iii. 9; Jer. xxiii. 14; Ezek. xvi. 46,

48). Again, in Isaiah: *Behold, I create a new heaven and a new earth, the former shall not be called to mind: be glad and rejoice for ever in that which I create. Behold, I create Jerusalem a rejoicing, and her people a joy; that I may rejoice in Jerusalem, and joy in My people. Then the wolf and the lamb shall feed together; they shall not hurt nor destroy in all My holy mountain* (lxv. 17–19, 25). In this chapter also the Lord's coming is treated of, and a new church to be established by Him, which was not established among those who were in Jerusalem, but among those that were out of it: therefore this church is meant by the Jerusalem, which will be to the Lord a rejoicing, and whose people will be to Him a joy; where also the wolf and the lamb shall feed together, and where they shall not hurt. It is likewise said here, as in the Apocalypse, that the Lord will create a new heaven and a new earth, and also that He will create Jerusalem; by which similar things are signified. Again in Isaiah: *Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean: shake thyself from the dust, arise, sit down, O Jerusalem. The people shall know My name in that day; for I am He that doth speak; behold Me: Jehovah hath comforted His people, He hath redeemed Jerusalem* (lii. 1, 2, 6, 9). In this chapter also the coming of the Lord is treated of, and the church to be established by Him; and therefore by Jerusalem, into which the uncircumcised and the unclean shall no more come, and which the Lord shall redeem, is meant the church; and by Jerusalem the holy city is meant the church as to doctrine from and concerning the Lord. In Zephaniah: *Shout, O daughter of Zion; be glad with all the heart, O daughter of Jerusalem: the King of Israel is in the midst of thee; fear not evil any more; He will rejoice over thee with joy, He shall rest in thy love, He will joy over thee with shouting: I will make you a name and a praise to all the people of the earth* (iii. 14–17, 20). Here in like manner the Lord and

the church from Him are treated of, over which the King of Israel, who is the Lord, will rejoice with joy, will joy with shouting, and in whose love He will rest, and who will make them a name and a praise to all the people of the earth. In Isaiah: *Thus saith Jehovah, thy Redeemer and thy Former, saying to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built* (xliv. 24, 26). And in Daniel: *Know and understand that from the going forth of the Word to restore and to build Jerusalem, even unto Messiah the Prince shall be seven weeks* (ix. 25). That the church is here also meant by Jerusalem is manifest, since this will be restored and built by the Lord, but not Jerusalem the seat of the Jews. By Jerusalem is meant the church from the Lord in the following passages also; in Zechariah: *Thus saith Jehovah, I will return to Zion, and will dwell in the midst of Jerusalem; whence Jerusalem shall be called, the city of truth, and the mountain of Jehovah of Hosts, the mountain of holiness* (viii. 3, 20–23). In Joel: *Then shall ye know that I am Jehovah your God, that dwelleth in Zion, the mountain of My holiness; and Jerusalem shall be holiness; and it shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk, and Jerusalem shall dwell to generation and generation* (iv. 17–21). In Isaiah: *In that day the branch of Jehovah shall be beautiful and glorious; and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy; every one that is written to life in Jerusalem* (iv. 2, 3). In Micah: *In the last days shall the mountain of the house of Jehovah be established at the top of the mountains; for out of Zion shall go forth the law, and the Word of Jehovah from Jerusalem; to thee shall the former kingdom come, the kingdom of the daughter of Jerusalem* (iv. 1, 2, 8). In Jeremiah: *At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered together at Jerusalem to the name of Jehovah; neither shall they walk any more after the imagination of their evil heart* (iii. 17). In Isaiah: *Look upon Zion, the city*

of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed, neither shall any of the cords thereof be broken (xxxiii. 20; besides other places also, as Isa. xxiv. 23; xxxvii. 32; lxvi. 10–14; Zech. xii. 3, 6, 8–10; xiv. 8, 11, 12, 21; Mal. iii. 2, 4; Ps. cxxii. 1–7; cxxxvii. 5–7). That the church is meant by Jerusalem in these places, which was to be established by the Lord, and not the Jerusalem inhabited by the Jews in the land of Canaan, may also be evident from the places in the Word where it is said of the latter, that it is altogether destroyed, and that it is to be destroyed; as Jer. v. 1; vi. 6, 7; vii. 17, 18; viii. 6–8; ix. 10, 11, 13; xiii. 9, 10, 14; xiv. 16; Lam. i. 8, 9, 17; Ezek. iv. 1 to the end; v. 9 to the end; xii. 18, 19; xv. 6–8; xvi. 1–63; xxiii. 1–49; Matt. xxiii. 37, 38; Luke xix. 41–44; xxi. 20–22; xxiii. 28–30; and in many other places.

881. *Prepared as a bride for her husband*, signifies that church conjoined to the Lord through the Word. It is said that John saw the holy city New Jerusalem coming down from God out of heaven, here that he saw that city prepared as a bride for her husband; from which it is also manifest, that the church is meant by Jerusalem, and that he saw it first as a city, and afterward as a virgin bride,— as a city representatively, and as a virgin bride spiritually; thus in a double idea, the one within or above the other; just as the angels do, who, when they see or hear or read in the Word of a city, perceive a city in the idea of their lower thought; but in the idea of their higher thought they perceive the church as to doctrine; and this, if they desire it, and pray to the Lord, they see as a virgin, in beauty and apparel according to the quality of the church. It has likewise been given me to see the church thus. By being prepared is signified to be attired for betrothal; and the church is no otherwise girded for betrothal, and afterward for conjunction or marriage, than by the Word; for this is the only means of conjunction or marriage, because the Word is from and concerning the Lord,

and thus is the Lord: therefore it is also called a covenant, and a covenant signifies spiritual conjunction. The Word was given also for that end. That the Lord is meant by Husband, is manifest from verses 10 and 11 of this chapter, where Jerusalem is called the bride the Lamb's wife. That the Lord is called the Bridegroom and Husband, and the church the bride and the wife, and that this marriage is like the marriage of good and truth, and is effected through the Word, may be seen above (n. 797). From this it may be evident, that by Jerusalem prepared as a bride for her husband, is signified that church conjoined to the Lord by the Word.

882. *And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men,* signifies the Lord from love speaking and declaring the good tidings, that He now will be present with men in His Divine Human. This is the celestial sense of these words. The celestial angels, who are the angels of the third heaven, understand them no otherwise: for by hearing a great voice from heaven saying, is meant with them the Lord from love speaking and declaring good tidings; because no one else speaks from heaven but the Lord; since heaven is not heaven from what belongs to the angels, but from the Divine of the Lord, of which they are recipients. Speech from love is meant by a great voice, for great is predicated of love (n. 656, 663). By *behold, the tabernacle of God is with men,* is meant the Lord now present in His Divine Human. By the tabernacle of God is meant the celestial church, and in the universal sense the Lord's celestial kingdom, and in the highest sense His Divine Human; see above (n. 585). The Lord's Divine Human is meant by a tabernacle in the highest sense, because that is signified by the temple; as may be evident in John ii. 18, 21; Mal. iii. 1; Apoc. xxi. 22; and elsewhere: and in like manner by the tabernacle, with the difference that by the temple the Lord's Divine Human as to the Divine truth or Divine wisdom is meant, and by the tabernacle is meant

the Lord's Divine Human as to the Divine good or Divine love. It follows from this, that by *behold, the tabernacle of God is with men*, is meant that the Lord will now be present with men in His Divine Human.

883. *And He shall dwell with them, and they shall be His people, and He Himself shall be with them their God*, signifies conjunction with the Lord, which is such that they are in Him, and He in them. By His dwelling with them is signified the conjunction of the Lord with them, spoken of in what follows. By their being His people, and He Himself being with them their God, is signified that they are the Lord's and the Lord theirs; and since by dwelling with them conjunction is signified, it is signified that they will be in the Lord, and the Lord in them: otherwise there is no conjunction. That it is such, is clearly manifest from the Lord's words in John: *Abide in Me, and I in you: I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (John xv. 4, 5). And again: *In that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20). *He that eateth My flesh and drinketh My blood abideth in Me and I in him* (John vi. 56). That the assumption of the Human, and the unition of it with the Divine, which was in Him from birth, and is called the Father, had for its end conjunction with men, is also manifest in John: *For their sakes I sanctify Myself, that they also might be sanctified through the truth: that they may be one, as We are one; I in them, and Thou in Me* (xvii. 19, 21, 22, 26): from which it is evident that the conjunction is with the Lord's Divine Human, and that it is reciprocal; and that thus, and no otherwise, is there conjunction with the Divine which is called the Father. The Lord also teaches that the conjunction is effected by the truths of the Word, and by life according to them (John xiv. 20–24; xv. 7). This is what is meant, therefore, by His dwelling with them, and their being His people, and He Himself being

with them their God: and the same in other places where the same words occur (Jer. vii. 23; xi. 4; xiii. 11; xxiv. 7; xxx. 22; Ezek. xi. 20; xxxvi. 28; xxxvii. 23, 27; Zech. viii. 8; Exod. xxix. 45). By dwelling with them is signified conjunction with them, because to dwell signifies conjunction from love; as may be evident from many passages in the Word; also from the dwelling of the angels in heaven. Heaven is distinguished into numberless societies, arranged among themselves according to the differences of the affections which are of the love in general and particular. Each society is one species of affection, and they dwell there distinctly according to the relationships and affinities of that species of affection; and they who are in the closest relationship, in one house. Hence dwelling together, when spoken of married partners, signifies, in the spiritual sense, conjunction by love. It is to be known that conjunction with the Lord is one thing, and His presence another: conjunction with the Lord is not given to any but those who approach Him immediately; to the rest, His presence.

884. *And God shall wipe away every tear from their eyes, and death shall be no more, neither mourning, nor crying, nor trouble shall be more, for the former things are passed away,* signifies that the Lord will take away from them all grief of mind, fear of damnation, of evils and falsities from hell, and of temptations from them, and they shall not call those things to mind, because the dragon, who caused them, is cast out. By *God shall wipe away every tear from their eyes,* is signified that the Lord will take away all grief of mind; for weeping is from grief of mind. By the death which shall be no more, is signified damnation, as n. 325, 765, 853, 873; here the fear of it. By mourning, which shall be no more, is signified a fear of evils from hell: for mourning signifies various things, in every case on account of some subject treated of; here the fear of evils from hell, because the fear of damnation from hell precedes, and the fear of falsities from hell, and of temptations from them, follows. By cry-

ing is signified the fear of falsities from hell, as will be seen in the following paragraph. By trouble, which shall not be, temptations are signified (n. 640). By their being no more because the former things have passed away, is signified that they shall not recall them to mind, because the dragon, who caused them, is cast out; for these are the former things which have passed away. But these things need illustration. Every man after death comes first into the world of spirits, which is midway between heaven and hell, and is there prepared, a good man for heaven, and an evil man for hell; concerning which world see above (n. 784, 791, 843, 850, 866, 869): and as the companionship there is as in the natural world, it could not be otherwise before the final judgment than that they who were civil and moral in externals, but evil in internals, should be together, and should converse with those who were in like manner civil and moral in externals, but good in internals; and as there is within the evil the continual lust of seducing, therefore the good, who were in companionship with them, were infested in various ways. But they who suffered severely from their infestations, and came into fear of damnation, and of evils and falsities from hell, and of grievous temptation, were removed by the Lord from consort with them, and sent into a certain earth below the other, where also there are societies, and were protected there; and this until all the evil were separated from the good, which was done by the final judgment; and then they who had been preserved in the lower earth were taken up by the Lord into heaven. These infestations were caused especially by those who are meant by the dragon and his beasts; therefore, when the dragon and his two beasts were cast into the lake of fire and brimstone, then, as all infestation, and thence grief, and fear of damnation and of hell, ceased, it is said to those who had been infested, that *God shall wipe away every tear from their eyes, and death shall be no more, neither mourning, nor crying, nor trouble shall be more, for the former things are passed away;* by which

is signified that the Lord will take away from them all grief of mind, fear of damnation, and of evils and falsities from hell, and of grievous temptation from them; and they shall not call those things to mind, because the dragon who caused them, is cast out. That the dragon with the two beasts was cast out, and cast into the lake of fire and brimstone, may be seen above (chap. xix. 20; xx. 10): and that the dragon infested, is manifest from many passages; for he fought with Michael, and wished to devour the offspring which the woman brought forth, and persecuted the woman, and went away to make war with the rest of her seed (chap. xii. 4, 5, 7–9; 13–18; also, xvi. 13–16; and elsewhere). That many who were interiorly good were guarded by the Lord, lest they should be infested by the dragon and his beasts, is manifest from chap. vi. 9–11; and that they were infested, chap. vii. 13–17; and that they were afterwards carried away into heaven, chap. xx. 4, 5; and elsewhere. The same are also meant by the captives and those bound in the pit, and liberated by the Lord (Isa. xxiv. 22; lxi. 1; Luke iv. 18, 19; Zech. ix. 11; Ps. lxxix. 11). This is also signified in the Word, where it is said that the graves were opened; also where it is said that the souls were waiting for the final judgment, and for resurrection at that time.

885. That crying in the Word is expressive of grief and fear of falsities from hell, and hence of devastation by them, is manifest from these passages: *The former troubles shall be forgotten, and shall be hidden from My eyes; and the voice of weeping shall be no more heard in her, nor the voice of crying* (Isa. lxv. 16, 19): this is also said of Jerusalem, as here in the Apocalypse. *They are blackened unto the ground, and the cry of Jerusalem is gone up* (Jer. xiv. 2), where mourning over the falsities which vastate the church is treated of. *Jehovah looked for judgment, but behold a scab, for justice, but behold a cry* (Isa. v. 7). *A voice of the crying of the shepherds, for Jehovah layeth waste their pastures* (Jer. xxv. 36). *The voice of crying from the fish gate, because their goods shall*

become a booty, and their houses a desolation (Zeph. i. 10, 13; beside other places, as Isa. xiv. 31; xv. 4–6, 8; xxiv. 11; xxx. 19; Jer. xlvi. 12, 14). But it must be observed, that crying in the Word is expressive of every affection that bursts forth from the heart; therefore it is the voice of lamentation, of imploring, of supplication on account of pain, of entreaty, of indignation, of confession, yea, of exultation.

886. *And He that sat upon the throne said, Behold, I make all things new; and He said unto me, Write, for these words are true and faithful*, signifies the Lord speaking concerning the final judgment to those who were to come into the world of spirits, or who were to die from the time when He was in the world to the present, and saying these things,— that the former heaven with the former earth, and the former church, with each and every thing in them, would perish, and that He would create a new heaven with a new earth, and a new church, which is to be called the New Jerusalem, and that they may know these things for certain, and may bear them in mind, because the Lord Himself has testified and said it. The things contained in this verse, and in the following down to the eighth inclusive, were said to those in the Christian world who would come into the world of spirits, which takes place immediately after death, to the end that they might not suffer themselves to be seduced by the Babylonians and dragonists; for, as has been said above, all after death are assembled in the world of spirits, and cultivate social intercourse with one another as in the natural world; where they are together with the Babylonians and dragonists, who continually burn with the lust of seducing, and who were also allowed to form for themselves as it were heavens by imaginary and illusory arts, by which also they might be able to seduce. Lest this should be done, these things were said by the Lord, that they might know for certain, that these heavens, with their earths, would perish; and that the Lord would create a new heaven and a new earth, when those who did not suffer themselves to be seduced, would be saved.

But it is to be known, that these things were said to those who lived from the time of the Lord down to the last judgment, which took place in the year 1757; because they could be seduced: but hereafter they cannot be seduced there, because the Babylonians and dragonists have been separated, and cast out. But now to the explanation: By Him that sat upon the throne, is meant the Lord (n. 808, at the end). That the Lord here spake from the throne is because He said, *Behold, I make all things new;* by which is signified that He would execute a final judgment, and then would create a new heaven and a new earth, also a new church, with each and all of the things which would be in them. That a throne is a judgment in a representative form, may be seen, n. 229, 845, 865. That the former heaven and the former church perished at the day of the last judgment, n. 865, 877. By *He said unto me, Write, for these words are true and faithful,* is signified that they may know these things certainly, and bear them in mind, because the Lord Himself has testified and said it. By the Lord's using the word *said* the second time, is signified that they may know it certainly. By write is signified that they are for recollection, or that they should bear them in mind (n. 639): and by these words are true and faithful is signified that they are to be believed, because the Lord Himself has testified and said it.

887. *And He said unto me, It is done,* signifies that it is the Divine truth. By He said unto me is signified that it is the Divine truth, because the Lord said the third time, *He said unto me;* also because He said, *It is done,* in the present: and what the Lord says the third time, is what must be believed, because it is Divine truth; also what He says in the present: for thrice signifies complete to the end (n. 505); in like manner when what He is about to do is said to be done.

888. *I am the Alpha and the Omega, the Beginning and the End,* signifies that they may know that the Lord is the God of heaven and earth, and that all things in heaven and on earth were made by Him, and are governed by His Di-

vine Providence, and are done according to it. That the Lord is the Alpha and the Omega, the Beginning and the End; and that by this is meant that all things were made, are governed, and are done, by Him, and more besides, may be seen above (n. 13, 29–31, 38, 57, 92). That the Lord is the God of heaven and earth, is evident from His words in John: *Power is given unto Me over all flesh* (xvii. 2): and in Matthew: *All power is given unto Me in heaven and on earth* (xxviii. 18): and that *by Him were all things made that were made* (John i. 3, 14). That all things which were made or created by Him, are governed by His Divine Providence, is manifest.

889. *I will give unto him that thirsteth of the fountain of the water of life freely*, signifies that to those who desire truths from any spiritual use the Lord will give from Himself through the Word all that conduce to that use. By him that thirsteth is signified he who desires truth from any spiritual use, as will be explained presently. By the fountain of the water of life, the Lord and the Word are signified (n. 384). By giving freely is signified from the Lord, and not from any intelligence of man. By thirsting is signified to desire from some spiritual use because there is given a thirst or desire for the knowledges of truth from the Word from natural use, and also from spiritual use,— from a natural use in those who have erudition for their end, and through erudition fame, honor, and gain, and thus themselves and the world; but from a spiritual use, to those who have it for their end to serve the neighbor from love for him, to seek the good of his soul, and of their own also, and thus for the sake of the Lord, the neighbor, and salvation: to these there is given from the fountain of the water of life, that is, from the Lord through the Word, as much truth as conduces to that use. To the rest truth therefrom is not given. They read the Word, and either do not see any doctrinal truth, or if they do, they turn it into falsity; not so much in speech when it is repeated from the Word, as in the idea of their thought about it. That to

hunger signifies to desire good, and to thirst to desire truth, may be seen n. 323, 381.

890. *He that overcometh shall inherit all things, and I will be God to him, and he shall be to Me a son*, signifies that they who overcome the evils in themselves, that is, the devil, and do not yield when they are tempted by the Babylonians and the dragonists, will come into heaven, and there will live in the Lord and the Lord in them. By overcoming is here meant to conquer the evils in themselves, and thus the devil, and not to yield when they are tempted by the Babylonians and the dragonists. To conquer the evils in themselves is to conquer the devil, because all evil is meant by the devil. By inheriting all things is signified to come into heaven, and then into possession of the goods which are there from the Lord, and thus into the goods which are from the Lord and are the Lord's, as a son and heir: hence heaven is called an inheritance (Matt. xix. 29; xxv. 34). By *I will be God to him, and he shall be to Me a son*, is signified that in heaven they will be in the Lord and the Lord will be in them, as above (n. 882), where are similar words; only it is there said that they will be His people, and He will be with them, their God. They who approach the Lord immediately are His sons, because they are born anew from Him, that is, are regenerated; therefore He called His disciples sons (John xii. 36; xiii. 33; xxi. 5).

891. *But the fearful and unfaithful and abominable*, signifies those who are in no faith, and in no charity, and hence in evils of every kind. By the fearful they are signified who are in no faith, as will be shown presently. By the unfaithful are signified they who are in no charity toward the neighbor; for they are insincere and fraudulent, and thus unfaithful. By the abominable are signified they who are in evils of every kind; for abominations in the Word signify in general the evils which are named in the last six precepts of the Decalogue; as may be evident in Jeremiah: *Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jeho-*

vah, the temple of Jehovah are these; for, stealing, killing, and committing adultery, and swearing by a lie, will ye then come and stand before Me in this house, while ye do these abominations? (vii. 2–4, 9–11: and so everywhere else.) That they who are in no faith are signified by the fearful, is evident from these passages: *Jesus said to the disciples, Why are ye fearful, O ye of little faith* (Matt. viii. 26; Mark iv. 39, 40; Luke viii. 25). *Jesus said to the ruler of the synagogue, Fear not, only believe, and thy daughter shall be saved* (Luke viii. 49, 50; Mark v. 36). *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom* (Luke xii.; xxxii). In like manner by *Fear not ye* (Matt. xvii. 6, 7; xxviii. 3–5, 10; Luke i. 12, 13, 30; ii. 9, 10; v. 8–10: and elsewhere). From all these it may be evident that by the fearful and also the unfaithful and abominable, they are signified who are in no faith, and in no charity, and hence in evils of every kind.

892. *And murderers and whoremongers and sorcerers and idolaters and liars*, signifies all those who make nothing of the precepts of the Decalogue, and do not shun as sins any evils there named, and therefore live in them. What is signified by the four precepts of the Decalogue, which are, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not testify falsely*, in the triple sense, the natural, the spiritual, and the celestial, may be seen in the *Doctrine of Life for the New Jerusalem* (n. 62–91); therefore there is no need of explaining them again here. But instead of the seventh precept, which is, *Thou shalt not steal*, sorcerers and idolaters are here named: and by sorcerers are signified they who search out truths, which they falsify, that they may confirm falsities and evils by them; as those do who take this truth, that no one can do good of himself, and by it confirm faith alone; for this is a sort of spiritual theft. What further is meant by sorcery, may be seen above (n. 462). By idolaters are signified they who institute worship, or are in worship, not from the Word, and

thus not from the Lord, but from their own intelligence (n. 459); as they likewise have done, who have fabricated a universal doctrine of the church from a single saying of Paul falsely understood, and not from any Word of the Lord: which also is a species of spiritual theft. By liars are signified they who are in falsities from evil (n. 924).

893. *Shall have their part in the lake that burneth with fire and brimstone*, signifies that their lot is in hell, where the loves of falsity and the lusts of evil are, as is manifest from the explanations above (n. 835, 872); where are similar words.

894. *Which is the second death:* That it signifies damnation, is also manifest from the explanations above (n. 853, 873).

895. *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and spake with me, saying, Come hither, I will show thee the bride, the Lamb's wife*, signifies influx and manifestation from the Lord out of the inmost of heaven concerning the New Church, which will be conjoined with the Lord through the Word. By one of the seven angels that had the seven vials full of the seven last plagues, that spake with me, is meant the Lord flowing in from the inmost of heaven, and speaking through the inmost heaven, here manifesting what follows. That the Lord is meant by this angel, is manifest from the explanation of chapter xv. vers. 5 and 6, where are these words: *After this I saw, and, behold, the temple of the tabernacle in heaven was opened, and there went forth seven angels having the seven plagues.* That by them is signified that the inmost of heaven was seen, where the Lord is in His holiness, and in the law which is the Decalogue, may be seen above (n. 669, 670). As also from the explanation of chapter xvii., vers. 1, where are these words: *And there came one of the angels that had the seven vials, and spake with me, saying, Come, I will show thee the judgment of the great harlot.* That by these words are signified influx and revelation from the Lord out of the

inmost of heaven concerning the Roman Catholic religion, may be seen above (n. 718, 719). Hence it is manifest, that by *there came to me one of the seven angels that had the seven vials full of the seven last plagues, and spake with me, saying*, is meant the Lord flowing in from the inmost of heaven: and that by *Come hither, I will show thee*, manifestation is signified; and that by the bride, the Lamb's wife, the New Church is signified, which will be conjoined with the Lord through the Word; as n. 881. That church is called the bride when it is being established, and the wife when it is established; here, the bride, the wife, because it is certainly to be established.

896. *And he carried me away in the spirit upon a great and high mountain, and showed me the great city the holy Jerusalem coming down out of heaven from God*, signifies that John was translated into the third heaven, and his sight opened there, before whom was manifested the Lord's New Church as to doctrine in the form of a city. By *he carried me away in the spirit upon a great and high mountain*, is signified that John was translated into the third heaven, where they are who are in love from the Lord, and in the doctrine of genuine truth from Him: great also is predicated of the good of love, and high of truths. By being taken away into a mountain is signified into the third heaven, because in the spirit is said; and he who is in the spirit is as to the mind and its sight in the spiritual world; and there the angels of the third heaven dwell upon mountains, and the angels of the second heaven upon hills, and the angels of the lowest heaven in the valleys between the hills and the mountains: and therefore, when any one is carried in the spirit into a mountain, the signification is that it is into the third heaven. This carrying away is done in a moment, because it is done by a change of the state of the mind. By *he showed me* is signified the sight then opened, and manifestation. By the great city holy Jerusalem coming down out of heaven from God, is signified the Lord's New Church, as above (n. 879,

880); where it is also explained whence it is that it is called holy, and that it is said to come down out of heaven from God. It was seen in the form of a city, because a city signifies doctrine (n. 194, 712); and the church is a church from doctrine and from life according to it. It was also seen as a city, that it might be described as to all its quality; and this is described by its wall, gates, foundations, and by their various measures. The church is similarly described in Ezekiel; where it is also said, that the prophet was led away in the visions of God upon a very high mountain, and saw a city on the south, which the angel also measured as to its wall and gates, and as to its breadth and length (chap. xl. 2, etc.). The like is meant by this in Zechariah: *I said to the angel, Whither goest thou? he said, To measure Jerusalem, that I may see what is the breadth thereof and what is the length thereof* (ii. 2).

897. *Having the glory of God, and her light was like unto a stone most precious, as it were a jasper stone shining like crystal*, signifies that in that church the Word will be understood, because it will be transparent from its spiritual sense. By the glory of God the Word is signified in its Divine light, as will be shown in what follows. By her light the Divine truth there is signified, for this is meant by light in the Word (n. 796, 799). By *like unto a stone most precious, as it were a jasper stone shining like crystal*, is signified the same shining and translucent from its spiritual sense; as will be seen also in what follows. By these words is described the understanding of the Word with those who are in the doctrine of the New Jerusalem, and in life according to it. With these the Word as it were shines when it is read. It shines from the Lord by means of the spiritual sense, because the Lord is the Word, and the spiritual sense is in the light of heaven, which proceeds from the Lord as a sun: and the light which proceeds from the Lord as the sun is in its essence the Divine truth of His Divine wisdom. That there is a spiritual sense in every thing of the Word, in which the angels are,

and from which is their wisdom, and that the Word is translucent from the light of that sense with those who are in genuine truths from the Lord, is shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture.* That by the glory of God the Word in its Divine light is meant, may be evident from these passages: *The Word was made flesh, and we beheld His glory, as the glory of the only-begotten of the Father* (John i. 14). That by glory is meant the glory of the Word, or the Divine truth in Him, is manifest, since it is said, that *the Word was made flesh.* The same is meant by glory in the following verses, where it is said that *the glory of God did lighten it, and the lamp thereof is the Lamb* (vers. 23). The same is meant by the glory in which they will see the Son of Man, when He shall come in the clouds of heaven (Matt. xxiv. 30; Mark xiii. 26); see above (n. 20, 642, 820): nor is any thing else meant by the throne of glory upon which the Lord will sit when He shall come to the last judgment (Matt. xxv. 31); because He will judge every one according to the truths of the Word; hence it is said that He will come in His glory. When the Lord was transfigured, it is said also that Moses and Elias were seen in glory (Luke ix. 30, 31). By Moses and Elias the Word is there signified. The Lord Himself also then permitted Himself to be seen before the disciples as the Word in its glory. That glory signifies the Divine truth, see many things from the Word above (n. 629). The Word is compared to a stone most precious, as it were a jasper stone shining like crystal, because a precious stone signifies the Divine truth of the Word (n. 231, 540, 726, 823); and a jasper stone the Divine truth of the Word in the literal sense translucent from the Divine truth in the spiritual sense. This is signified by the jasper stone (Exod. xxviii. 20; Ezek. xxviii. 13), and in what follows in this chapter; where it is said that *the building of the wall of the holy Jerusalem was jasper* (vers. 18): and because the Word in the sense of the letter is translucent from its spiritual sense, it is called jasper shining like crystal. All the enlight-

enment which they have who are in Divine truths from the Lord, is from this.

898. *Having a wall great and high*, signifies the Word in the literal sense from which is the doctrine of the New Church. When the Lord's New Church as to doctrine is meant by the holy city Jerusalem, nothing else is meant by its wall but the Word in the literal sense, from which the doctrine is: for that sense protects the spiritual sense, which lies hid within, as the wall does a city and its inhabitants. That the literal sense is the basis, the container, and the support of the spiritual sense, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 27–36). And that that sense is the guard, lest the interior Divine truths, which are those of the spiritual sense, should be injured (n. 97 of the same). Also that the doctrine of the church is to be drawn from the literal sense of the Word, and to be confirmed by it (n. 50–61). It is called a wall great and high, because the Word is meant as to the Divine good and the Divine truth; for great is predicated of good and high of truth, as above (n. 896). By a wall is signified that which protects; and, in speaking of the church, the Word in the literal sense is signified, as in the following passages: *I have set watchmen upon thy walls, O Jerusalem; they shall not be silent day and night, that make mention of Jehovah* (Isa. lxii. 6). *They shall call thee the city of Jehovah, the Zion of the Holy One of Israel; and thou shalt call thy walls salvation, and thy gates praise* (Isa. lx. 14, 18). *Jehovah will be a wall of fire round about, and a glory in the midst of her* (Zech. ii. 5). *The sons of Arvad were upon thy walls, and the Gammadims hung their shields upon thy walls round about: they have made thy beauty perfect* (Ezek. xxvii. 11). This is concerning Tyre, by which is signified the church as to the knowledges of truth from the Word. *Run to and fro through the streets of Jerusalem, and see if there is any that seeketh truth; go up on her walls, and cast down* (Jer. v. 1, 10). *Jehovah hath purposed to destroy the wall of the*

daughter of Zion, He made the rampart and the wall to mourn, they languish together, the law and the prophets are no more (Lam. ii. 8, 9). *They shall run to and fro in the city, they shall run upon the wall, they shall climb up into the houses, they shall enter in at the windows* (Joel ii. 9). This is concerning the falsifications of truth. *Day and night the wicked go about in the city, upon its walls, destructions are in the midst of them* (Ps. lv. 10; beside other places, as Isa. xxii. 5; lvi. 5; Jer. i. 15; Ezek. xxvii. 11; Lam. ii. 7). That the Word in the literal sense is signified by a wall, is clearly manifest from what follows in this chapter, where the wall, its gates, foundations, and measures are much treated of. The reason is, because the doctrine of the New Church, which is signified by the city, is solely from the sense of the letter of the Word.

899. *Having twelve gates*, signifies all the knowledges of truth and good there, by which a man is introduced into the church. By the gates are signified knowledges of truth and good from the Word, because by them a man is introduced into the church; for the wall, in which the gates were, signifies the Word; as explained just above (n. 898): and it is said in what follows, that *the twelve gates were twelve pearls, each one of the gates was one pearl* (vers. 21); and by pearls the knowledges of truth and good are signified (n. 727). That a man is introduced into the church by them, as into a city through the gates, is manifest. That twelve signifies all, may be seen above (n. 348). Knowledges of truth and good are signified by gates in these places also: *I will lay thy foundations with sapphires, and I will make thy stones of ruby, and thy gates of carbuncles* (Isa. liv. 11, 12). *Jehovah loveth the gates of Zion more than all the dwellings of Jacob, glorious things are to be declared of thee, O city of God* (Ps. lxxxvii. 2, 3). *Enter into His gates with thanksgiving, be thankful unto Him, bless His name* (Ps. c. 4). *Our feet have stood within thy gates, O Jerusalem, Jerusalem is builded as a city that is compact together* (Ps. cxxii.

2, 3). *Praise Jehovah, O Jerusalem, for He strengtheneth the bars of thy gates, He blesseth thy children within thee* (Ps. cxlvii. 12, 13). *That I may show forth all Thy praises in the gates of the daughter of Zion* (Ps. ix. 14). *Open ye the gates, that the righteous nation that keepeth truth may enter in* (Isa. xxvi. 2). *Lift up the voice, that they may go into the gates of the princes* (Isa. xiii. 2). *Blessed are they that do His commandments, and enter in through the gates into the city* (Apoc. xxii. 14). *Lift up your heads, O ye gates, that the King of glory may come in* (Ps. xxiv. 7, 9). *The ways of Zion do mourn, all her gates are desolate, her priests sigh* (Lam. i. 4). *Judah mourneth, and the gates thereof languish* (Jer. xiv. 2). *Jehovah hath purposed to destroy the wall of the daughter of Zion, her gates have sunk into the earth* (Lam. ii. 8, 9). *Who make a man to sin in a word, and lay a snare for him that reproveth in the gate* (Isa. xxix. 21). *He chose new gods, then was war in the gates* (Judg. v. 8). Beside other places, as Isa. iii. 25, 26; xiv. 31; xxii. 7; xxiv. 12; xxviii. 6; lxii. 10; Jer. i. 15; xv. 7; xxxi. 38, 40; Mic. ii. 13; Nah. iii. 13; Judg. v. 11. Since gates signify introductory truths, which are knowledges from the Word, therefore the elders of a city sat in the gates, and judged; as is manifest from Deut. xxi. 18–21; xxii. 15; Lam. v. 14; Am. v. 12, 15; Zech. viii. 16.

900. *And over the gates twelve angels, and names written over, which are the names of the twelve tribes of the children of Israel*, signifies the Divine truths and goods of heaven, which are also the Divine truths and goods of the church, in those knowledges, and likewise guards, lest any one should enter, unless he is in them from the Lord. By the twelve angels are signified here all the truths and goods of heaven; since by angels in the highest sense the Lord is signified, in a general sense the heaven of angels, and in a particular sense the truths and goods of heaven from the Lord; see n. 5, 170, 258, 344, 415, 465, 647, 648, 657, 718: here the truths and goods of heaven, because there follows, *and names written over, which are the names of the twelve*

tribes of the children of Israel, by which are signified all the goods and truths of the church (n. 349). By over the gates is signified in these knowledges, because *over* in the Word signifies *within:* the reason is, because that which is the highest in successive order becomes the inmost in simultaneous order; therefore the third heaven is called not only the highest but the inmost heaven. Hence it is, that over the gates signifies in the knowledges of truth. By the names superscribed is signified all their quality, thus the quality in them; for all quality is from the internals in the externals. That guards lest any one should enter into the church unless he is in those knowledges from the Lord, are signified by the same words, is manifest, because the angels were seen standing over the gates, and the names of the tribes of Israel were also written above them. It is said that the truths and goods of heaven and the church are in the knowledges which are from the Word, by which introduction into the church is effected, because the knowledges of truth and good from the Word, when the spiritual out of heaven from the Lord is in them, are not called knowledges, but truths: but if the spiritual out of heaven from the Lord is not in them, they are nothing but things learned.

901. *On the east three gates, on the north three gates, on the south three gates, and on the west three gates*, signifies that the knowledges of truth and good, in which is spiritual life out of heaven from the Lord, by which introduction into the New Church is effected, are for those who are in love or affection for good more and less, and for those who are in wisdom or affection for truth more and less. By the gates are now signified the knowledges of truth and good, in which there is spiritual life out of heaven from the Lord because over the gates were the twelve angels, and the names of the twelve tribes of the sons of Israel written, by which that life in those knowledges is signified, as is manifest from the explanations just above (n. 900). That the gates signify the knowledges of truth and good, by which

introduction into the New Church is effected, may be seen above (n. 899). There were three gates on the east, three on the north, three on the south, and three on the west, because love and affection for good in a higher degree is signified by the east, and thus more; and by the west is signified love and affection for good in a lower degree, and thus less; and wisdom and affection for truth in a higher degree is signified by the south, and thus more; and by the north is signified wisdom and affection for truth in a lower degree, and thus less. These things are signified by the east, the west, the south, and the north, because the Lord is the sun of the spiritual world; and in front of Him are the east and the west, and on the sides are the south and north; the south on the right side, and the north on the left: therefore they who are more in love to the Lord and hence in affection dwell in the east, and they who are less, in the west; and they who are more in wisdom from affection for truth dwell in the south, and they who are less, in the north. That the habitations of the angels of heaven are in such an order may be seen in the work on *Heaven and Hell*, published at London, 1758 (n. 141–153). There were three gates towards each quarter, because three signifies all (n. 400, 505).

902. *And the wall of the city having twelve foundations*, signifies that the Word in the literal sense contains all things of the doctrine of the New Church. By the wall of the city is signified the Word in the literal sense (n. 898); and by the twelve foundations are signified all things of the doctrine of the church: by foundations are signified the doctrinals, and by twelve all. The church is also founded upon doctrine, for doctrine teaches how one must believe and how he must live; and the doctrine must be drawn from no other source than the Word: that it is from the literal sense of the Word, may be seen in the *Doctrine of the New Jerusalem respecting the Sacred Scripture* (n. 50–61). Since all things of the doctrine are signified by the twelve foundations of the wall of the city New Jerusalem, and the church is a church from the

doctrine, therefore its foundations are particularly treated of below (vers. 19, 20). In the Word the foundations of the earth are mentioned several times; and by them are not meant the foundations of the earth, but the foundations of the church: for the earth signifies the church (n. 285); and the foundations of the church are none other than those which are from the Word, and are called doctrines: for the Word itself founds the church. Doctrines from the Word are also signified by foundations in these passages: *Do ye not understand the foundations of the earth?* (Isa. xl. 21.) *I will put My words into thy mouth, to plant the heavens and to found the earth* (Isa. li. 16). *They do not acknowledge, they do not understand, they walk in darkness, all the foundations of the earth totter* (Ps. lxxxii. 5). *The Word of Jehovah, who stretcheth forth the heavens and the foundations of the earth, and who formeth the spirit of man within him* (Zech. xii. 1). *Jehovah hath kindled a fire in Zion, and it hath devoured the foundations thereof* (Lam. iv. 11). *The wicked shoot in darkness at the upright in heart, because the foundations are undermined* (Ps. xi. 2, 3). *Hear ye, O mountains, the controversy of Jehovah, the strength, the foundations of the earth, for Jehovah hath a controversy with His people* (Mic. vi. 2). *The cataracts on high were opened, and the foundations of the earth were shaken, the earth is broken in pieces, the earth is rent, the earth is moved exceedingly* (Isa. xxiv. 18–20; beside other places, as Isa. xiv. 32; xlviii. 13; li. 13; Ps. xxiv. 2; cii. 25; civ. 4, 5; 2 Sam. xxii. 8, 16). He who does not think that the earth signifies the church, can think no otherwise here than merely naturally, yea, materially, when he reads of the foundations of the earth: the same as it would be, if he did not think that the city Jerusalem here signifies the church, while he reads of its wall, gates, foundations, streets, measures, and other particulars which are described in this chapter as relating to a city; when yet they relate to the church, and thus are not to be understood materially, but spiritually.

903. *And in them the names of the twelve apostles of the Lamb*, signifies all things of doctrine from the Word concerning the Lord and a life according to His precepts. The names of the twelve apostles of the Lamb were written on the foundations, because the Lord's church, as to all things of it, is signified by the twelve apostles (n. 79, 233, 790); here as to all things of its doctrine, because their names were written upon the twelve foundations, by which are signified all things of the doctrine of the New Jerusalem (n. 902). By the twelve names is signified all its quality; and all its quality has reference to two things in the doctrine and hence in that church,— the Lord, and a life according to His precepts; these therefore are signified. All things of the doctrine of the New Church have reference to these two, because they are its universals, on which all the particulars depend, and are its essentials, from which all the formalities proceed: hence they are as the soul and life of all things of its doctrine. They are indeed two, but the one cannot be separated from the other; for to separate them would be like separating the Lord from man, and man from the Lord; and then there is no church. These two are conjoined like the two tables of the law, one of which contains the things which are the Lord's, and the other those which are man's; therefore they are called a covenant, and a covenant signifies conjunction. Think how it would be with these tables of the law, if the first only was extant, and the second was taken away; or if the second was extant, and the first was taken away. Would it not be as if God did not see man, or as if man did not see God, and as if the one receded from the other? These things are said, that it may be known, that all things of the doctrine of the New Jerusalem have relation to love to the Lord and to love toward the neighbor. Love to the Lord is to have faith in the Lord and to do His precepts, and to do His precepts is love toward the neighbor; since to do His precepts is to do uses to the neighbor. That they who do His precepts love the Lord, the Lord Himself

teaches in John xiv. 21–24: and that love to God and love toward the neighbor are the two precepts on which hang the law and the prophets (Matt. xxii. 35–38). By the law and the prophets is meant the Word in its whole complex.

904. *And he that spake with me had a golden reed to measure the city and the gates thereof and the wall thereof*, signifies that there is given by the Lord to those who are in the good of love the faculty of understanding and knowing what the Lord's New Church is as to doctrine and its introductory truths, and as to the Word from which these are. And he that spake with me signifies the Lord out of heaven, because the angel was one of the seven angels that had the seven vials, mentioned above (vers. 9), by whom is meant the Lord speaking out of heaven (n. 895). By the reed is signified power or faculty from the good of love; by a reed power or faculty (n. 485), and by gold the good of love (n. 211, 726). By measuring is signified to know the quality of a thing, and thus to understand and know (n. 486). By the city, which was the holy Jerusalem, is signified the church as to doctrine (n. 878, 879). By the gates are signified the knowledges of truth and good from the literal sense of the Word, which, from the spiritual life in them, are truths and goods (n. 899): and by the wall is signified the Word in the literal sense, from which is the church (n. 898). It is manifest from this, that by *he that spake with me had a golden reed, to measure the city and the gates thereof and the wall thereof*, is signified that there is given by the Lord to those who are in the good of love the faculty of understanding and knowing what the quality of the Lord's New Church is as to doctrine and its introductory truths, and as to the Word from which they are. That this is signified cannot at all be seen in the sense of the letter; for in that it is only seen that the angel that spoke with John had a golden reed to measure the city, the gates, and the wall: but yet that there is another sense in these things, which is the spiritual sense, is manifest from the fact that by the city Jerusalem is not meant any city, but the

church; and therefore all the things that are said of Jerusalem as a city, signify such things as are of the church; and all the things of the church are in themselves spiritual. Such a spiritual sense is also in the things that are said above (chap. xi.), where are these words: *There was given unto me a reed like unto a rod, and the angel stood, saying, Arise and measure the temple of God and the altar and them that worship therein* vers. 1). There is a similar spiritual sense also in all the things which the angel measured with the reed in Ezek. xl. to xlviii. Also in these in Zechariah: *I lifted up mine eyes and saw, and behold, a man, in whose hand was a measuring line; and I said, Whither goest thou? and he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof* (ii. 5, 6). Yea, there is such a spiritual sense in all the things of the tabernacle and all things of the temple at Jerusalem, whose measurement we read of, and likewise in their measures themselves: and yet nothing of them can be seen in the literal sense.

905. *And the city lieth four square*, signifies justice in it. The city appeared quadrangular, because quadrangular or square signifies just, for triangular signifies right; all these are in the ultimate degree, which is natural. Quadrangular or square signifies just, because it has four sides, and the four sides look to the four quarters; and to look equally to the four quarters is to view all things from justice: therefore three gates stood open into the city from each quarter; and it is said in Isaiah, *Open ye the gates, that the just nation which keepeth truth may enter in* (xxvi. 2). The city lay quadrangular, that its length and breadth might be equal; and by the length the good of that church is signified, and by the breadth its truth: and when the good and the truth are equal, then it is just. It is from this signification of square, that we say in common discourse, a square man, which is a man who does not turn aside to this side or to that through injustice. Because square signifies just, therefore the altar of burnt-offering, by which was signified worship from celes-

tial good and the truth thence, was square (Exod. xxvii. 1): so the altar of incense, by which worship from spiritual good and the truth of it was signified, was square also (Exod. xxx. 1, 2; xxxix. 9); and the breastplate of judgment likewise, in which was the Urim and Thummim, was a square doubled (Exod. xxviii. 15: beside other instances).

906. *The length of it is as large as the breadth*, signifies that in that church good and truth make one, like essence and form. By the length of the city Jerusalem the good of the church is signified, and by its breadth the truth of the church is signified. That truth is signified by breadth was shown from the Word above (n. 861). That good is signified by length, here the good of the church, is for the same reason as that breadth signifies truth. The reason is, that the extent of heaven from east to west is meant by length, and the extent of heaven from south to north is meant by breadth; and the angels who dwell in the east and west of heaven are in the good of love, and the angels who are in the south and north of heaven are in the truths of wisdom; see above (n. 901). It is similar with the church on earth; for every one who is in the goods and truths of the church from the Word, is consociated with the angels of heaven, and dwells with them as to the interiors of his mind,— they who are in the good of love in the east and west of heaven, and they who are in the truths of wisdom in the south and north of heaven. The man does not indeed know this, but yet every one after death comes into his place. Hence now it is, that by length, when speaking of the church, is signified its good; and by breadth, its truth. It is manifest that long and broad cannot be predicated of the church, but that they can of a city, by which the church is signified. It signifies that the good and truth in that church make one like essence and form, because it is said that its length is as great as the breadth, and by the length the good of the church is signified, and by the breadth its truth, as was said. They make one, like essence and form, because truth is the form of good, and

good is the essence of truth; and the essence and the form make one.

907. *And he measured the city with the reed unto twelve thousand furlongs, the length and the breadth and the height of it were equal*, signifies that the quality of that church from doctrine was shown, that all things of it were from the good of love. By measuring with a reed is signified to know the quality of a thing (n. 904): and by the angel's measuring it before John, is signified to show it so that he might know. By a city, here Jerusalem, the Lord's New Church as to doctrine, is signified (n. 879, 880). By the twelve thousand furlongs are signified all the goods and truths of that church. That twelve thousand signifies the like as twelve, and that twelve signifies all goods and truths, and is said of the church, may be seen above (n. 348). Similar things are signified by furlongs as by measures, and by measures the quality is signified (n. 313, 486). The length, the breadth, and the height are said to be equal, that it may be signified that all the things of that church were from the good of love: for the good of love is signified by the length, and the truth from that good by the breadth (n. 906); and by the height the good and truth together in every degree are signified: for height is from the highest to the lowest; and the highest descends to the lowest by degrees which are called degrees of height, in which the heavens are, from the highest or third to the lowest or first. These degrees may be seen treated of in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, in Part Third. *The length and the breadth and the height were equal*, signifies that all things are from the good of love, because the length, which signifies the good of love, comes first; and the breadth is equal to it, and thus is like the length, as also is the height. On any other ground, what would it mean, that the height of the city was twelve thousand furlongs, thus rising immensely above the clouds; yea, above the aerial atmosphere, whose height does not exceed three hundred furlongs; yea, it would rise immensely in the ether

towards the zenith. That by these three being equal is signified that all the things of that church are from the good of love, is manifest from what follows; for it is said that *the city was pure gold like pure glass* (vers. 18); and likewise that *the street of the city was pure gold as it were transparent glass* (vers. 21): and by gold is signified the good of love. That all things of heaven and the church are from the good of love, and the good of love from the Lord, will be seen in the following parargaph.

908. That all things of heaven and the church are from the good of love, and the good of love from the Lord, cannot be seen, and hence not known, unless it is demonstrated. It is not known because not seen, because good does not enter into man's thought as truth does; for truth is seen in the thought, because it is from the light of heaven; but good is only felt, because it is from the heat of heaven; and rarely does any one, when he reflects upon the things which he thinks, attend to those which he feels, but to those which he sees. This is the reason that the learned attribute all things to thought, and not to affection; and that the church attributes all things to faith, and not to love: when yet truth, which at this day is called in the church the truth of faith, or faith, is only the form of good which is of love; see above (n. 875). Now, as a man does not see good in his thought,—for good, as was said, is only felt, and is felt under various forms of enjoyment,— and because a man does not attend to the things which he feels in thought, but to those which he there sees; therefore all that which he feels with enjoyment he calls good; and he feels evil with enjoyment, for this is implanted from birth, and proceeds from the love of self and the world. This is the cause of his not knowing that the good of love is the all of heaven and the church, and that this is not in man except from the Lord, and that it does not flow in from the Lord with any one but him who shuns evils with their enjoyments as sins. These are the things that are meant by the Lord's words, that the law and the prophets

hang on these two commandments, *Thou shalt love God above all things, and thy neighbor as thyself* (Matt. xxii. 35–40): and I can aver, that there is not in man a grain of truth, which is truth in itself, except so far as it is from the good of love from the Lord; and hence not a grain of faith which in itself is faith, that is, is living, saving, and spiritual, except so far as it is from charity which is from the Lord. Since the good of love is the all of heaven and the church, therefore the whole heaven and the whole church are arranged by the Lord according to the affections of love, and not according to any thought separate from them; for thought is affection in form, as speech is sound in form.

909. *And he measured the wall of it, a hundred and forty-four cubits*, signifies that it was shown what the quality of the Word is in that church, that from it are all her truths and goods. By His measuring is signified that the quality was shown, as above (n. 907). By the wall is signified the Word in the literal sense (n. 898). By a hundred and forty-four are signified all the truths and goods of the church from the Word (n. 348). By the cubits is signified the quality, the same as by a measure. For by a hundred and forty-four the like is signified as by twelve, since the number a hundred and forty-four arises from twelve multiplied by twelve; and multiplication does not take away the signification.

910. *The measure of a man, which is, of an angel*, signifies the quality of that church, that it makes one with heaven. By measure the quality of a thing is signified (n. 313, 486). By a man is here signified the church from men, and by an angel is signified heaven from the angels: hence by the measure of a man, which is of an angel, the quality of the church is signified, as making one with heaven. By man in the Word is signified intelligence and wisdom from the Word (n. 243); and intelligence and wisdom from the Word in a man is the church in him; hence by man in the concrete or in general, that is, when a society or an assemblage is called a man, in the spiritual sense the church is meant. Hence

the prophets were called sons of man, and the Lord Himself called Himself the Son of Man: and the Son of Man is the truth of the church from the Word; and when speaking of the Lord, it is the Word itself from which is the church. By an angel three things are signified; in the highest sense the Lord, in the general sense heaven or a heavenly society, and in particular the Divine truth: that these three things are signified by an angel, may be seen, n. 5, 65, 170, 258, 342, 344, 415, 465, 644, 647, 648, 657, 718; here the heaven with which the Lord's New Church will make one. That the church which is a church from the Word, and thus from the Lord, is in consociation with heaven, and in conjunction with the Lord, may be seen above (n. 818). It is otherwise with a church which is not from the Lord's Word.

911. *And the building of the wall of it was jasper*, signifies that all the Divine truth of the Word in the sense of the letter with the men of that church is translucent from the Divine truth in the spiritual sense. By the wall is signified the Word in the literal sense (n. 898). By its building is signified the whole of it, because the whole of it is in the building. By jasper the same is signified as by precious stones in the aggregate; and by a precious stone, when treating of the Word, is signified the Divine truth of the Word in the literal sense translucent from the Divine truth in the spiritual sense (n. 231, 540, 726, 823): that the like is signified by jasper, may be seen above (n. 897). It was translucent, because the Divine truth in the literal sense is in natural light, and the Divine truth in the spiritual sense is in spiritual light: and therefore when the spiritual light flows into the natural light with a man who is reading the Word, he is enlightened, and sees the truths therein; for the objects of spiritual light are truths. The Word is also such in the sense of the letter, that the more a man is enlightened by the influx of the light of heaven, the more he sees the truths from their connection and hence their form; and the more he sees them in this manner, the more interiorly is his rational

opened: for the rational is the very receptacle of the light of heaven.

912. *And the city was pure gold like unto pure glass*, signifies that hence the all of that church is the good of love flowing in together with light out of heaven from the Lord. By the city, or Jerusalem, is meant the Lord's New Church as to all its interior, or as viewed within the wall. By gold is signified the good of love from the Lord, as shown in what follows; and by like unto pure glass is signified transparent from the Divine wisdom: and because wisdom appears in heaven as light, and flows in from the Lord as a sun, by like unto pure glass is signified flowing in together with light out of heaven from the Lord. It was shown above (n. 908), that all things of heaven and the church are from the good of love, and the good of love from the Lord. It is now said here, that the city was seen as pure gold, by which is signified that the all of the New Church, which is the New Jersualem, is the good of love from the Lord. But as the good of love is not given singly or abstracted from the truths of wisdom, but that it may be the good of love, it must be formed; and it is formed by the truths of wisdom, therefore it is here described as pure gold like unto pure glass: for the good of love without the truths of wisdom has no quality, because no form; and its form is according to its truths in their order and connection, flowing in together with the good of love from the Lord, and thus in man according to reception. In man is said; but it is not meant as man's, but as the Lord's in him. From this it is now manifest, that by the city being pure gold like unto pure glass, is signified that hence the all of that church is the good of love flowing in with light out of heaven from the Lord.

913. Gold signifies the good of love, because the metals, like every thing that appears in the natural world, correspond,— gold to the good of love, silver to the truths of wisdom, copper or brass to the good of charity, and iron to the truths of faith. Hence these metals exist in the spiritual

world also; since all things that appear there are correspondences: for they correspond to the affections and hence the thoughts of the angels, which in themselves are spiritual. That gold from correspondence signifies the good of love, may be evident from these passages: *I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich* (Apoc. iii. 18). *How is the gold become dim, and the refined gold changed! the stones of holiness are poured out at the head of all the streets: the sons of Zion were esteemed equal to pure gold* (Lam. iv. 1, 2). *He shall save the souls of the poor, and shall give them of the gold of Sheba* (Ps. lxxii. 13, 15). *For brass I will bring gold, and for iron silver, and for wood brass, and for stones iron; and I will make thine officers peace, and thine exactors justice* (Isa. lx. 17). *Behold, thou art wise, no secret lies hid from thee; with thy wisdom and with thine understanding thou hast gotten thee gold and silver in thy treasuries; thou hast been in Eden, every precious stone was thy covering, and gold* (Ezek. xxviii. 3, 4, 13). *The multitude of camels shall cover thee, all they from Sheba shall come, they shall bring gold and frankincense, and shall show forth the praises of Jehovah* (Isa. lx. 6, 9; Matt. ii. 11). *I will fill this house with glory. The silver is Mine, and the gold is Mine: the glory of this latter house shall be greater than of the former* (Hag. ii. 8, 9). *King's daughters were among thy honorable women; upon thy right hand did stand the queen in the best gold of Ophir, her clothing was of wrought gold* (Ps. xlv. 9, 14; Ezek. xvi. 13). *Thou hast taken thy fair jewels of My gold, and of My silver, which I had given thee, and madest to thyself images of men* (Ezek. xvi. 17). *Ye have taken My silver and My gold, and have carried into your temples My goodly pleasant things* (Joel iii. 5). Because gold signifies the good of love, therefore when Belshazzar with his nobles drank wine out of the vessels of gold brought from the temple of Jerusalem, and at the same time praised the gods of gold, silver, brass, and iron, there was a writing on the wall, and that night he was slain (Dan. v. 2, beside many

other places). Since gold signifies the good of love, therefore the ark, in which the law was, was overlaid with gold within and without (Exod. xxv. 11). And therefore the mercy-seat and the cherubs over the ark were of pure gold (Exod. xxv. 18). The altar of incense was of pure gold (Exod. xxx. 3). So also the candlestick with the lamps (Exod. xxv. 31, 38). And the table upon which was the show-bread was overlaid with gold (Exod. xxv. 23, 24). Because gold signifies the good of love, silver the truth of wisdom, brass the good of natural love which is called charity, and iron the truth of faith, therefore the ancients called the successive periods, from the most ancient down to the last, the golden, silver, brazen, and iron ages. Similar things are signified by the statue seen by Nebuchadnezzar in a dream, whose head was gold, the breast and arms silver, the belly and thighs brass, the legs iron, and the feet part of iron and part of clay (Dan. ii. 32, 33). By these things the successive states of the church in this world are signified, from the most ancient times down to this day. The state of the church of this day is described thus: that *thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cohere the one with the other, as iron is not mixed with clay* (vers. 43). By iron is signified the truth of faith, as was said, but when there is no truth of faith, but faith without truth, then the iron is mixed with miry clay, which do not cohere. By the seed of man, with which they should mingle themselves, the truth of the Word is signified. This is the state of the church at this day. What it is to be hereafter is described there in a few words, vers. 45, but more fully, chap. vii. 13–18, 27.

914. *And the foundations of the wall of the city were adorned with every precious stone*, signifies that all things of the doctrine of the New Jerusalem taken from the literal sense of the Word with those who are there, will appear in the light according to reception. By the twelve foundations are signified all things of doctrine (n. 902). By the wall is sig-

nified the Word in the literal sense (n. 898). By the holy city Jerusalem the Lord's New Church is signified (n. 879, 880). By every precious stone is signified the Word in the literal sense transparent from its spiritual sense (n. 231, 540, 726, 911). And as this takes place according to reception, it is therefore signified that all things of doctrine from the Word with them will appear in the light according to reception. No one who does not think sanely, can believe that all things of the New Church can appear in the light. But let it be known that they can, for every man has exterior and interior thought. The interior thought is in the light of heaven, and is called perception; and the exterior thought is in the light of the world: and the understanding of every man is such that it can be elevated even into the light of heaven, and also is elevated, if from any enjoyment he wishes to see truth. That it is so, has been given me to know by much experience, from which wonderful things may be seen in the *Angelic Wisdom concerning the Divine Providence*, and still more in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*. For the enjoyment of love and wisdom elevates the thought, so that it sees as in the light that a thing is so, although it had not before heard of it. This light, which enlightens the mind, flows in from no other source than out of heaven from the Lord; and because they who will be of the New Jerusalem will approach the Lord directly, that light flows in by the orderly way, which is through the love of the will into the perception of the understanding. But they who have confirmed in themselves the dogma that the understanding is to see nothing in theological things, but that what the church teaches is to be believed blindly, cannot see any truth in the light; for they have obstructed the way of the light in themselves. This dogma the church of the Reformed has retained from the Roman Catholic religion, which teaches that no one but the church itself, by which they understand the pontiff and the papal consistory, is to interpret the Word; and that he

who does not embrace in faith all things of the doctrine put forth by the church, is to be held as a heretic, and that he is anathema. That it is so, is evident from a clause of the Council of Trent, in which all the dogmas of that religion are established; where this is said at the end: "The President Moronus then said, 'Go in peace.' Acclamations followed, and among others, this of the cardinal from Lorraine and the fathers: 'We all so believe; we all are of that very sentiment; we all consenting to and embracing it subscribe to it; this is the faith of the blessed Peter and the Apostles; this is the faith of the Fathers; this is the faith of the orthodox.' 'So be it, Amen, Amen.' 'Anathema to all heretics.' 'Anathema.' 'Anathema.'" The decrees of that Council are those adduced above in a summary at the beginning of this work; in which, however, there is scarcely a single truth. These things are brought forward, that it may be known that the Reformed retained from that religion a blind faith, that is, a faith separated from the understanding; and they who retain it hereafter cannot be enlightened in Divine truths by the Lord. As long as the understanding is held captive under obedience to faith, or the understanding is removed from seeing the truths of the church, theology becomes nothing but a thing of the memory; and a thing of the memory only is dissipated as every thing is when separated from judgment, and perishes from its obscurity. Hence it is, that *they are blind leaders of the blind; and when the blind lead the blind, both fall into the pit* (Matt. xv. 14). And they are blind, because they do not enter in by the door, but some other way: for Jesus says, *I am the door, by Me if any one enter in, he shall be saved, and shall go in and out, and find pasture* (John x. 9). To find pasture is to be taught, enlightened, and nourished in Divine truths. All who do not enter in by the door, that is, by the Lord, are called thieves and robbers: but they who enter in by the door, that is, by the Lord, are called the shepherds of the sheep, in the same chapter (x. vers. 1, 2). Therefore,

my friend, go to the Lord, and shun evils as sins, and reject faith alone; and then your understanding will be opened, and you will see wonderful things, and will be affected by them.

915. *The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst,* signifies all things of that doctrine from the literal sense of the Word in their order with those who approach the Lord immediately, and live according to the precepts of the Decalogue, shunning evils as sins; for these and no others are in the doctrine of love to God and love toward the neighbor, which two are the foundations of religion. That by the twelve foundations of the wall are signified all things of the doctrine of the New Jerusalem from the literal sense of the Word, may be seen above (n. 902, 914). That by precious stones in general are signified all the truths of doctrine from the Word translucent through the spiritual sense, see above (n. 231, 540, 726, 911, 814). Here some specific truth thus translucent is signified by every stone. That the Word in the literal sense corresponds as to its doctrines to precious stones of every kind, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 43–45). There are two colors in general which shine forth through precious stones, red and white. Other colors, as green, yellow, blue, and many more, are composed of those with the intervention of black; and by red is signified the good of love, and by white the truth of wisdom. Red signifies the good of love, because it derives its origin from the fire of the sun; and the fire of the sun of the spiritual world is in its essence the Lord's Divine love, and thus the good of love; and white signifies the truths of wisdom, because it derives its origin from the light which proceeds from the fire of that sun, and that proceeding light is in its essence the Divine wisdom, and thus the truth of wisdom;

and black derives its origin from their shade, which is ignorance. But to explain what particular of good and what of truth is signified by each stone would be too prolix: but still, that it may be known what particular good and truth each stone in this order signifies, see the things that are explained above (chap. vii., from vers. 5–8, n. 349–361); where the twelve tribes of Israel are treated of: for the same is here signified by each stone, as by each tribe there named; since by the twelve tribes there described are signified in like manner all the goods and truths of the church and of its doctrine in their order: therefore it is also said in this chapter (vers. 14), that *in these foundations were written the names of the twelve apostles of the Lamb*, and by the twelve apostles are signified all things of doctrine concerning the Lord, and life according to His precepts (n. 903). Similar things are also signified by these twelve stones as by the twelve precious stones in Aaron's breastplate, which was called the Urim and Thummim, spoken of in Exod. xxviii. 15–21; which are severally explained in the *Heavenly Arcana*, from n. 9856–9882; with the difference that in the latter were the names of the twelve tribes of Israel, but in the former the names of the twelve apostles of the Lamb. That the foundations are of precious stones is also said in Isaiah: *O thou afflicted, behold, I will lay thy stones with fair colors, and will lay thy foundations with sapphires, and thy gates of carbuncles; all thy sons shall be taught of Jehovah* (liv. 11, 12). By the afflicted is meant the church about to be established by the Lord among the Gentiles. Again: *Thus said the Lord Jehovih, I will lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; I will make judgment a rule, and justice a plummet* (xxviii. 16, 17). Since every truth of doctrine from the Word must be founded upon the acknowledgment of the Lord, the Lord is therefore called the stone of Israel (Gen. xlix. 24); also the corner stone which the builders rejected (Matt. xxi. 42; Mark xii. 10, 11; Luke xx. 17, 18). That the corner stone is a foundation stone is evi-

dent from Jer. li. 26. The Lord is also called a rock in many places in the Word; wherefore He meant Himself by the rock, when He said, *Upon this rock I will build My church* (Matt. xvi. 18, 19); and also when He said, *He that heareth My words, and doeth them, is likened to a prudent man, who built a house and laid the foundation upon the rock* (Luke vi. 47, 48; Matt. vii. 24, 25). By the rock the Lord as to the Divine truth of the Word is signified. That all things of the church and its doctrine have reference to these two things, that the Lord is to be approached immediately, and that we must live according to the precepts of the Decalogue, shunning evils as sins; and that thus all things of doctrine have relation to love to the Lord and love to the neighbor, will be seen in the *Doctrine of the New Jerusalem concerning Charity*, where these things will be set forth in their order.

916. *And the twelve gates were twelve pearls, and each one of the gates was of one pearl*, signifies that the acknowledgment and knowledge of the Lord conjoins all the knowledges of truth and good, which are from the Word, into one, and introduces into the church. By the twelve gates are signified all knowledges of truth and good, by which a man is introduced into the church (n. 899, 900). By twelve pearls all knowledges of truth and good are also signified (n. 727): hence the gates were pearls. The reason that each one of the gates was of one pearl, is that all the knowledges of truth and good, which are signified by the gates and by the pearls, have relation to one knowledge, which is the container of them, which one knowledge is the knowledge of the Lord. It is called one knowledge, though there are many which make up that one knowledge; for the knowledge of the Lord is the universal of all things of doctrine and hence of all things of the church: from it all the things of worship derive their life and soul, for the Lord is the all in all things of heaven and the church, and hence in all things of worship. The acknowledgment and knowledge of the Lord conjoin

all the knowledges of truth and good from the Word into one, because there is a connection of all spiritual truths; and if you are willing to believe it, their connection is like the connection of all the members, viscera, and organs of the body: therefore, as the soul holds all these together in order and connection, so that they are felt no otherwise than as one thing, the Lord in like manner holds together all spiritual truths in man. That the Lord is the gate itself by which we must enter into the church and hence into heaven, He teaches in John: *I am the door, by Me if any man enter in he shall be saved* (x. 9). And that the acknowledgment and knowledge of Him is the pearl itself, is meant by these words of the Lord in Matthew: *The kingdom of heaven is like unto a merchant man seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it* (xiii. 45, 46). The one pearl of great price is the acknowledgment and knowledge of the Lord.

917. *And the street of the city was pure gold, as it were transparent glass*, signifies that every truth of that church and its doctrine is the good of love in form flowing in together with light out of heaven from the Lord. These things are similar to those which are said above (vers. 18), concerning the city itself, that it was pure gold like unto pure glass; and that this signifies that all things of that church are the good of love flowing in together with light out of heaven from the Lord, may be seen, n. 912, 913; with the difference that it is here said that the street of the city was such; and by the street of the city the truth of the doctrine of the church is signified (n. 501). That every truth of the doctrine of the church from the Word is the good of love in form, may be seen above (n. 906, 908).

918. *And I saw no temple therein, for the Lord God Almighty is the temple of it, and the Lamb*, signifies that in this church there will be no external separate from the internal, because the Lord Himself in His Divine Human, from which is the all of the church, is alone approached,

worshipped, and adored. By *I saw no temple therein*, is not meant that there will not be temples in the New Church, which is the New Jerusalem; but that there will not be in it any external separate from the internal. The reason is, because by a temple is signified the church as to worship, and in the most exalted sense the Lord Himself as to the Divine Human, who is to be worshipped; see above (n. 191, 529, 585): and as the all of the church is from the Lord, it is therefore said, *for the Lord God Almighty is the temple of it, and the Lamb;* by which the Lord in His Divine Human is signified. By the Lord God Almighty is meant the Lord from eternity, who is Jehovah; and by the Lamb is signified His Divine Human; as often above.

919. *And the city hath no need of the sun and of the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb*, signifies that the men of that church will not be in the love of self and in their own intelligence, and in natural light alone, but in spiritual light from the Divine truth of the Word from the Lord alone. By the sun here is signified natural love separate from spiritual love, which is the love of self; and by the moon is signified natural intelligence and faith separate from spiritual intelligence and faith, which is one's own intelligence and faith from one's self. This love and this intelligence and faith are here signified by the sun and the moon, whose shining will not be needed by those who will be in the Lord's New Church. By the glory of God, which enlightens it, the Divine truth of the Word is signified (n. 629): and as that enlightenment is from the Lord, it is said *and the lamp thereof is the Lamb*. Similar things are signified by these words in Isaiah: *Thou shalt call thy walls salvation, and thy gates praise; the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be unto thee an everlasting light, and thy God thy glory: thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting light; thy people shall be all righteous*

(lx. 18–21). By the sun and moon which shall no longer give light, are meant the love of self and one's own intelligence; and by the sun and moon which shall no more go down, are meant love to the Lord from the Lord, and intelligence and faith from Him: and by Jehovah's being an everlasting light, the same is signified as here, that the glory of God will enlighten it, and the lamp thereof is the Lamb. That the sun signifies love to the Lord, and in the opposite sense the love of self, may be seen above (n. 53, 414); and that the moon signifies intelligence from the Lord and faith from Him (n. 332, 413, 414): hence the moon in the opposite sense signifies one's own intelligence and faith from one's self. Since the love of self is signified by the sun in the opposite sense, and by the moon one's own intelligence and faith from one's self, it was therefore an abomination to adore the sun, the moon, and the stars, as may be evident in Jer. viii. 1, 2; in Ezek. viii. 15, 16; in Zeph. i. 5; and that such should be stoned, Deut. xvii. 2, 3, 5.

920. *And the nations which are saved shall walk in the light of it*, signifies that all who are in the good of life and believe in the Lord, will there live according to Divine truths, and will see them within themselves, as the eye sees objects. By the nations they are signified who are in the good of life, and also who are in evil of life (n. 483); here they who are in good of life, and believe in the Lord; because the nations which are saved is said. To walk in the light signifies to live according to Divine truths, and to see them within one's self, as the eye does objects: for the objects of the spiritual sight, which is that of the interior understanding, are spiritual truths; which are seen by those who are in that understanding, as natural objects are seen before the eyes. By light is signified here the perception of Divine truth from interior enlightenment from the Lord in them (n. 796); and by walking is signified to live (n. 167). Hence it is manifest that by walking in the light of the New Jerusalem is signified to perceive and see Divine truths from interior enlight-

enment, and to live according to them. But this must be illustrated, because it is not known who are here meant by the nations, and who by the kings, mentioned presently in this verse. By nations they are signified who are in the good of love from the Lord, which good is called celestial; and by kings are signified they who are in the truths of wisdom from spiritual good from the Lord, as shown in the following paragraph. They who are in celestial good from the Lord, all have Divine truths inscribed on their life; therefore they walk, that is, live, justly according to them, and also see them within themselves, as the eye sees objects; concerning whom see the things related above (n. 120–123). All the heavens are distinguished into two kingdoms, the celestial and the spiritual. The good of the celestial kingdom is called celestial good, which is the good of love to the Lord; and the good of the spiritual kingdom is called spiritual good, and is the good of wisdom, which in its essence is truth. As to these two kingdoms see above (n. 647, 725, 854). It is the same with the church; and the men there are celestial, who live according to the precepts of what is just, because they are Divine laws, as a civil man lives according to the precepts of what is just because they are civil laws. But the difference between them is, that the former, by his life according to precept or laws, is a citizen of heaven, as far as he makes the civil laws, which are those of justice, Divine laws also in himself. They who are signified here by the nations, in whom, as was said, Divine truths are written, are those who are meant in Jeremiah: *I will put My law in the midst of them, and will write it upon their hearts; neither shall they teach any one his companion or any one his brother any more, saying, Know ye Jehovah; for they shall all know Me from the least of them even to the greatest of them* (xxxi. 33, 34).

921. *And the kings of the earth shall bring their glory and honor into it*, signifies that all who are in the truths of wisdom from spiritual good will there confess the Lord, and will

ascribe to Him all the truth and good which are in them. By the kings of the earth they are signified who are in truths from good from the Lord (n. 20, 854); here therefore they who are in the truths of wisdom from the good of spiritual love; because nations are mentioned before, by which are signified they who are in the good of celestial love, as explained in the preceding paragraph. By bringing their glory and honor into it, or into the New Jerusalem, is signified to confess the Lord, and to ascribe to Him all the truth and good that are in them. That this is signified by bringing and giving glory and honor, may be seen, n. 249, 629, 693; for glory is predicated of the Lord's Divine truth and honor of His Divine good (n. 249). By nations and kings similar things are signified as by nations and people, above (n. 483); by nations they who are in the good of love, and by people they who are in the truths of wisdom; and in the opposite sense also: therefore nations and kings are mentioned occasionally in the Word, just as nations and people, as in these places: *All kings shall bow down to Him, and all nations shall serve Him* (Ps. lxxii. 11). *Thou shalt suck the milk of the nations, and shalt suck the breasts of kings* (Isa. lx. 16). *Many nations shall make them serve, and great kings* (Jer. xxv. 14). *The Lord at thy right hand struck through kings in the day of His anger, He judged among the nations* (Ps. cx. 5, 6; beside other places).

922. *And the gates of it shall not be shut by day, for there shall be no night there*, signifies that they will be continually received into the New Jerusalem, who are in truths from the good of love from the Lord, because there is not there any falsity of faith. By the gates not being shut by day, is signified that they who wish to enter are continually admitted: by day signifies continually, because there is always light there, as above (vers. 11–23), and not any night, as is said afterwards. They who are in truths from the good of love from the Lord are continually received, because the light of the New Jerusalem is truth from the good of

love, and the good of love is from the Lord, as has often been shown above; and no others can enter into that light but they who are in truths from good from the Lord. If aliens enter, they are not received, because they do not agree; and then they either go out of their own accord, because they cannot bear the light, or they are sent out. By there being no night there, is signified that there is no falsity of faith; for by night the opposite to light is signified, and by light is signified truth from the good of love from the Lord, as has been said: hence by night is signified that which is not from the good of love from the Lord; and this is falsity of faith. Falsity of faith is also meant by night in John: *Jesus said, I must work the works of God, while it is day; the night cometh, when no man can work* (ix. 4). And in Luke: *In that night there shall be two in one bed; the one shall be taken, the other shall be left* (xvii. 34). The last state of the church is there treated of, when there will be nothing but falsity of faith. By bed is signified doctrine (n. 137).

923. *And they shall bring the glory and honor of the nations into it*, signifies that they who enter in will bring with them the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from Him. That by bringing glory and honor into it is signified to confess the Lord and to ascribe to Him all the good that is in them, may be seen above (n. 921). Similar things are signified here, with the difference that they who are meant there by the kings of the earth will bring it with them, and here they who are meant by nations: for it is said, they shall bring the glory and honor of the nations into it; and by the nations are signified they who are in good of life, and believe in the Lord (n. 920): and the reception of those who are in truths from the good of love from the Lord is likewise treated of just above (n. 922): hence it follows, that by their bringing the glory and honor of the nations into it, is signified that they who enter in will bring with them

the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that all the truth of the church and all the good of religion is from Him. Nearly similar things are signified by these words in Isaiah: *I will extend peace to Jerusalem, and the glory of the nations as a torrent* (lxvi. 12). The truth of the church and the good of religion is said, because the church is one thing and religion another. The church is called the church from doctrine, and religion is called religion from a life according to the doctrine. Every thing of doctrine is called truth; and its good is likewise truth, because it only teaches good: but every thing of life according to the things which the doctrine teaches, is called good; also to do the truths of doctrine is good: this is the distinction between the church and religion. But still, where there is doctrine, and not life, there it cannot be said that there is either the church or religion: because doctrine looks to the life as one with itself, just like truth and good; or like faith and charity, wisdom and love, and like the understanding and the will: and therefore, where there is doctrine, and not life, there is no church.

924. *And there shall not enter into it any thing unclean, and that doeth abomination and a lie*, signifies that no one is received into the Lord's New Church, which is the New Jerusalem, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation, and so also falsities. By not entering in is signified not to be received, as above. By unclean is signified spiritual whoredom, which is the adulteration of the good and the falsification of the truth of the Word (n. 702 and 708); for this is uncleanness and impurity itself; because the Word is cleanness and purity itself; and this is defiled by evils and falsities, when it is perverted. That adultery and whoredom correspond to the adulteration of the good and the falsification of the truth of the Word, may be seen, n. 134, 632. By doing abomination and a lie is signified

to do evils and thus also falsities. By abominations are signified evils of every kind, especially those which are named in the Decalogue (n. 891); and by a lie is signified falsities of every kind; here the falsities of evil, which in themselves are evils, and thus falsities that confirm evil; which are the same as confirmed evils. A lie signifies falsity of doctrine, because a spiritual lie is nothing else: hence by doing a lie is signified to live according to falsities of doctrine. That a lie in the Word signifies falsity of doctrine, may be evident from the following passages: *We have made a covenant with death, and with hell have we made an agreement; we have made a lie our trust, and under falsehood have we hid ourselves* (Isa. xxviii. 15). *They deceive every man his companion, and do not speak the truth, and have taught their tongue to speak a lie* (Jer. ix. 5). *They are a rebellious people, lying sons, they will not hear the law of Jehovah* (Isa. xxx. 9). *Behold, I am against them that prophesy lying dreams; they tell them that they may seduce My people by their lies* (Jer. xxiii. 32). *The diviners see a lie, and speak dreams of vanity* (Zech. x. 2). *They have seen vanity and the divination of a lie; because ye speak vanity and see a lie, therefore, behold, I am against you, that My hand may be against the prophets that speak a lie* (Ezek. xiii. 6–9; xxi. 34). *Woe to the city of bloods, it is all full of lies and robberies* (Nah. iii. 1). *In the prophets of Jerusalem I have seen a horrible thing, committing adultery and walking in a lie* (Jer. xxiii. 14). *From the prophet even to the priest, every one doeth a lie* (Jer. viii. 10). *In Israel have they committed a lie* (Hos. vii. 1). *Ye are of your father the devil; he was a murderer from the beginning, because the truth is not in him; when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it* (John viii. 44). Here also falsity is meant by a lie.

925. *But they that are written in the Lamb's book of life*, signifies that no others are received into the New Church, which is the New Jerusalem, but they who believe in the

Lord, and live according to His precepts in the Word. That this is signified by being written in the book of life, may be seen above (n. 874); to which there is no need to add any thing further here.

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926. To this I will add this Relation. When I was upon the explanation of chapter xx., and was meditating about the dragon, the beast, and the false prophet, a certain one appeared to me, and asked, "What are you meditating upon?" I said that it was upon the false prophet. He then said to me, "I will lead you to the place where they are who are meant by the false prophet." He said that they were the same as are meant in chapter xiii. by the beast out of the earth, which had two horns like a lamb, and spoke as a dragon. I followed him; and behold, I saw a multitude in the midst of which were bishops, who taught that nothing else saves man but faith; and that works are good, but not for salvation; and that still they are to be taught from the Word, that the laity, especially the simple, may be held the more strictly in the bonds of obedience to the magistrates, and as from religion, and thus interiorly, may be compelled to exercise moral charity. And then one of them, seeing me, said, "Do you wish to see our temple, in which there is an image representative of our faith?" I drew near, and saw; and behold, it was magnificent, and in the midst of it the image of a woman, clothed in a scarlet garment, and holding a golden coin in the right hand; and in the left a chain of large pearls. But both the temple and the image were produced by fantasies; for infernal spirits can by fantasies represent magnificent things, by closing up the interiors of the mind and opening only its exteriors.

But when I noticed that they were such illusions, I prayed to the Lord, and suddenly the interiors of my mind were opened; and I then saw in place of the magnificent temple a house full of chinks from the top to the bottom, in which

nothing held together; and instead of a woman I saw hanging in that house an image, the head of which was like a dragon's, the body like a leopard's, and the feet like a bear's, thus like the description of the beast out of the sea (Apoc. xiii.); and instead of the floor was a swamp, in which was a multitude of frogs; and it was said to me that under that swamp was a great hewn stone, beneath which lay the Word well concealed. On seeing these things, I said to the deceiver, "Is this your temple?" and he said that it was. But suddenly his interior sight was then opened, and he saw the same things that I did: on seeing which, he cried out with a great cry, "What is this? and whence is this?" And I said that it is from the light of heaven, which discloses the quality of every form, "and here the quality of your faith separated from spiritual charity." And forthwith there came an east wind, and carried away every thing that was there, and also dried up the swamp, and thus laid bare the stone, under which lay the Word.

And after this there breathed as it were a vernal heat from heaven; and behold, there then appeared in the same place a tabernacle, simple in its external form; and the angels who were with me said, "Behold, the tabernacle of Abraham, such as it was when the three angels came to him, and announced that Isaac was to be born. This appears before the eyes as simple, but it becomes more and more magnificent according to the influx of light from heaven." And it was given them to open the heaven in which were the spiritual angels, who are in wisdom: and then, from the light flowing in thence, that tabernacle appeared like a temple similar to that of Jerusalem. Upon looking into it, I saw the foundation stone, under which the Word had been deposited, set around with precious stones; from which as it were lightning flashed upon the walls, upon which were the forms of cherubs, and beautifully variegated them with colors. These things I wondered at. The angels said, "You shall see something still more wonderful." And it

was given them to open the third heaven, in which were the celestial angels, who are in love; and then, from the light flowing in thence, the whole of that temple vanished; and in place of it was seen the Lord alone, standing upon the foundation stone, which was the Word, in appearance similar to that in which He was seen by John (Apoc. chap. i.). But because a holiness then filled the interiors of the minds of the angels, by which they were impelled to fall down upon their faces, suddenly the way of the light from the third heaven was closed by the Lord, and the way was opened for the light from the second heaven; in consequence of which the former appearance of the temple returned, and likewise of the tabernacle, but in the temple. By this was illustrated the meaning of these words in this chapter: *Behold, the tabernacle of God is with men, and He will dwell with them* (vers. 3, n. 882); and of these: *I saw no temple in the New Jerusalem; for the Lord God Almighty is the temple of it, and the Lamb* (vers. 22, n. 918)

CHAPTER TWENTY-SECOND.

1. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and of the river, on this side and on that, was the tree of life, bearing twelve fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations..

3. And nothing accursed shall be there; and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him.

4. And they shall see His face, and His name shall be in their foreheads.

5. And there shall be no night there; and they have no need of a lamp and the light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

6. And He said unto me, These words are faithful and true: and the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must shortly be done.

7. Behold, I come quickly: blessed is he that keepeth the words of the prophecy of this book.

8. And I John saw these things and heard: and when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.

9. And he saith unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book: worship God.

10. And he saith unto me, Seal not the words of the prophecy of this book, for the time is at hand.

11. He that is unjust, let him be unjust still; and he that

is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy, let him be holy still.

12. And behold, I come quickly; and My reward is with Me, to render to every one according as his work shall be.

13. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.

14. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. But without are dogs and sorcerers, and whoremongers and murderers and idolaters, and whosoever loveth and doeth a lie.

16. I Jesus have sent Mine angel to testify unto you these things in the churches; I am the root, and the offspring of David, the bright and morning star.

17. And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely.

18. For I testify unto every one that heareth the words of the prophecy of this book, if any one shall add unto these things, God shall add unto him the plagues that are written in this book.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book.

20. He who testifieth these things saith, Surely I come quickly, Amen. Yea, come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The church is still described as to intelligence from Divine truths from the Word from the Lord (vers. 1–5). The Apocalypse was manifested by the Lord, and is to be revealed in its proper time (vers.

6–10). The coming of the Lord, and His conjunction with those who believe in Him, and live according to His precepts (vers. 11–17). What is revealed is by all means to be kept (vers. 18, 19). The betrothal (vers. 17, 20, 21).

Contents of each Verse. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," signifies the Apocalypse now opened and explained as to its spiritual sense, where Divine truths in abundance are revealed by the Lord, for those who will be in His New Church, which is the New Jerusalem. "In the midst of the street of it, and of the river, on this side and on that, was the tree of life, bearing twelve fruits," signifies that in the inmosts of the truths of doctrine and hence of life in the New Church is the Lord in His Divine love, from whom all the goods, which man there does apparently as of himself, flow forth. "Yielding its fruit every month," signifies that the Lord produces goods in man according to every state of truth in him. "And the leaves of the tree were for the healing of the nations," signifies rational truths therefrom, by which they who are in evils and hence in falsities are led to think soundly and to live becomingly. "And nothing accursed shall be there; and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him," signifies that in the church which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord Himself will reign there, and they who are in truths from Him through the Word, and do His commandments, will be with Him, because conjoined with Him. "And they shall see His face, and His name shall be in their foreheads," signifies that they will turn themselves to the Lord, and the Lord will turn Himself to them, because they are conjoined by love. "And there shall be no night there, and they have no need of a lamp and the light of the sun, for the Lord giveth them light," signifies that there will not be any falsity of faith in the New Jerusalem, and that men there will not be in knowledges

of God from natural light, which is their own intelligence, and from glory arising from pride, but will be in spiritual light from the Word from the Lord alone. "And they shall reign for ever and ever," signifies that they will be in the Lord's kingdom and in conjunction with Him to eternity. "And He said unto me, These words are faithful and true," signifies that they may know this for certain, because the Lord Himself has testified and said it. "And the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must shortly be done," signifies that the Lord, from whom is the Word of both covenants, has revealed through heaven to those who are in truths from Him, the things which are certainly to be. "Behold, I come quickly; blessed is he that keepeth the words of this prophecy," signifies that the Lord will certainly come, and will give eternal life to those who keep and do the truths or precepts of the teaching of this book now opened by the Lord. "And I John saw these things and heard; and when I heard and saw, I fell down to worship before the feet of the angel who showed me these things," signifies that John thought that the angel who was sent to him by the Lord, that he might be kept in a state of the spirit, was God who revealed those things; when yet it was not so, for the angel only showed what the Lord manifested. "And he said unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book, worship God," signifies that the angels of heaven are not to be worshipped and invoked, because nothing Divine belongs to them; but that they are associated with men as brethren with brethren, with those who are in the doctrine of the New Jerusalem, and do its precepts; and that the Lord alone is to be worshipped in consociation with them. "And he said unto me, Seal not the words of this prophecy, for the time is at hand," signifies that the Apocalypse must not be closed up, but is to be opened; and that this is necessary in the end of the church, that any may be saved. "He that is

unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy let him be holy still," signifies the state of all individually after death, and before judgment, and in general before the final judgment, that goods will be taken away from those who are in evils, and truths from those who are in falsities; and on the other hand, that evils will be taken away from those who are in goods, and falsities from those who are in truths. "And behold, I come quickly, and My reward is with Me, to render to every one according as his work shall be," signifies that the Lord will certainly come, and that He is heaven and the happiness of eternal life to every one according to his faith in Him, and his life according to His precepts. "I am the Alpha and the Omega, the Beginning and the End, the First and the Last," signifies because the Lord is the God of heaven and earth, and by Him all things in the heavens and on earth were made, and are governed by His Divine Providence, and are done according to it. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city," signifies that they have eternal happiness who live according to the Lord's precepts, for the end that they may be in the Lord and the Lord in them by love, and in His New Church by knowledges concerning Him. "But without are dogs, and sorcerers and whoremongers, and murderers and idolaters, and whosoever loveth and doeth a lie," signifies that no one is received into the New Jerusalem, who makes the precepts of the Decalogue of no account, and does not shun any evils there named as sins, and therefore lives in them. "I Jesus have sent Mine angel to testify unto you these things in the churches," signifies a testification by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are described in this book, as also those which are now opened. "I am the root and the offspring of David, the bright and morning star," signifies that He is the Lord who was born in the world, and

was then the light, and who will come with new light, which will arise before His New Church, which is the Holy Jerusalem. "And the Spirit and the bride say, Come," signifies that heaven and the church desire the coming of the Lord. "And let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely," signifies that he who knows any thing of the Lord's coming, and of the New Heaven and the New Church, and thus of the Lord's kingdom, should pray that it may come; and that he who desires truths should pray that the Lord may come with light; and that he who loves truths will then receive them from the Lord without labor of his own. "For I testify unto every one that heareth the words of the prophecy of this book, if any one shall add unto these things, God shall add unto him the plagues that are written in this book," signifies that they who read and know the truths of the doctrine of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by adding any thing by which they may destroy these two, cannot do otherwise than perish from the falsities and evils which are signified by the plagues described in this book. "And if any one shall take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city, and the things which are written in this book," signifies that they who read and know the truths of the doctrine of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by taking away any thing by which they may destroy these two, cannot be wise in and appropriate to themselves any thing from the Word, nor be received into the New Jerusalem, nor have their lot with those who are in the Lord's kingdom. "He who testifieth these things said, Surely I come quickly; yea, come, Lord Jesus," signifies the Lord, who revealed the Apocalypse, and has now opened it, testifying this Gospel, that in His Divine Human, which He took to Himself in the

world and glorified, He comes as the Bridegroom and Husband; and that the church desires Him as a bride and wife.

THE EXPLANATION.

932. *And he showed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb*, signifies the Apocalypse now opened and explained as to its spiritual sense, where Divine truths in abundance are revealed by the Lord for those who will be in His New Church, which is the New Jerusalem. By the pure river of water of life clear as crystal, is signified the Divine truth of the Word in abundance translucent from its spiritual sense, which is in the light of heaven. The Divine truth in abundance is signified by a river (n. 409), because truths are signified by the waters of which a river consists (n. 50, 685, 719); and by the waters of life those truths from the Lord through the Word, as here follows: and by clear as crystal are signified these truths translucent from the spiritual sense, which is in the light of heaven (n. 879). That the river was seen to go forth out of the throne of God and the Lamb, signifies that it is out of heaven from the Lord; for by the throne the Lord is signified as to judgment, as to government and as to heaven; as to judgment, n. 229, 845, 865; as to government, n. 694, 808 at the end; and as to heaven, n. 14, 221, 222; here, therefore, out of heaven from the Lord. By God and the Lamb, here as often above, the Lord is signified as to the Divine itself from which all things are and as to the Divine Human. That by this river of water of life, in particular, are meant Divine truths in abundance, here now revealed by the Lord in the Apocalypse, is manifest from verses 6, 7, 9, 10, 14, 16, 17, 18, 19 of this chapter, where the book of this prophecy is treated of, and it is said that the things there written are to be kept, which could not be kept before the things contained therein were revealed by means of the spiritual sense, be-

cause they were not before understood: and the Apocalypse is also the Word, like the prophetic Word of the Old Testament; and the evils and falsities of the church which are to be shunned and held in aversion, and the goods and truths of the church which are to be done, are now disclosed in the Apocalypse, especially those concerning the Lord and eternal life from Him; which are indeed taught in the prophets, but not so manifestly as in the Evangelists and the Apocalypse: and the Divine truths concerning the Lord, that He is the God of heaven and earth, which then proceed from Him, and are received by those who will be in the New Jerusalem, which are treated of in the Apocalypse, are those which are meant in particular by the pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb; as may be evident also from these passages: *Jesus said, He that believeth on Me, as the Scripture hath said, Out of his belly shall flow rivers of living water* (John vii. 38). *Jesus said, Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a fountain of water springing up into everlasting life* (John iv. 14). *I will give unto him that is athirst of the water of life freely* (Apoc. xxi. 6; xxii. 17). *And the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters* (Apoc. vii. 17). *In that day shall living waters go out from Jerusalem; Jehovah shall be King over all the earth; in that day shall Jehovah be one, and His name one* (Zech. xiv. 8, 9). By living waters, or waters of life, Divine truths from the Lord are there signified.

933. *In the midst of the street of it and of the river, on this side and on that, was the tree of life bearing twelve fruits*, signifies that in the inmosts of the truths of doctrine and hence of life in the church is the Lord in His Divine love, from whom all the goods which man does apparently as of himself, flow forth. By in the midst is signified in the inmost, and hence in all things around (n. 44, 383). By street is signified the truth of the doctrine of the church (n. 501, 917).

By the river is signified Divine truth in abundance (n. 409, 932). On this side and on that signifies on the right and on the left; and truth on the right is what is in clearness, and on the left what is in obscurity; for the south in heaven, by which truth in clearness is signified, is to the right; and the north, by which is signified truth in obscurity, is to the left (n. 901). By the tree of life is signified the Lord as to the Divine love (n. 89). By fruits are signified the goods of love and charity, which are called good works; which are treated of in the following paragraph. By twelve are signified all, and it is an expression applied to the goods and truths of the church (n. 348). From these collected into one sense, it follows that by *in the midst of the street and of the river, on this side and on that, was the tree of life bearing twelve fruits*, is signified that in the inmosts of the truths of doctrine and of life in the church is the Lord in His Divine love, from whom all the goods which a man does apparently as of himself, flow forth. This takes place with those who go to the Lord immediately, and shun evils because they are sins; thus who will be in the Lord's New Church, which is the New Jerusalem: for they who do not go immediately to the Lord, cannot be conjoined to Him, and thus neither to the Father, and hence cannot be in a love which is from the Divine; for the looking to Him conjoins, not intellectual looking alone, but intellectual looking from the affection of the will; and affection of the will is not given, unless man keeps His commandments; therefore the Lord says, *He that keepeth My commandments, he it is that loveth Me; and I will come unto him, and make an abode with him* (John xiv. 21–24). In the inmosts of the truths of doctrine and hence of life in the New Church, is said because in spiritual things all things are and all things proceed from the inmost, as from fire and light in the centre to the circumferences; or as from the sun, which is also in the centre, heat and light flow into the universe: the operation is the same in least things as in the greatest. Because the inmost of all truth is signified, in the midst

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length his son; he therefore let out the vineyard to others, who should render him the fruits in their seasons: so the kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits of it (Matt. xxi. 34, 40, 41, 43; beside many other places).

935. *Yielding its fruit every month*, signifies that the Lord produces goods in man according to every state of truth in him. By a month is signified the state of man's life as to truth, as will be shown presently. By yielding fruit is signified to produce goods: that fruits are the goods of love and charity was shown just above (n. 934); and because the Lord produces them with man in essence, though the man does them as of himself, and thus in appearance, as was said above (n. 934), it is evident that it is signified that the Lord produces them from the inmost, when He is there. But it shall be told how it is to be understood, that the Lord produces the goods of charity with a man according to the state of truth with Him. He who believes that a man does good that is acceptable to the Lord, which is called spiritual good, unless there are truths from the Word in him, is much deceived. Goods without truths are not goods, and truths without goods are not truths in man, though they may be in themselves truths: for good without truth is like the will of man without the understanding, which will is not known, but is like a beast's, or like that of a carved image which an artificer causes to operate. But the voluntary together with the intellectual becomes human according to the state of the understanding by means of which it exists: for the state of life of every man is such, that his will cannot do any thing except through the understanding, nor can the understanding think any thing except from the will. It is similar with good and truth; since good is of the will, and truth is of the understanding. It is manifest from this, that the good which the Lord produces in man is according to the state of the truth in him from which is his understanding. This is signified by the tree of life yielding its fruit every month,

because the state of truth in man is signified by month. That states of life are signified by all times, which are hours, days, weeks, months, years, ages, may be seen (n. 476, 562). States of life as to truths are signified by months, because the times determined by the moon are meant by months, and truth of the understanding and of faith is signified by the moon (n. 332, 413, 414, 919). Similar things are meant by months in these passages: *Blessed of Jehovah is the land of Joseph for the precious things of the produce of the sun, and for the precious things of the produce of the months* (Deut. xxxiii. 14). *It shall come to pass that from month to month, and from sabbath to sabbath, all flesh shall come to bow themselves down before Jehovah* (Isa. lxvi. 23). On account of the signification of month, which is that of the moon, sacrifices were offered at the beginning of every month or of the new moon (Num. xxix. 1–6; Isa. i. 14). And then also they sounded with the trumpets (Num. x. 10; Ps. lxxxi. 3): and it was commanded that they should observe the month Abib, in which they celebrated the Passover (Exod. xii. 2; Deut. xvi. 1). States of truth are signified by months, and in the opposite sense states of falsity in man, in the Apocalypse above also (chap. ix. 5, 10, 15; xi. 2; xiii. 5). The same is signified by month in Ezek. xlvii. 12.

936. *And the leaves of the tree were for the healing of the nations*, signifies rational truths therefrom, by which they who are in evils and hence in falsities are led to think soundly, and to live becomingly. By the leaves of the tree are signified rational truths, of which below. By the nations are signified they who are in goods and hence in truths, and in the opposite sense they who are in evils and hence in falsities (n. 483); here they who are in evils and hence in falsities, because for the healing of the nations is said, and they who are in evils and hence in falsities cannot be healed by the Word, because they do not read it; but if they have sound judgment, they can be healed by rational truths. Things similar to those in this verse are signified by these words in

Ezekiel: *Behold, waters went forth from under the threshold, from which was a river, upon whose bank on this side and on that were very many trees for food, whose leaf falleth not, nor is consumed; it is renewed every month, whence its fruit is for food, and its leaf for medicine* (xlvii. 1, 7, 12): there also the New Church is treated of. Rational truths are signified by leaves, because by all the parts of a tree are signified corresponding things in man; as by the branches, leaves, flowers, fruits, and seeds. By the branches man's sensual and natural truths are signified; by the leaves his rational truths; by the flowers the first spiritual truths in the rational; by the fruits the goods of love and charity; and by the seeds are signified the last and the first things of man. That rational truths are signified by the leaves, is clearly manifest from what is seen in the spiritual world: for trees appear there also, with leaves and fruits: there are gardens and paradises of them. With those who are in the goods of love and at the same time in the truths of wisdom there appear fruitbearing trees, luxuriant with beautiful leaves; but with those who are in the truths of some degree of wisdom, and speak from reason, and are not in the goods of love, there appear trees full of leaves, but without fruits: but to those with whom there are neither goods nor the truths of wisdom, there do not appear trees, unless stripped of their leaves, as in the time of winter in the world. A man not rational is nothing but such a tree. Rational truths are those which proximately receive spiritual truths, for the rational of man is the first receptacle of spiritual truths: for in man's rational is the perception of truth in some form, which the man himself does not see in thought, as he does the things which are beneath the rational in the lower thought, which conjoins itself with the external sight. Rational truths are also signified by leaves (Gen. iii. 7; viii. 11; Isa. xxxiv. 4; Jer. viii. 13; xvii. 8; Ezek. xlvii. 12; Dan. iv. 12; Ps. i. 3; Lev. xxvi. 36; Matt. xxi. 20; xxiv. 32; Mark xiii. 28). But their signification is according to the species of the trees. The leaves of the olive and

the vine signify rational truths from celestial and spiritual light; the leaves of the fig rational truths from natural light; and the leaves of the fir, the poplar, the oak, the pine, rational truths from sensual light. The leaves of these strike terror in the spiritual world, when they are shaken by a strong wind: these are meant in Lev. xxvi. 36; Job xiii. 55. But it is not so with the leaves of the former.

937. *And nothing accursed shall be there, and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him*, signifies that in the church which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord Himself will reign there; and they who are in truths from Him through the Word, and do His commandments, will be with Him, because conjoined with Him. By nothing accursed shall be there, is signified that not any evil or falsity from evil, which separates the Lord, will be in the New Jerusalem; and as evil and falsity are not given, except in a recipient, which is man, it is signified that not any who are separated from the Lord will be there. By accursed in the Word is meant all that evil and falsity which separates man and turns him away from the Lord; for then the man becomes a devil and a satan. By the throne of God and of the Lamb being in it, is signified that the Lord Himself will reign in that church; for by a throne is here signified kingdom; and the Lord's kingdom is where He alone is worshipped. By His servants ministering unto Him, is signified that they who are in truths from the Lord through the Word will be with Him, and will do His commandments, because conjoined with Him. That by the Lord's servants are signified they who are in truths from Him, may be seen above (n. 3, 380); and by ministers those who are in good from Him (n. 128): hence by the servants who will minister unto Him, are signified they who are in truths from good from the Lord through the Word, and do His commandments. As the church at this day does not know that conjunction with the Lord makes heaven, and that conjunction is effected by the

acknowledgment that He is the God of heaven and earth, and at the same time by a life according to His precepts, something shall therefore be said respecting these points. He who knows nothing about them may ask, What is conjunction? How can acknowledgment and life make conjunction? What need is there of these? Cannot every one be saved from mercy alone? What need is there of any other means of salvation than faith alone? Is not God merciful and omnipotent? But let him know that in the spiritual world knowledge and acknowledgment make all presence, and that affection which is of love makes all conjunction. For spaces there are nothing but appearances according to similarity of mind, that is, of affections and hence of thoughts. Therefore when any one knows another either by reputation, or from dealings with him, or from conversation, or from relationship, while he thinks of him from the idea of that knowledge, he becomes present with him, although he might be to appearance a thousand furlongs off: and if one also loves another whom he knows, he dwells with him in one society; and if he loves him intimately, in one house. This is the state of all in the whole spiritual world; and this state of all derives its origin from the fact, that the Lord is present with every one according to his faith, and is conjoined according to his love. Faith and hence the Lord's presence are given through the knowledges of truths from the Word, especially concerning the Lord Himself there; but love and hence conjunction are given through a life according to His precepts: for the Lord says, *He that hath My commandments, and doeth them, he it is that loveth Me; and I will love him, and will make an abode with him* (John xiv. 21–24). But how this is done shall also be told. The Lord loves every one, and wishes to be conjoined to him: but He cannot be conjoined as long as the man is in the enjoyment of evil, as in the enjoyment of hating and revenging, in the enjoyment of committing adultery and whoredom, in the enjoyment of robbing or stealing under any pretence, in the enjoyment of slandering

and lying, and in the lusts of the love of self and the world: for every one who is in these is in companionship with devils who are in hell. The Lord indeed loves them even there; but He cannot be conjoined with them, unless the enjoyments of those evils are removed; and these cannot be removed by the Lord, unless the man examines himself that he may know his evils, acknowledges and confesses them before the Lord, and wishes to desist from them, and so to repent. This the man must do as of himself, because he does not feel that he does any thing from the Lord: and this is given to man, because conjunction, that it may be conjunction, must be reciprocal, of man with the Lord, and of the Lord with man. As far therefore as evils with their enjoyments are thus removed, so far the Lord's love enters, which, as was said, is universal toward all; and man is then led away from hell, and is led into heaven. This a man must do in the world; for such as he is in the world as to his spirit, such he remains for ever; with the difference only, that his state becomes more perfect, if he has lived well; because he is not then clothed with a material body, but lives as a spiritual being in a spiritual body.

938. *And they shall see his face, and His name shall be in their foreheads*, signifies that they will turn themselves to the Lord, and the Lord will turn Himself to them, because they are conjoined by love. By seeing the face of God and of the Lamb, or the Lord, is not meant to see His face, because no one can see His face, as He is in His Divine love and in His Divine wisdom, and live; for He is the sun of heaven and of the whole spiritual world: for to see His face, as He is in Himself, would be as if one should enter into the sun, by whose fire he would be consumed in a moment. But the Lord sometimes presents Himself to be seen out of His sun; but He then veils Himself and presents Himself to the sight, which is done by means of an angel; as He also did in the world before Abraham, Hagar, Lot, Gideon, Joshua, and others: therefore those angels are called angels, and also

Jehovah; for the presence of Jehovah was in them from afar. But by their seeing His face is not here meant to see His face in this manner, but to see the truths which are in the Word from Him, and through them to know and acknowledge Him. For the Divine truths of the Word make the light which proceeds from the Lord as a sun, in which the angels are; and as they make the light, they are like mirrors in which the Lord's face is seen. That by seeing the Lord's face is signified to turn one's self to Him, will be told below. By the Lord's name in their foreheads, is signified that the Lord loves them, and turns them to Himself. By the Lord's name the Lord Himself is signified, because all His quality by which He is known and according to which He is worshipped is signified (n. 81, 584); and by the forehead is signified love (n. 347, 605); and by its being written in the forehead is signified the Lord's love in them (n. 729); from this may be evident what is properly signified by those words. But it signifies that they turn themselves to the Lord, and that the Lord turns Himself to them, because the Lord looks at all who are conjoined to Him by love, in the forehead, and thus turns them to Himself: therefore the angels in heaven turn their faces in no other direction than to the Lord as the sun; and, what is wonderful, this is the same in every turning of their body. Hence it is in common speech, that they have God continually before their eyes. The like takes place with the spirit of a man who is living in the world, and is conjoined to the Lord by love. But concerning this turning of the face to the Lord, more that is worthy of mention may be seen in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 129–144); and in the work on *Heaven and Hell*, published at London, 1758 (n. 17, 123, 143, 144, 151, 153, 255, 272).

939. That by seeing the face of the Lord is not meant to see His face, but to know and acknowledge Him as He is with respect to His Divine attributes, which are many; and that they who are conjoined with Him by love know

Him, and thus see His face, may be evident from the following passages: *What to Me is the multitude of sacrifices, when ye come to see the face of Jehovah?* (Isa. i. 11, 12.) *My heart said, Seek ye My face; Thy face, O Jehovah, do I seek* (Ps. xxvii. 8). *Let us make a joyful noise to the rock of our salvation, let us come before His face with thanksgiving* (Ps. xcv. 1, 2). *My soul thirsteth for the living God; when shall I come to appear before the face of God? I will yet praise Him, for His face is salvation* (Ps. xlii. 2, 5). *My face shall not be seen empty-handed* (Exod. xxiii. 15). *To come to supplicate the face of Jehovah* (Zech. viii. 21, 22; Mal. i. 9). *Make Thy face to shine upon Thy servant* (Ps. xxxi. 16). *Who will show us good? lift up the light of Thy face upon us, O Jehovah* (Ps. iv. 6). *They shall walk in the light of Thy face, O Jehovah* (Ps. lxxxix. 15). *O God, make Thy face to shine, that we may be saved* (Ps. lxxx. 3, 7, 19). *God be merciful unto us, and bless us; and cause His face to shine upon us* (Ps. lxvii. 2). *Jehovah bless thee, and keep thee; Jehovah make His face to shine upon thee, and be merciful unto thee; Jehovah lift up His face upon thee, and give thee peace* (Num. vi. 24–26). *Thou shalt hide them in the secret of Thy face* (Ps. xxxi. 20). *Thou hast set our secret sin in the light of Thy face* (Ps. xc. 8). *Jehovah said unto Moses, My face shall go with thee; Moses said, If thy face go not, make us not to go down from hence* (Exod. xxxiii. 14, 15). The bread upon the table in the tabernacle was called the bread of faces (Exod. xxv. 30; Num. iv. 7). It is also frequently said, that Jehovah hid and also turned away His face; as in these passages: *On account of their wickedness I hid My face from them* (Jer. xxxiii. v.; Ezek. vii. 22). *Your sins have hid God's face from you* (Isa. lix. 2). *The face of Jehovah shall no more regard them* (Lam. iv. 16). *Jehovah will hide His face from them, as they have made their works evil* (Mic. iii. 4). *Thou didst hide Thy face* (Ps. xxx. 7; xliv. 24; civ. 29). *I will forsake them, and hide My face from them; I will surely hide My face for all the evil which they have done*

(Deut. xxxi. 17, 18; beside other places, as Isa. viii. 17; Ezek. xxxix. 23, 28, 29; Ps. xiii. 1: xxii. 24; xxvii. 8, 9; lxix. 17; lxxxviii. 14; cii. 2; cxliii. 7; Deut. xxxii. 20). In the opposite sense by the face of Jehovah is signified anger and aversion, because the evil man turns himself away from the Lord; and when he turns himself away, it appears to him as if the Lord turned Himself away and was angry; as is evident from these passages: *I have set My face against this city for evil* (Isa. xxi. 10; xliv. 11). *I will set My face against that man and will make him desolate* (Ezek. xiv. 7, 8). *I will set My face against them, and fire shall devour them, when I shall set My face against them* (Ezek. xv. 7). *Whosoever eateth any blood, I will set My face against that soul* (Lev. xvii. 10). *They perished at the rebuke of Thy face* (Ps. lxxx. 16). *The face of Jehovah is against them that do evil* (Ps. xxxiv. 16). *I send Mine angel before thee, beware of his face, for he will not bear your transgression* (Exod. xxiii. 20, 21). *Let Thy enemies be scattered, and let them that hate Thee flee from before Thy face* (Num. x. 35). *I saw Him that sat upon the throne, from whose face the heaven and the earth fled away* (Apoc. xx. 11). That no one can see the Lord, as He is in Himself, as was said above, is manifest from this: *Jehovah said to Moses, Thou canst not see My face, for no man shall see Me, and live* (Exod. xxxiii. 18–23). Yet that He has been seen, and they have lived, because it was through an angel, is manifest from Gen. xxxii. 31; Judges xiii. 22, 23; and elsewhere.

940. *And there shall be no night there, and they have no need of a lamp and the light of the sun, for the Lord giveth them light*, signifies that there will not be any falsity of faith in the New Jerusalem, and that men there will not be in knowledges of God from natural light, which is their own intelligence, and from glory arising from pride, but will be in spiritual light from the Word from the Lord alone. By there being no night there, the like is signified as above (chap. xxi.), where are these words: *The gates of it shall not*

be shut by day, for there shall be no night there (vers. 25); by which is signified that they are continually received into the New Jerusalem, who are in truths from the good of love from the Lord, because there is no falsity of faith there (n. 922). By their having no need of a lamp and of the light of the sun, because the Lord God giveth them light, the same is signified as above (chap. xxi.), where is this: *The city had no need of the sun and of the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb* (ver. 23); by which is signified that the men of that church will not be in the love of self and in their own intelligence, and hence in natural light alone, but in spiritual light from the Lord alone from the Divine truth of the Word (n. 919). But instead of the moon a lamp is here said; and instead of the sun, the light of the sun is here spoken of: and by the moon, as by a lamp, natural light from one's own intelligence is signified; and by the light of the sun is signified natural light from the glory arising from pride. But it shall be explained in few words what is natural light from the glory arising from pride. There is natural light from glory arising from pride, and also not from pride. They have light from the glory arising from pride, who are in the love of self, and hence in evils of every kind; and if they do not do them for fear of the loss of reputation, and if they likewise condemn them as against morality and the public good, they still do not repute them as sins. These are in natural light from the glory arising from pride: for the love of self in the will becomes pride in the understanding; and this pride from that love can elevate the understanding even into the light of heaven. This is given to man, that he may be a man, and that he may be capable of being reformed. I have seen and heard many who were in the highest degree devils, who understood as the angels themselves do, the arcana of angelic wisdom, when they heard and read them: but instantly, when they returned to their love, and hence to their pride, they not

only understood nothing about them, but also saw the opposites, from the light of the confirmation of falsity, in them. But natural light from glory that is not from pride is with those who are in the enjoyment of uses from genuine love towards the neighbor. Their natural light is likewise rational light, in which there is inwardly spiritual light from the Lord. The glory with them is from the brightness of the light that flows in from heaven, where all things are bright and harmonious; for all uses in heaven shine brightly. The pleasantness from these in the ideas of their thoughts is perceived as glory. It enters through the will and its goods into the understanding and its truths, and there becomes manifest.

941. *And they shall reign for ever and ever*, signifies that they will be in the Lord's kingdom, and in conjunction with Him to eternity, as is evident from the things that have been explained above (n. 284, 849, 855); where there are similar words.

942. *And he said unto me, These words are faithful and true*, signifies that they may know these things certainly, because the Lord Himself has testified and said it. This is also evident from the explanations above (n. 886), where are similar words.

943. *And the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must shortly be done*, signifies that the Lord, from whom is the Word of both covenants, has revealed through heaven to those who are in truths from Him the things which will certainly be. The Lord God of the holy prophets signifies the Lord from whom is the Word of both covenants; for they who teach truths from the Word, are signified by the prophets; and in an abstract sense, the doctrine of truth of the church (n. 8, 173); and in a broad sense, the Word itself: and as the Word is signified by the holy prophets, therefore by them the Word of both covenants is signified. *Hath sent His angel to show unto His servants the things which*

must shortly be done, signifies that the Lord has revealed to those who are in truths from Him the things which will certainly be. By the angel is here signified heaven, as above (n. 8, 66, 644, 647, 648, 910). By servants are signified those who are in truths from the Lord (n. 3, 380, 937). By shortly is signified certainly (n. 4). Hence by the things that must shortly be done are signified the things which will certainly be. Heaven is here signified by the angel, because the Lord spoke with John through heaven, and likewise spoke through heaven with the prophets; and with every one with whom He speaks, He speaks through heaven. The reason is, that the angelic heaven in general is like one man, whose soul and life is the Lord; therefore all that the Lord speaks, He speaks through heaven, as the soul and mind of man through his body. That the universal angelic heaven in one complex resembles one man, and that this is from the Lord, may be seen above (n. 5), and in the work on *Heaven and Hell*, published at London, 1758 (n. 59–86); and in the *Angelic Wisdom concerning the Divine Providence* (n. 64–69, 162–164, 201–204); and in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 11, 19, 133, 288). But I will declare this mystery. The Lord speaks through heaven, but still the angels there do not speak, and do not even know what the Lord speaks, unless there are with the man some of them, through whom the Lord speaks openly from heaven, as with John and with some of the prophets. For there is an influx of the Lord through heaven, as there is an influx of the soul through the body. The body speaks and acts indeed, and likewise feels something from the influx; but still the body does not act any thing of itself as of itself, but is acted upon. That the speech is such, and indeed all the influx of the Lord through heaven with men, has been given me to know by much experience. The angels of heaven, and likewise the spirits below the heavens, know nothing concerning man, as man knows nothing

concerning them, because the state of spirits and angels is spiritual, and that of men is natural; which two states are consociated solely by correspondences: and consociation by correspondences causes them indeed to be together in the affections, but not in the thoughts; therefore the one does not know any thing about the other; that is, man knows nothing of the spirits with whom he is as to his affections, and the spirits know nothing of the man: for that which is not in the thought, but only in the affection, is not known, because it does not appear, or is not seen. The Lord alone knows the thoughts of men.

944. *Behold, I come quickly; blessed is he that keepeth the words of this prophecy*, signifies that the Lord will certainly come, and will give eternal life to those who keep and do the truths or precepts of the teaching of this book, now opened by the Lord. *Behold, I come quickly*, signifies that the Lord will certainly come: by quickly is signified certainly (n. 4, 943): and by coming is signified that He will come, not in person, but in the Word, in which He will appear to all who will be of His New Church. That this is His coming in the clouds of heaven, may be seen above (n. 24, 642, 820). *Blessed is he that keepeth the words of this book*, signifies that he will give eternal life to those who keep and do the truths and precepts of the teaching of this book now opened by the Lord. By blessed is signified he who receives eternal life (n. 639, 852); by keeping is signified to keep and do the truths or precepts: the words are truths and precepts. By the prophecy of this book is signified the teaching of this book now opened by the Lord: prophecy is teaching (n. 8, 133, 943). He who considers, can see that keeping the words of the prophecy of this book is not meant, but that it signifies to observe, that is, to keep and do the truths and precepts of doctrine which are opened in this book which is now explained: for in the Apocalypse without explanation there are few things which can be kept; for the things prophe-

sied have not hitherto been understood. For example, what is related in chap. vi. concerning the horses that went out of the book cannot be kept; what is in chap. vii. concerning the twelve tribes; in chap. viii. and ix. concerning the seven angels that sounded; in chap. x. concerning the little book that was eaten up by John; in chap. xi. concerning the two witnesses, who were slain and lived again; in chap. xii. concerning the woman and the dragon; in chap. xiii. and xiv. concerning the two beasts; in chap. xv. and xvi. concerning the seven angels that had the seven plagues; in chap. xvii. and xviii. concerning the woman that sat upon the scarlet beast and concerning Babylon: in chap. xix. concerning the white horse and the great supper; in chap. xx. concerning the final judgment: and in chap. xxi. concerning the New Jerusalem as a city. From which it is manifest that it is not meant that they are blessed who keep the words of the prophecy; for they are closed up; but that they are blessed who observe, that is, keep and do the truths and precepts of the teaching, which are contained in them, and are now opened: and that they are from the Lord, may be seen in the Preface.

945. *And I John saw these things and heard; and when I heard and saw, I fell down to worship before the feet of the angel who showed me these things*, signifies that John thought that the angel who was sent to him by the Lord, that he might be kept in a state of the spirit, was God who revealed those things; when yet it was not so, for the angel only showed what the Lord manifested. That John supposed that the angel who was sent to him was God Himself, is manifest; for it is said that he fell down to worship at his feet. But that it was not so, is manifest from the following verse, where the angel says that he *was his fellow-servant, worship God*. That this angel was sent to him by the Lord, is manifest from verse 16, where it is said: *I Jesus have sent Mine angel to testify unto you these things in the churches*. But the arcanum which lies hid in these

things is this: An angel was sent by the Lord to John, that he might be kept in a state of the spirit, and that in that state he might show him the things which he saw. For whatever John saw, he did not see with the eyes of the body, but with the eyes of the spirit; as may be evident from the places where he says that he was in the spirit and in vision (chap. i. 10, ix. 17, xvii. 3, xxi. 10); so too everywhere where he says that he saw: and no one can come into that state, and be kept in it, except through angels who are closely adjoined to the man, who impart their spiritual state to the interiors of his mind; for so the man is elevated into the light of heaven, and in it sees the things which are in heaven, and not those which are in the world. In a similar state sometimes were Ezekiel, Zechariah, Daniel, and the other prophets; but not when they spoke the Word: they were then not in the spirit, but in the body, and heard from Jehovah Himself, that is, the Lord, the words which they wrote. These two states of the prophets are to be well distinguished. The prophets themselves also distinguish them carefully: for they say everywhere, when they wrote the Word from Jehovah, that Jehovah spoke with them and to them; and very often, *Jehovah said, the word of Jehovah.* But when they were in the other state, they say that they were in the spirit, or in vision; as may be evident from these passages: Ezekiel said, *The spirit lifted me up, and brought me back into Chaldea to the captivity in the vision of God, so the vision which I saw went up from me* (xi. 1, 24). He says that the spirit lifted him up, and he heard behind him an earthquake, and other things (iii. 12, 14). Also, that the spirit lifted him up between the earth and heaven, and led him away to Jerusalem in the visions of God, and he saw abominations (viii. 3, etc.); therefore in like manner in the vision of God or in spirit, he saw four animals, which were cherubs (chap. i. and x.); also the new temple and a new earth, and an angel measuring them, described in chap. xl.

to xlviii. That he was then in the visions of God, he says (chap. xl. 2); and that the spirit lifted him up (chap. xliii. 5). The like was done with Zechariah, with whom an angel then was, when he saw the man riding among the myrtle-trees (Zech. i. 8, etc.). When he saw the four horns, and then a man in whose hand was a measuring line (ii. 1–5, etc.). When he saw Joshua the high priest (iii. 1, etc.). When he saw the candlestick and the two olive-trees (iv. 1, etc.). When he saw the flying roll and the ephah (v. 1, 6). And when he saw the four chariots going out between two mountains, and the horses (vi. 1, etc.). In a similar state was Daniel, when he saw the four beasts coming up out of the sea (vii. 1, etc.); and when he saw the battles of the ram and the he-goat (viii. 1, etc.). That he saw them in visions, we read, chap. vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8. And that the angel Gabriel was seen by him in vision, and spake with him (ix. 21). It was the same with John, when he saw the things which he described; as when he saw the Son of Man in the midst of the seven candlesticks; the tabernacle, the temple, the ark, the altar, in heaven; the dragon and his combat with Michael, the beasts, the woman that sat upon the scarlet beast; the new heaven and new earth, and the holy Jerusalem with its wall, gates, and foundations; and many other things. These were revealed by the Lord, but shown by an angel.

946. *And he said unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book, worship God,* signifies that the angels of heaven are not to be worshipped and invoked, because nothing Divine belongs to them; but that they are associated with men as brethren with brethren, with those who are in the doctrine of the New Jerusalem, and do its precepts; and that the Lord alone is to be worshipped in consociation with them. By these words which the angel here speaks with John, almost the same things are signified as he spoke with him above (chap. xix.), where it is written:

And I fell at the feet of the angel to worship him, and he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God (vers. 10). That such things are signified by these words, may be seen above (n. 818), with the difference that it is now said, the fellow-servant *of thy brethren the prophets, and of them that keep the words of this book:* and by brethren the prophets are signified they who are in the doctrine of the New Jerusalem; and by them that keep the words of this book are signified they who keep and do the precepts of that doctrine, which are now manifested by the Lord; see above (n. 944).

947. *And he said unto me, Seal not the words of this prophecy, for the time is at hand,* signifies that the Apocalypse must not be closed up, but is to be opened; and that this is necessary at the end of the church, that any may be saved. By not sealing up the words of this prophecy is signified that the Apocalypse must not be shut up, but is to be opened; which will be explained in what follows. By *the time is at hand,* is signified that this is necessary, that some may be saved. By time is signified state (n. 476, 562); here the state of the church, that it is such that it is necessary. By at hand is signified necessary; for by at hand is not meant nearness of time, but nearness of state; and nearness of state is necessity. It is manifest that nearness of time is not meant, because the Apocalypse was written in the beginning of the first century: and the Lord's coming,— when the final judgment takes place, and the New Church, which are here meant by the time is at hand, and likewise by the things which must shortly be done (vers. 6), and by I come quickly (vers. 7, 20),— has now appeared and come to pass seventeen centuries afterwards. These same things are also said in the first chapter,— that the things must be done quickly (vers. 1); and that the time is at hand (vers. 3); respecting which see above (n. 4, 9); by which similar things are meant. That at hand or nearness of time is not meant, but nearness of

state, shall be illustrated. The Word in the purely spiritual sense takes nothing from the idea of time, nor from the idea of space; because there appear indeed times and spaces in heaven like times and spaces in the world, but still they are not there; therefore the angels cannot measure the times and spaces, which there are appearances, any otherwise than by states, as these advance and are changed: from which it may be evident, that in the purely spiritual sense, by quickly and at hand quickness and nearness of time are not meant, but quickness and nearness of state. This may indeed seem as if it were not so. The reason is, that with men, in every idea of their lower thought, which is merely natural, there is something from time and space; it is otherwise in the idea of the higher thought, in which men are when they revolve natural, civil, moral, and spiritual things in interior rational light; for then spiritual light, which is abstracted from time and space, flows in and enlightens. You can try this, and so be confirmed, if you wish; provided you attend to your thoughts: and you will likewise then be confirmed, that there is higher and lower thought; since simple thought cannot survey itself, except from some higher thought: and unless man had higher and lower thought, he would not be a man, but a brute. By not sealing up the words of this prophecy is signified that the Apocalypse must not be shut up, but is to be opened, because by sealing is signified to shut up, and hence by not sealing is signified to open; and by the time being near is signified that it is necessary: for the Apocalypse is a sealed or shut book, so long as it is not explained. Also, as was shown above (n. 944), by the words of this prophecy are meant the truths and precepts of the teaching of this book as opened by the Lord. That this is necessary at the end of the church, that some may be saved, may be seen above (n. 9). It may be evident from this, that by not sealing up the words of this prophecy because the time is at hand, is signified that the Apocalypse must not be shut up, but is to be opened; and that this is necessary at the end of the church, that any may be saved.

948. *He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still, and he that is just, let him be just still, and he that is holy, let him be holy still,* signifies the state of all individually after death, and before judgment, and in general before the final judgment; that goods will be taken away from those who are in evils, and truths from those who are in falsities; and on the other hand, that evils will be taken away from those who are in goods, and falsities from those who are in truths. By the unjust is signified he who is in evils, and by the just he who is in goods (n. 668). By the filthy or unclean is signified he who is in falsities (n. 702, 708, 924); and by the holy is signified he who is in truths (n. 173, 586, 666, 852). It follows from this, that by letting the unjust be unjust still, is signified that he who is in evils will be still more in evils; and by letting the filthy be filthy still, is signified that he who is in falsities will be still more in falsities: and on the other hand, that by letting the just be just still, is signified that he who is in goods will be still more in goods; and by letting the holy be holy still, is signified that he who is in truths will be still more in truths. But it also signifies that goods will be taken away from those who are in evils, and truths from those who are in falsities; and on the other hand, that evils will be taken away from those who are in goods, and falsities away from those who are in truths, because so far as goods are taken away from any one who is in evils, so much the more is he in evils; and as far as truths are taken away from any one who is in falsities, so much the more is he in falsities: and on the contrary, as far as evils are taken away from any one who is in goods, so much the more is he in goods; and as far as falsities are taken away from him who is in truths, so much the more is he in truths. The one or the other happens to all after death; for thus the evil are prepared for hell, and the good for heaven. For an evil spirit cannot carry goods and truths with him to hell, nor can a good spirit carry with him evils and falsities to heaven; for thus heaven and hell would be confounded together. But

it is to be carefully observed, that the interiorly evil and the interiorly good are meant: for the interiorly evil may be exteriorly good; for they can act and speak like the good, as hypocrites do. And the interiorly good may sometimes be exteriorly evil; for they can do evils and speak falsities exteriorly, but still repent, and wish to be instructed in truths. This is the same as the Lord says, *To every one that hath it shall be given that he may have abundance; but from him that hath not even that he hath shall be taken away* (Matt. xiii. 12; xxv. 29; Mark iv. 25; Luke viii. 18; xix. 26). Thus it happens to all after death before judgment upon them. It was also so done in general to those who either perished or were saved at the day of the final judgment: for before this was done, the final judgment could not be executed; for the reason that as long as the evil retained goods and truths, they were conjoined with the angels of the lowest heaven as to externals, and yet they must be separated. And this is what was foretold by the Lord, Matt. xiii. 24–30, and 38–40; which may be seen explained above (n. 324, 329, 343, 346, 398). From this may be seen what is signified in the spiritual sense by letting the unjust be unjust still, and the filthy be filthy still, and the just be just still, and the holy be holy still. Similar things are signified by this in Daniel: *Go thy way, Daniel; for the words are closed up and sealed even to the time of the end: many shall be purified and cleansed; they shall act wickedly, nor shall any of the wicked understand, but the intelligent shall understand* (xii. 9, 10).

949. *And behold, I come quickly, and My reward is with Me, to render to every one according as his work shall be*, signifies that the Lord will certainly come, and that He is heaven and the happiness of eternal life to every one according to his faith in Him and his life according to His precepts. *Behold, I come quickly*, signifies that He will certainly come, that is, to execute judgment and to found the New Church and the New Heaven. That quickly means certainly, may be seen n. 4, 943, 944, 947. *My reward is with Me*, signifies

that the Lord Himself is heaven and the happiness of eternal life. That reward is heaven and eternal happiness, may be seen n. 526. That it is the Lord Himself, will be seen below. *To render to every one according to his work*, signifies according to conjunction with the Lord by faith in Him and by a life according to His precepts. This is signified, because by good works are signified charity and faith in internals, and their effect at the same time in externals; and as charity and faith are from the Lord, and are according to conjunction with Him, it is manifest that these are signified: thus also do these things cohere with the foregoing. That good works are charity and faith in internals, and at the same time their effect in externals, may be seen above (n. 641, 868, 871). It is known that charity and faith are not from man, but from the Lord: and because from the Lord, they are according to conjunction with Him; and conjunction with Him is effected by faith in Him and a life according to His precepts. By faith in Him is meant confidence that He saves; and they have this confidence who approach Him immediately, and shun evils as sins: with others it cannot be given. It has been said that *My reward is with Me*, signifies that He is heaven and the happiness of eternal life; for reward is inward blessedness, which is called peace, and external joy therefrom. These are solely from the Lord; and what are from the Lord, are not only from Him, but are Himself: for the Lord cannot send forth any thing from Himself, unless it is Himself: for He is omnipresent with every man according to conjunction; and conjunction is according to reception, and reception is according to love and wisdom; or if you will, according to charity and faith; and charity and faith are according to the life; and the life is according to the aversion to evil and falsity, and the aversion to evil and falsity is according to the knowledge of what evil and falsity are, and then according to repentance and at the same time the looking to the Lord. That the reward is not only from the Lord, but is also the Lord Him-

self, is manifest from the passages in the Word where it is said that they who are conjoined to Him are in Him, and He in them; as may be evident in John xiv. 20–24; xv. 4, 5, etc.; xvii. 19, 21, 22, 26; and elsewhere; see above (n. 883); and also where it is said that the Holy Spirit is in them; and the Holy Spirit is the Lord, for it is His own Divine presence; and likewise when God is implored to dwell in them, teach them, lead them,— their tongue to speak and their body to do that which is good; beside other similar things. For the Lord is love itself and wisdom itself: these two are not in place, but are where they are received, and according to the quality of the reception. But this arcanum cannot be understood, except by those who are in wisdom from the reception of light out of heaven from the Lord. For them are the things written in the two works, the one on the *Divine Providence*, the other on the *Divine Love and Divine Wisdom;* in which it is demonstrated that the Lord Himself is in men according to reception, and not any Divine separate from Him. In this idea are the angels, when they are in the idea concerning the Divine omnipresence; and I doubt not that some Christians also may be in a similar idea.

950. *I am the Alpha and the Omega, the Beginning and the End, the First and the Last*, signifies because the Lord is the God of heaven and earth, and by Him all things in the heavens and on earth were made, and are governed by His Divine Providence, and are done according to it. That these and more things are signified by these words, may be seen above (n. 888).

951. *Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city*, signifies that they have eternal happiness who live according to the Lord's precepts, to the end that they may be in the Lord and the Lord in them by love, and in His New Church by knowledges concerning Him. By blessed are signified they who have the happiness of eternal life (n. 639, 852, 944). By doing His commandments is

signified to live according to the Lord's precepts. *That they may have right to the tree of life*, signifies to the end that they may be in the Lord, and the Lord in them, by love, that is, for the Lord's sake; of which hereafter. By going in through the gates into the city, is signified that they may be in the Lord's New Church by knowledges of Him. By the gates of the wall of the New Jerusalem are signified knowledges of good and truth from the Word (n. 899, 900, 922): and as every gate was one pearl, by the gates are principally signified knowledges concerning the Lord (n. 916): and by the city, or the New Jerusalem, the New Church with its doctrine is signified (n. 879, 880). By their having a right to the tree of life, is signified to the end that they may be in the Lord and the Lord in them, or for the Lord's sake, because the Lord as to the Divine love is signified by the tree of life (n. 89, 933): and by a right to that tree is signified power from the Lord, because they are in the Lord and the Lord in them. The same is signified by this as by their reigning with the Lord (n. 284, 849). That they who are in the Lord and the Lord in them are in all power, so that whatever they will they can do, the Lord Himself teaches in John: *He that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing: if ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you* (xv. 5, 7): and similarly concerning power, Matt. vii. 7; Mark xi. 24; Luke xi. 9, 10: and indeed in Matthew: *Jesus said, If ye have faith, if ye shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done: yea, all things which ye shall ask, believing, ye shall receive* (xxi. 21, 22). By these words the power of those who are in the Lord is described. These do not desire any thing, and so do not ask for any thing, except from the Lord; and whatever they desire and ask from the Lord, that is done; for the Lord says, *without Me ye can do nothing; abide in Me and I in you.* Such power do the angels in heaven have, that if they only desire, they obtain. But still they do not desire

any thing but what is for use; and this they desire as of themselves, but still from the Lord.

952. *Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and doeth a lie*, signifies that no one is received into the New Jerusalem, who makes the commandments of the Decalogue of no account, and does not shun any evils there named as sins, and therefore lives in them. This is signified in general by all these words, because the commandments of the Decalogue are there meant; as may be seen from the explanation above (n. 892), where are similar things, except that here dogs also are named, by which are signified they who are in lusts; which are also treated of in the ninth and tenth commandments of the Decalogue. Those are signified in general by dogs, who are in lusts of every kind, and indulge them; but in particular they who are in merely corporeal pleasures, especially they who are in the pleasure of eating and drinking, in which alone they take delight. Therefore dogs in the spiritual world appear from those who have sacrificed to their appetite and palate, and are called there corporeal appetites. Such, because they are gross in mind, make what is of the church of no account. For this reason it is said that they shall stand without, that is, shall not be received into the Lord's New Church. Similar things are signified by dogs in these passages in the Word: *His watchmen are blind, they are all dumb dogs, gazing, lying down, loving to slumber, they are greedy dogs, they do not know satiety* (Isa. lvi. 10, 11). *They make a noise like dogs, and go around in the city, they wander for food, if they are not satisfied, thus they pass the night* (Ps. lix. 6, 14). By dogs are meant the vilest men (Job xxx. 1; 1 Sam. xxiv. 14; 2 Sam. ix. 8; 2 Kings viii. 13); and likewise the unclean; therefore it is said in Moses, *Thou shalt not bring the reward of whoredom and the price of a dog into the house of Jehovah for any vow whatever, for these are an abomination to Jehovah thy God* (Deut. xxiii. 18).

953. *I Jesus have sent Mine angel to testify unto you these*

things in the churches, signifies a testimony given by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things described in this book, as also those which are now opened. The reason that the Lord here names Himself Jesus, is that all in the Christian world may know that the Lord Himself, who was in the world, manifested the things described in this book, as also those which are now opened. By sending an angel to testify, is signified the Lord giving testimony that it is true. The angel did indeed testify it, yet not from himself, but from the Lord; which is clearly manifest in vers. 20 following, from this: *He who testifieth these things saith, Surely I come quickly.* It is a testimony that it is true, because to testify is said of the truth; since the truth testifies from itself, and the Lord is the truth (n. 6, 16, 490). To testify signifies to bear witness that it is true that the Lord manifested to John the things described in this book, and also that He has now manifested what all and each of the things signify. This is properly meant by testifying, for it is said that He testifieth these things in the churches; that is, that the things contained in what was seen and described by John are true: for to testify is said of the truth, as has been said. By *unto you these things in the churches*, is signified before the whole Christian world; because the churches which are here meant are there.

954. *I am the root and the offspring of David, the bright and morning star*, signifies that He is that Lord who was born in the world, and was then the light, and who will come with new light which will arise before His New Church, which is the Holy Jerusalem. *I am the root and the offspring of David*, signifies that He is that Lord who was born in the world, and thus the Lord in His Divine Human. From this He is called the root and the offspring of David, and also the branch of David (Jer. xxiii. 5; xxxiii. 15): also the rod out of the stem of Jesse, and the shoot out of his roots (Isa. xi. 1, 2). The bright and morning star signifies that He was then the light, and that He will come with new light, which will

arise before His New Church, which is the Holy Jerusalem. He is called the bright star from the light with which He came into the world, on which account He is called a star and also the light: a star, Num. xxiv. 17: and the light, John i. 4–12; iii. 19, 21; ix. 5; xii. 35, 36, 46; Matt. iv. 16; Luke ii. 30–32; Isa. ix. 2; xlix. 6. And He is called the morning star from the light which will arise from Him before the New Church, which is the New Jerusalem. For by a star is signified the light from Him, which in its essence is wisdom and intelligence; and by the morning is signified His coming, and the New Church then; see above (n. 151).

955. *And the Spirit and the bride say, Come,* signifies that heaven and the church desire the coming of the Lord. By the Spirit is signified heaven; by the bride, the church; and by saying, Come, is signified to desire the Lord's coming. That the New Church, which is the Holy Jerusalem, is meant by the bride, is evident from chap. xxi. 2, 9, 10; see n. 881, 895: and that heaven is meant by the Spirit, is because the angelic spirits are meant, from whom the New Heaven will be formed; concerning whom see above (chap. xiv. 1–7; xix. 1–9; xx. 4, 5). By the church which is here called the bride, is not meant the church composed of those who are in falsities of faith, but a church of those who are in truths of faith; for these desire light, consequently the coming of the Lord, as above (n. 954).

956. *And let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely,* signifies he who knows any thing of the Lord's coming, and of the New Heaven and New Church, and thus of the Lord's kingdom, should pray that it may come; and that he who desires truths should pray that the Lord may come with light, and that he who loves truths will then receive them from the Lord without labor of his own. By *let him that heareth say, Come,* is signified that he who hears, and hence knows something of the Lord's coming, and of the New Heaven and the New Church, and thus of the Lord's king-

dom, should pray that it may come. By *let him that thirsteth say, Come*, is signified that he who desires the Lord's kingdom, and truths then, should pray that the Lord may come with light. By *let him that willeth take water of life freely*, is signified that he who from love desires to learn truths and appropriate them to himself, will receive them from the Lord without labor of his own. By willing is signified to love; because that which a man wills from the heart, he loves; and that which he loves, he wills from the heart. By water of life Divine truths from the Lord through the Word are signified (n. 932). And by freely is signified without one's own labor. Similar things to those in this verse are signified by these words in the Lord's Prayer: *Thy kingdom come, Thy will be done, as in heaven so upon the earth* (n. 839). The Lord's kingdom is His church, which makes one with heaven; therefore it is now said, *let him that heareth say, Come, and let him that thirsteth come.* That to thirst signifies to desire truths, is evident from these passages: *I will pour water upon him that thirsteth, I will pour My Spirit upon thy seed* (Isa. xliv. 3). *Every one that thirsteth, come ye to the waters, buy wine and milk without silver* (Isa. lv. 1). *Jesus cried, saying, If any one thirst, let him come unto Me, and drink. He that believeth on Me, out of his belly shall flow rivers of living water* (John vii. 37, 38). *My soul thirsteth for the living God* (Ps. xlii. 2). *O God, Thou art my God, my soul thirsteth for Thee, faint without water* (Ps. lxiii. 2). *Blessed are they that thirst after righteousness* (Matt. v. 6). *I will give unto him that thirsteth of the fountain of the water of life freely* (Apoc. xxi. 6): by which is signified that to those who desire truths for any spiritual use, the Lord will give from Himself through the Word all which conduce to that use. That by thirst and thirsting is also signified to perish from lack of truth, is evident from these: *My people are gone into captivity, because they have no knowledge, their multitude is dried up with thirst* (Isa. v. 13). *The fool speaketh foolishness, and his heart doeth iniquity, and he maketh the drink of the thirsty to fail*

(Isa. xxxii. 6). *The poor and needy seek water, but there is none; their tongue faileth for thirst; I Jehovah will hear them* (Isa. xli. 17). *Plead with your mother, lest I strip her naked, and slay her with thirst* (Hos. ii. 2, 3). Mother here is the church. *Behold, the days come, in which I will send a famine upon the land; not a famine of bread, nor a thirst for waters, but for hearing the words of Jehovah: in that day shall the beautiful virgins and the young men faint for thirst* (Am. viii. 11, 13). But by not thirsting is signified not to have a lack of truth, in these passages. *Jesus said, Whosoever drinketh of the water that I shall give him, shall never thirst* (John iv. 13–15). Jesus said, *He that believeth on Me shall never thirst* (John vi. 35). *Jehovah hath redeemed Jacob; then shall they not thirst; He shall make waters to flow out of the rock for them* (Isa. xlviii. 20, 21).

957. *For I testify unto every one that heareth the words of the prophecy of this book, if any one shall add unto these things, God shall add unto him the plagues that are written in this book*, signifies that they who read and know the truths of the teaching of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by adding any thing by which they may destroy these two, cannot do otherwise than perish from the falsities and evils which are signified by the plagues described in this book. By hearing the words of the prophecy of this book, is signified to read and know the truths of the teaching of this book now opened by the Lord, see above (n. 944). By adding to these things, is signified adding any thing by which they may destroy those truths; as explained below. By the plagues written in this book, are signified the falsities and evils denoted by the plagues described in chap. xv. and xvi. That the plagues signify the falsities and evils which those have who worship the beast and false prophet of the dragon, may be seen, n. 456, 657, 673, 676, 677, 683, 690, 691, 699, 708, 718. The dragon's beast and false prophet are they who make faith alone saving without good works.

There are two things in this prophetic book, to which all its contents have reference. The first is, that no other God is to be acknowledged, than the Lord; and the second, that no other faith is to be acknowledged than faith in the Lord. He who knows these, and still adds any thing with the intention to destroy them, cannot but be in falsities and evils, and perish from them; since from no God but the Lord, nor by any faith but in the Lord, is given good which is of love, and truth which is of faith, and hence the happiness of eternal life; as the Lord Himself teaches in many places in the Evangelists; see above (n. 553). That this is signified, and not that God will add the plagues described in chap. xv. and xvi. upon him who adds any thing to the words of the prophecy of this book, any one can see from his own judgment; for an innocent person may do that, and many likewise might do it from a good end, as also from ignorance of what is signified. For the Apocalypse has hitherto been as a closed or mystic book: therefore every one can see that the meaning is, that nothing is to be added or taken away, which destroys the truths of the teaching in this book now opened by the Lord; which truths have reference to those two things. Therefore also these words follow in the series after these: *Jesus sent His angel to testify unto you these things in the churches; I am the root and the offspring of David, the bright and morning star; and the spirit and the bride say, Come; and let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely* (vers. 16, 17): by which is signified that the Lord will come in His Divine Human, and will give eternal life to those who acknowledge Him; and therefore also these words follow in the series, *He who testifieth these things saith, Surely, I come quickly; Amen: Yea, come, Lord Jesus* (vers. 20). From which it is manifest that no other things are meant. To add is also a prophetic word signifying to destroy, as Ps. cxx. 3, and elsewhere. What is signified by the things which are in this verse, and in the following, may now be seen.

958. *And if any one shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book*, signifies that they who read and know the truths of the doctrine of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by taking away any thing by which they may destroy these two, cannot be wise in and appropriate to themselves any thing from the Word, nor be received into the New Jerusalem, nor have their lot with them who are in the Lord's kingdom. By these words similar things are signified as above, only that here they are spoken of who take away, and there they who add; consequently, they who, either by adding or taking away, destroy those two truths. By taking away one's part out of the book of life, is signified that they cannot be wise in or appropriate to themselves any thing out of the Word. The book of life is the Word and also the Lord as to the Word (n. 256, 469, 874, 925). The reason is, that the Lord is the Word, for the Word treats of Him alone; as is fully shown in *the Doctrines of the New Jerusalem, concerning the Lord*, and *concerning the Sacred Scripture:* therefore they who do not approach the Lord immediately, cannot see any truth from the Word. By taking away their part out of the holy city is signified out of the New Church, which is the holy Jerusalem; for no one is received into it who does not go to the Lord alone. By taking away their part out of the things written in this book, is signified not to have their lot with those who are in the Lord's kingdom: for all the things written in this book regard the New Heaven and New Church, which make the Lord's kingdom, as their end; and the end is that to which all the things written in the book have reference.

959. That it may be known that by these words is not meant he who takes away from the words of this book as it is written in the sense of the letter, but he who takes away from the truths of the teaching which are in its spiritual

sense, I will tell whence this is. The Word, which was dictated by the Lord, passed through the heavens of His celestial kingdom and the heavens of His spiritual kingdom, and so came to the man by whom it was written; therefore the Word in its first origin is purely Divine. This, while it passed through the Lord's celestial kingdom, was Divine celestial; and while it passed through the Lord's spiritual kingdom, was Divine spiritual: and when it came to man, it became Divine natural. Hence it is that the natural sense of the Word contains in itself the spiritual sense, and this the celestial sense, and both the purely Divine sense, which is not open to any man, nor indeed to any angel. These things are adduced, that it may be seen, that by nothing being added to nor taken away from the things written in the Apocalypse, is understood in heaven that nothing is to be added to or taken away from the truths of the doctrine concerning the Lord and faith in Him; for it is this sense, together with truth concerning a life according to His precepts, from which is the sense of the letter, as has been said.

960. *He who testifieth these things saith, Surely I come quickly, Amen: Yea, come, Lord Jesus*, signifies the Lord, who revealed the Apocalypse, and has now opened it, testifying this gospel, that in His Divine Human which He took to Himself in the world, and glorified, He comes as the Bridegroom and Husband, and that the church desires Him as a bride and wife. The Lord says above, *I Jesus have sent Mine angel to testify unto you these things in the churches* (vers. 16 of this chapter); and it may be seen above (n. 953), that by these words is signified a testimony given by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are written in this book, and which are now opened. Hence it is manifest, that by *He who testifieth these things saith*, is meant the Lord, who revealed the Apocalypse, and has now opened it, testifying. It means testifying this gospel, because here He declares His coming, His kingdom, and His spiritual marriage with the

church: for He says, *Surely I come quickly, Amen: Yea, come, Lord Jesus;* and by the gospel is signified the coming of the Lord to His kingdom, see n. 478, 553, 625, 664. Here it is to His spiritual marriage with the church, because this new church is called the bride and wife, and the Lord her Bridegroom and Husband (above, chap. xix. 7–9; xx. 2, 9, 10; xxi. 17). And here to the end of the book, the Lord speaks and the church speaks, as the Bridegroom and the bride. The Lord speaks these words: *Surely I come quickly, Amen;* and the church speaks these: *Yea, come, Lord Jesus;* which are the words of betrothal to spiritual marriage. That the Lord will come in the Divine Human which He took to Himself in the world, and glorified, is evident from the fact, that He names Himself Jesus, and says that He is the root and the offspring of David (vers. 16); and that the church here says, *Come, Lord Jesus;* see above (n. 953, 954).

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961. To this I will add two Relations. The first is this: Once on waking from sleep, I fell into a profound meditation concerning God; and when I looked up, I saw above me in heaven a most brilliant light in an oval form: and when I fixed my attention on that light, it receded to the sides, even to the circumference; and behold, heaven was then opened to me, and I saw magnificent things, and angels standing in the form of a circle on the southern side of the opening, speaking with one another. And as I earnestly desired to hear what they were saying, it was therefore given me first to hear the sound, which was full of heavenly love, and afterwards their speech, which was full of wisdom from that love. They were talking with one another of the one God, of conjunction with Him, and of salvation thence. They spoke ineffable things, most of which cannot be expressed by any natural language. But as I had many times been in companionship with angels in heaven itself, and then in similar speech with them, because in a similar state, I could there-

fore now understand them, and gather some things from their discourse, which can be expressed intelligibly in the words of natural language. They said that the Divine being (*esse*) is one, the same, the itself, and indivisible; and thus also the Divine essence, because the Divine being is the Divine essence; and thus also God, because the Divine essence, which is also the Divine being, is God.

They illustrated this by spiritual ideas, saying that the Divine being cannot fall into many, every one of which has the Divine being, and yet be one, the same, itself, and indivisible; for each would think from his being from and by himself: if he should at the same time also think from and by the others unanimously, there would be many unanimous, and not one God. For unanimity, as it is the consent of many, and at the same time of each one from and by himself, does not agree with the unity of God, but with a plurality, they did not say of Gods, because they could not; for the light of heaven, from which was their thought, and in which their discourse proceeded, resisted. They also said, that when they wished to speak of Gods, and each as a Person by himself, the effort of utterance immediately fell of itself into one, yea, into the one only God.

To this they added that the Divine being is the Divine being in itself, not from itself; because from itself supposes a being in itself, from which it is, and thus supposes a God from God, which is not given. That which is from God is not called God, but is called the Divine: for what is a God from God, and thus what is a God from God born from eternity, and what is a God from God proceeding through a God born from eternity, but words in which there is no light at all from heaven? It is otherwise in the Lord Jesus Christ: in Him is the Divine being itself from which all things are, to which the soul in man corresponds, the Divine Human, to which the body in man corresponds, and the proceeding Divine, to which activity in man corresponds.

This trine is a *one*, because from the Divine from which all

things are is the Divine Human, and hence from the Divine from which all things are, through the Divine Human, is the proceeding Divine. Therefore, in every angel and man, because they are images, there is a soul, body, and activity, which make one; since from the soul is the body, and from the soul through the body is the activity. They said further, that the Divine being, which in itself is God, is the *same:* not the same simply, but infinite; that is, the same from eternity to eternity: it is the same everywhere, and the same with and in every one; but that all the variety and changeableness is in the recipient, and is caused by the state of the recipient. That the Divine being, which is God in Himself, is the *itself*, they illustrated thus. God is the itself, because He is love itself, wisdom itself, good itself, truth itself, life itself; which, unless they were the itself in God, would not be any thing in heaven and in the world; because there would not be any thing of them having relation to the itself. Every quality derives its quality from the fact that there is an itself from which it is, and to which it has relation, that it may be what it is. This itself, which is the Divine being, is not in place, but with and in those who are in place, according to their reception; since of love and wisdom, and of good and truth, which are the itself in God, yea, are God Himself, place cannot be predicated, or progression from place to place, but without place, whence is omnipresence. Therefore the Lord says, that He is in the midst of them; also He in them, and they in Him. Yet as He cannot be received by any one as He is in Himself, He appears as He is in Himself as the sun above the angelic heavens, the proceeding from which in the form of light is Himself as to wisdom, and in the form of heat is Himself as to love. The sun is not Himself; but the Divine love and Divine wisdom going forth from Himself proximately, round about Himself, appear before the angels as the sun. He Himself in the sun is Man, He is our Lord Jesus Christ both as to the Divine from which are all things, and as to the Divine Human: since the itself, which is love

itself and wisdom itself, was His soul from the Father, and thus the Divine life, which is life in itself. It is otherwise in every man: in him the soul is not life, but a recipient of life. The Lord also teaches this, saying, *I am the way, the truth, and the life;* and again: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself.* Life in Himself is God. They added to this, that he who is in any spiritual light, can perceive that the Divine being, which is also the Divine Essence, because it is one, the same, the itself, and hence indivisible, cannot be given in more than one; and that if it were said to be given, manifest contradictions would follow.

After hearing these things, the angels perceived in my thought the common ideas of the Christian Church concerning a trinity of Persons in unity and their unity in trinity, respecting God, as also concerning the birth of a Son of God from eternity: and they then said, "What are you thinking of? Are you not thinking those things from natural light, with which our spiritual light does not agree? Therefore, unless you remove the ideas of that thought, we close heaven to you, and go away." But then I said to them, "Enter, I pray, more deeply into my thought and perhaps you will see agreement." And they did so, and saw that by three Persons I understood three proceeding Divine attributes, which are creation, salvation, and reformation; and that these attributes are of the one God: and that by the birth of a Son of God from eternity I understood His birth foreseen from eternity and provided in time. And I then related that my natural thought concerning a trinity and unity of Persons, and the birth of a Son of God from eternity, I received from the doctrine of faith of the church, which has its name from Athanasius; and that that doctrine is just and right, provided that instead of a trinity of Persons there be there understood a trinity of Person, which is given only in the Lord Jesus Christ; and instead of the birth of a Son of God there be understood His birth foreseen from eternity and provided in

time: because as to the Human, which He took to Himself in time, He is called openly the Son of God.

The angels then said, "Well": and they requested that I would say from their mouth, that if any one does not go to Him as God of heaven and earth, he cannot come into heaven; because heaven is heaven from the only God; and that He is the Lord Jesus Christ, who is Jehovah the Lord, Creator from eternity, Saviour in time, and Reformer to eternity; thus who is at once the Father, the Son, and the Holy Spirit. After this the heavenly light before seen above the aperture returned, and gradually descended, and filled the interiors of my mind, and enlightened my natural ideas of the unity and trinity of God; and then the ideas received about them in the beginning, which were merely natural, I saw separated, as the chaff is separated from the wheat by winnowing, and carried away as by a wind into the north of heaven, and dispersed.

962. The Second Relation. Since it has been given me by the Lord to see wonderful things which are in the heavens and below the heavens, I must, as commanded, relate what has been seen. There appeared a magnificent palace, and in its inmost a temple. In the midst of the latter was a table of gold, upon which was the Word, beside which two angels were standing. Around it were seats in three rows: the seats of the first row were covered with silken cloth of a purple color; the seats of the second row, with silken cloth of a blue color; and the seats of the third row, with white cloth. Under the roof, high above the table, there appeared a wide-spread canopy, shining with precious stones, from whose splendor shone forth as it were a rainbow, as when the heaven clears up after a shower. There then suddenly appeared a number of the clergy, occupying all the seats, clothed in the garments of their priestly office. At one side was a wardrobe, where an angel keeper stood; and within lay splendid garments in beautiful order. It was a council convoked by the Lord; and I heard a voice from

heaven, saying, "Deliberate." But they said, "Upon what?" It was said, "Concerning the Lord, and the Holy Spirit." But when they thought upon these subjects, they were not in enlightenment; therefore they humbled themselves in prayer. And then light descended from heaven, which first illumined the back parts of their heads, and afterward their temples, and at length their faces: and then they commenced; and, as it was commanded, first, concerning the Lord.

The first question proposed and discussed was, "Who assumed the Human in the virgin Mary?" And an angel standing at the table upon which was the Word, read before them these words in Luke: *The angel said to Mary, Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call His name Jesus: He shall be great, and shall be called the Son of the Highest. And Mary said to the angel, How shall this be, seeing I know not a man? And the angel answering said, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; whence the Holy Thing that is born of thee shall be called the Son of God* (i. 31, 32, 34, 35): as also what is in Matthew, chap. i. vers. 20–25; and what is in vers. 25 there he read emphatically. Beside these, he read many things from the Evangelists, where the Lord as to His Human is called the Son of God, and where He from His Human calls Jehovah His Father: as also from the Prophets, where it is foretold that Jehovah Himself should come into the world; among which also these two, in Isaiah: *It shall be said in that day, Lo, This is our God, whom we have waited for, that He may save us; This is Jehovah, whom we have waited for; let us rejoice and be glad in His salvation* (xxv. 9). *The voice of Him that crieth in the wilderness, Prepare ye a way for Jehovah, make straight in the desert a highway for our God: for the glory of Jehovah shall be revealed, and all flesh shall see it together: Behold, the Lord Jehovih cometh in strength; He shall feed His flock as a shepherd* (Isa. xl. 3, 5, 10, 11). And the angel said, "Since Jehovah Himself came into the world, and assumed the

Human, and thereby saved and redeemed men, He is therefore called the Saviour and Redeemer in the prophets." And then he read before them these passages following: *Surely God is in thee, and there is no God besides; verily Thou art a hidden God, O God of Israel the Saviour* (Isa. xlv. 14, 15). *Am not I Jehovah? and there is no God else besides Me; a just God and a Saviour, there is none besides Me* (Isa. xlv. 21, 22). *I am Jehovah, and besides Me there is no Saviour* (Isa. xliii. 11). *I Jehovah am thy God, and thou shalt know no God but Me, and there is no Saviour besides Me* (Hos. xiii. 4). *That all flesh may know that I Jehovah am thy Saviour and thy Redeemer* (Isa. xlix. 26; lx. 16). *As for our Redeemer, Jehovah Zebaoth is His name* (Isa. xlvii. 4). *Their Redeemer is strong, Jehovah Zebaoth is His name* (Jer. l. 34). *O Jehovah my Rock and my Redeemer* (Ps. xix. 14). *Thus said Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God* (Isa. xlviii. 17; xliii. 14; xlix. 7; liv. 8). *Thou O Jehovah art our Father, our Redeemer from everlasting is Thy name* (Isa. lxiii. 16). *Thus said Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone of Myself* (Isa. xliv. 24). *Thus said Jehovah King of Israel, and His Redeemer Jehovah Zebaoth, I am the First and the Last, and besides Me there is no God* (Isa. xliv. 6). *Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *Behold, the days come, that I will raise up unto David a righteous Branch who shall reign King, and this is His name, Jehovah our Righteousness* (Jer. xxiii. 5, 6; xxxiii. 15, 16). *In that day shall Jehovah be King over all the earth; in that day shall Jehovah be one, and His name one* (Zech. xiv. 9). Being confirmed from all these passages, they who sat upon the seats said unanimously that Jehovah assumed the Human to save and redeem men. But there was then heard a voice from the Roman Catholics, who had hid themselves in a corner of the temple, saying, "How can Jehovah the Father become Man? is He not the Creator of the universe?" And one of them

that sat upon the seats of the second row turned himself around, and said, "Who was it then?" And he from the corner answered, "The Son from eternity." But he received for answer, "Is not the Son from eternity, according to your confession, the Creator of the universe also? And what is a Son or a God born from eternity? And how can the Divine essence, which is one and indivisible, be separated, and some of it descend and take on the Human, and not the whole?"

The second discussion concerning the Lord was upon this point, "Are not God the Father and He thus one, as the soul and the body are one?" They said that this is a consequence, because the soul is from the Father. And then one of these who sat upon the seats in the third row read from the Creed which is called Athanasian these words: *Although our Lord Jesus Christ, the Son of God, is God and Man, still they are not two, but one Christ; yea, He is altogether one, He is one Person: since as the soul and the body make one man, so God and Man are one Christ.* The reader said that this creed is received in the whole Christian world, even by the Roman Catholics. And they then said, "What need is there of more? God the Father and He are one, as the soul and the body are one." And they said, "As it is so, we see that the Lord's Human is Divine, because it is the Human of Jehovah. Also that the Lord as to the Divine Human is to be approached; and that thus and no otherwise can the Divine which is called the Father be approached." This conclusion of theirs the angel confirmed by many more passages from the Word, among which were these in Isaiah: *Unto us a Child is born, unto us a Son is given, whose name is Wonderful, Counsellor, God, the Mighty, the Father of eternity, the Prince of peace* (ix. 6). Again: *Thou art our Father, Abraham hath not known us, and Israel doth not acknowledge us, Thou, O Jehovah, art our Father, our Redeemer from everlasting is Thy name* (lxiii. 16). And in John: *Jesus said, He that believeth in Me, believeth in Him that sent Me, and*

he that seeth Me seeth Him who sent Me (xii. 44, 45). *Philip said unto Jesus, Show us the Father; Jesus saith unto him, He that seeth Me seeth the Father; how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father and the Father in Me* (John xiv. 8–11). And lastly this: *Jesus said, I am the way, the truth, and the life; no one cometh to the Father but by Me* (John xiv. 6). On hearing these, they all said with one voice and heart, that the Lord's Human is Divine, and that this is to be approached that the Father may be approached; since Jehovah God, who is the Lord from eternity, through it sent Himself into the world, and made Himself visible to the eyes of men, and thus accessible. In like manner He made Himself visible and thus accessible in the human form to the ancients, but then through an angel.

After this followed the deliberation concerning the Holy Spirit. And first the idea of many respecting God the Father, the Son, and the Holy Spirit, which was as if God the Father was sitting on high, and the Son at His right hand, and they were sending forth the Holy Spirit from them, to enlighten and teach men, was exposed. But a voice was then heard from heaven saying, "We cannot endure that idea of thought. Who does not know that Jehovah God is omnipresent? He who knows and acknowledges this, will also acknowledge that He Himself enlightens and teaches; and that there is not an intermediate God, distinct from Him, and still less from two, as one person from another. Therefore let the former idea, which is vain, be removed; and let this, which is just, be received; and you will see this matter clearly." But a voice was then heard again from the Roman Catholics, who had hid themselves in the corner of the temple, saying, "What then is the Holy Spirit, who is named in the Word in the Evangelists and in Paul, by whom so many of the learned from the clergy, especially from ours, say that they are led? Who in the Christian world at this day denies the Holy Spirit and its operation?" At this one

of those who were sitting upon the second row of seats, turned round and said, "The Holy Spirit is the Divine proceeding from Jehovah the Lord. You say that the Holy Spirit is a person by Himself and a God by Himself. But what is a person going forth and proceeding from a person, but operation going forth and proceeding? One person cannot go forth and proceed from another through a third, but operation can. Or what is a God going forth and proceeding from a God, but the Divine going forth and proceeding? One God cannot go forth and proceed from another through a third, but the Divine can. Is not the Divine Essence one and indivisible? And as the Divine Essence or the Divine being is God, is not God one and indivisible?" On hearing this, they who sat upon the seats concluded unanimously that the Holy Spirit is not a Person by itself, nor a God by itself; but that it is the Holy Divine going forth and proceeding from the one, only, omnipresent God, who is the Lord. At this the angels that stood by the golden table upon which was the Word, said, "Well. We do not anywhere read in the Old Testament, that the prophet spoke the Word from the Holy Spirit, but from Jehovah the Lord; and where the Holy Spirit is mentioned in the New Testament, the proceeding Divine is meant, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating."

After this followed another discussion concerning the Holy Spirit, upon the question, "From whom does the Divine which is called the Holy Spirit proceed? is it from the Divine which is called the Father, or from the Divine Human which is called the Son?" And when they were discussing this, the light shone in from heaven, from which they saw that the Holy Divine, which is meant by the Holy Spirit, proceeds from the Divine in the Lord through His glorified Human, which is the Divine Human, comparatively as all activity proceeds from the soul through the body in man. This the angel standing at the table confirmed from the Word by these passages: *He whom the Father hath sent, speaketh the words*

of God: He hath not given the Spirit by measure unto Him, the Father loveth the Son, and hath given all things into His hand (John iii. 34, 35). *There shall come forth a rod out of the stem of Jesse, the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might* (Isa. xi. 1, 2). That the Spirit of Jehovah was put upon Him, and that it was in Him (Isa. xlii. 1; lix. 19, 20; lxi. 1; Luke iv. 18). *When the Holy Spirit shall come, which I will send unto you from the Father* (John xv. 26). *He shall glorify Me, for He shall receive of Mine, and show it unto you: all things that the Father hath are Mine; therefore I said that He shall receive of Mine, and show it unto you* (John xvi. 14, 15). *If I go away, I will send the Comforter unto you* (John xvi. 7). The Comforter is the Holy Spirit (John xiv. 26). *The Holy Spirit was not yet, because Jesus was not yet glorified* (John vii. 39). After the glorification, *Jesus breathed on them, and said to the disciples, Receive ye the Holy Spirit* (John xx. 22). Since the Lord's Divine operation from His Divine omnipresence is meant by the Holy Spirit, therefore when He spoke to the disciples of the Holy Spirit which He would send from God the Father, He also said, *I will not leave you orphans; I go away, and come unto you: and in that day ye shall know that I am in My Father, and ye in Me, and I in you* (John xiv. 18, 20, 28). And just before His departure out of the world, He said, *Lo, I am with you all the days until the consummation of the age* (Matt. xxviii. 20). Having read these words before them, the angel said, "From these and many other passages in the Word, it is manifest that the Divine which is called the Holy Spirit proceeds from the Divine in the Lord through His Divine Human." To this they that sat upon the seats said, "This is the Divine truth." At length this decision was made, "That from the deliberations in this council we have clearly seen, and hence acknowledge as the holy truth, that in our Lord Jesus Christ there is a Divine Trinity, which is, the Divine from which are all things, which is called the Father; the Divine Human,

which is called the Son; and the proceeding Divine, which is the Holy Spirit. Thus there is one God in the church."

After these things were concluded in that magnificent council, they rose: and the angel keeper of the wardrobe came and brought to each of those who sat upon the seats, splendid garments woven here and there with threads of gold, and said, "Receive these wedding garments." And they were conducted in glory into the New Christian Heaven, with which the Lord's church on earth, which is the New Jerusalem, will be conjoined.

Apoc. xxii. 21.

The Grace of our Lord Jesus Christ be with you all. Amen.

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ALTAR. In the church among the children of Israel there were two altars, one for burnt-offerings, the other for incense; by the altar for burnt-offering is represented worship from celestial love, and by the altar for incense, worship from spiritual love, 392, 649. See *Sacrifice and Incense*. The altar for burnt-offerings also signifies the celestial kingdom of the Lord, 649. Fire was continually burning on the altar of burnt-offering, and hence was taken in the censer, and offered with incense, 395. That fire signified Divine celestial love, 395. See *Fire*.

AMEN. Amen signifies confirmation from the truth, and since the Lord is truth itself, it signifies confirmation from the Lord, 23, 61, 199, 292; and also consent of all, 375.

AMPHITHEATRE. The amphitheatre where the dragons held their diversions, 655. See *Faith*.

ANGEL. By angel, in the highest sense, is meant the Lord; in a relative sense, heaven, a heavenly society, and Divine truth, 647, 910. By angel, in the highest sense, is meant the Lord, 344, 465, 647, 910, 5, 258; also by the seven angels, 657. By angels are signified heaven, because heaven is heaven from the Lord, 5, 342, 910. By Michael and Gabriel are not meant any archangel, but societies of heaven and ministries there; by Michael, societies of angels, whose special ministry is to teach, that the Lord is the God of heaven and earth, and that God the Father and He are one; and by Gabriel societies of angels, wherein is taught, that Jehovah came into the world, and that his human nature is the Son of God, 548, 564, 77. Angel signifies Divine truth, 900, 910. Angels of the third heaven, 120, and following. An angel does not speak with man out of heaven, but the Lord through heaven; but when an angel is to talk with man, he is sent from heaven, and talks with man from the Lord, 816; see *Heaven*. Angels are not superior to men, but equal; they excel men in wisdom because they are in spiritual light, but men in natural light, 818. Angels and spirits know nothing of man, with whom they do not speak, because they are consociated by correspondence as to thoughts; but as to affections it is different, 943. Angels are consociated with men, but the Lord only is conjoined with them, 818, 946. Angels are not to be invoked, much less worshipped, but only the Lord, 818. He is an angel of heaven who receives the Lord in love and faith, 344.

ANIMALS. See *Beasts*. For the four animals, see *Cherubim*.

ANOINTING. See *Oil*.

ANTIPAS, the martyr, that is, confessor of the truth, 112.

APES. Apes mounted on horses, and seated with bodies reversed; who they were, and of what quality, 830.

APOCALYPSE OR REVELATION. It treats of the last state of the Christian church, the last judgment, and the New Church, which is the New Jerusalem, and not of empires of the world, Preface, and 2, 227, 387, 483, 543. It treats of falsities in the church, for the truths of the New Church cannot be received before falsities are discovered and removed, 700. It was manifested to John by the Lord, and is now opened by the Lord, Preface, and 953, 954, 957. That nothing shall be added or taken from the Apocalypse, signifies that nothing shall be added or taken from the truths of the New Church, which contain prophecies, and are now revealed, 957–959. The last words in the Apocalypse are words of betrothal between the Lord and the church, 960.

APOSTLES. By the disciples of the Lord are meant they who are instructed in the goods and truths of the church, 79. By apostles are meant they who teach the goods and truths of the church, and the twelve apostles of the Lord consequently signify the church as to all goods and truths, 5, 233, 790, 903, 915. What is signified by Peter, James, and John, 5. What is signified by the apostles sitting on thrones, and judging the tribes of Israel, 233, 798. Called holy, because they represented holy things, 790.

ARK. See *Decalogue*.

ARMAGEDDON. Armageddon signifies the love of honor, dominion, and preeminence, 707. To gather together to war in Armageddon, signifies a state of combat from falsities against truths, and desire of destroying the New Church, arising from a love of dominion or power and preeminence, 707, 839. The combat in Armageddon with respect to the understanding of the Lord's prayer in its beginning, 839. See *Prayer*.

ARMS. Arms signify such things as belong to spiritual war, 436. See *War*. Breastplates signify argumentations, 436, 450.

ARMY OR HOST. An army signifies those who are in Divine goods and truths, and abstractly goods and truths, and in the opposite sense, those who are in evils and falsities, and abstractly evils and falsities, 447, 833. Therefore the sun, moon, and stars are called hosts or armies, 447. By sun, moon, and stars are signified the goods and truths of the church, also its evils and falsities, 413. See *Sun*, *Moon*, and *Stars*.

ARTIFICER. That an artificer signifies a man who is intelligent, and from understanding thinks truths, and, in an opposite sense one who from self-intelligence thinks falsities, 793. Every kind of art in the world corresponds with what belongs to angelic wisdom, 793.

ASER. Aser, in the highest sense, signifies eternity, in the spiritual sense, eternal beatitude, in the natural sense, the affection for good and truth, also the love of being useful, which is mutual love, 353.

ASIA. Asia signifies those who are in the light of truth from the Word, 11. Great Tartary in Asia, 11. See *Tartary*.

ASSYRIA OR ASHUR. It signifies the rational faculty of the church, 444. See *Euphrates*.

AT HAND, NEAR. At hand and near signify nearness of state, also what is absolutely necessary, 947. See *Afar Off* and *Shortly*.

ATMOSPHERES. In the spiritual world there are atmospheres like ether, air, and water, in which the angels of the three heavens dwell, and those atmospheres are spiritual, 238, 878.

AXE. An axe signifies falsity from one's own intelligence, 847.

BABEL and BABYLON. See *Roman Catholics*.

BALAAM. Balaam was a hypocrite and a diviner or soothsayer, and through his counsel given to Balak he sought to destroy the children of Israel by eating things offered to idols, 114.

BALANCES OR SCALES. See *Measure*.

BALD. It signifies those who are without truths from the Word, 47.

BAPTISM. What Roman Catholics teach concerning baptism may be seen in their doctrine, I. Baptism is a sacrament of repentance and an introduction into the church, 224, 531, the end, 776. What the Reformed teach concerning baptism, see what is set forth, VI. Baptism is a sign before angels, and a memorial before men, 776. John's baptism, 776. Baptism signifies purification from evils and falsities, and reformation and regeneration; the like was signified by washing, 378.

BARLEY. See *Wheat*.

BEAR. Bears signify those who read the Word and do not understand it, whereby they involve themselves in fallacies, 573. In the spiritual world appear bears that are hurtful and bears that are harmless, 573.

BEAR WITNESS, TO. See *Testimony*.

BEAST. Beasts signify various things with men and angels, which appertain to will or affection and to understanding and thought, 290. Beasts signify men as to natural affections, 567. Affections appear in the spiritual world as beasts, 601. Beasts, birds, and fishes, in general termed creatures, signify affections, per-

ceptions, and thoughts among men, and men as to such things, 405. Man and beast signify man as to spiritual and natural affection, 567. What the four beasts out of the sea in Daniel (Chap. vii.) signify and nearly the same is signified by the beast from the sea in Apocalypse (xiii.) 574. By the beast from the sea in Apoc. (xiii.) are signified men of the external church, called the laity, who are in faith separate from charity, 594. By the beast from the earth, which is also called the false prophet, are meant the men of the church on earth, who are called clergy, and are in faith separate from charity, 594. By the throne of the beast is signified where false faith reigns, 694. By the beast, his image, his mark, and the number of his name, is signified faith alone, its doctrine, its acknowledgment, and the falsification of the Word, 660, 679. By the scarlet beast is signified the Word, 723, 733–735, 739–741, 746, 749. What is signified by the four animals, see *Cherubim*.

BED. Bed signifies doctrine, seen from beds in the spiritual world, 137. Jacob, as in the Word he signified the doctrine of the church, when one thinks of him, a man appears above to the right, as it were lying on a bed, 137.

BENJAMIN. Benjamin signifies a life of truth originating in good, 361.

BIND, TO. See *Bound*.

BIRD. See *Fowl*.

BIRTH. By births and conceptions in the Word are meant spiritual births and conceptions, which relate to good of love and truth of faith; for they are procreated from the marriage of good and truth, 139, 543. The members of generation in both sexes correspond with celestial love, 213. See *To Bring Forth*.

BISHOPS. Particulars relative to English bishops in the spiritual world, contained in relations, 241, 675, 716.

BITTER. It signifies falsified truth, 411. See *Wormwood*.

BLACK, BLACKNESS. There are two kinds of blackness; one in opposition to white, and the other in opposition to red, 231, 312. Blackness also signifies ignorance, 915.

BLASPHEMY. It is a denial of the Divinity of the Lord, and the sanctity of the Word, 571. Also profanation, 723.

BLESSED. The blessed signify those who have eternal life, 639, 816, 944, 951.

BLIND. The blind signify those who do not know and do not understand truth, 210.

BLOOD. That the blood of the Lamb signifies the Divine truth of the Lord in and from Him, 379, because the Lord is the Word, and Divine truth therein is meant by His blood, and Divine good therein by His flesh, likewise by His body, 555, 684. Blood, in the opposite sense, signifies violence offered to the Word, consequently to the Lord, 825. In the opposite sense, it signifies Divine truth falsified, adulterated, and profaned, 379, 404, 687, 688. Blood as of one dead signifies infernal falsity, 681.

BOOK. Books signify the interiors of the mind of man, because in them are written all things pertaining to his life, 867. The Book of Life is the Lord as the Word, consequently the Word, 958. To be written in the Book of Life and judged therefrom, signifies from the Divine Truth of the Word, and from the Lord, 256. To open the book, and loose the seals thereof, signifies to know the states of all, and to judge according to state, 259, 295. That no one can look in the book, signifies that no one but the Lord alone can know it, 262. See *Seal*. To be written in the Book of Life, signifies he who believes in the Lord, and lives according to His commandments, 874. Not to be written in the Book of Life, signifies the contrary, 874. By the little book open in the hand of the angel, is meant that essential of the New Church, that the Lord, even as to His Humanity, is the God of heaven and earth, 469. What was written in that little book, 472. To depart as a scroll rolled together, signifies that good and truth, which is in the Word, should recede and become hidden in the church, 335. It is said that the book was rolled together, because books were then made of parchment, and were rolled up, 335.

BOTTLE. A bottle or pitcher signifies the same as its contents, 672.

BOTTOMLESS PIT. See *Abyss*.

BOUND, TO BIND. That to be bound in prison and in custody, signifies to be infested by evils and falsities, 99. See *Captive*.

BOW. A bow signifies doctrine fighting from truths against falsities, and from falsities against truths, 299. Arrows and shafts signify truths or falsities, 299.

BRASS. Brass signifies natural good, 775.

BREAD. There are bread and wine in the Holy Supper, because bread there signifies holy love, and wine holy faith; and because the material and heavenly bread correspond therein, also the material and heavenly wine, 224. Bread from flour was offered with the sacrifices on the altar, called a cake or meat-offering, 778. The bread of faces upon the table in the tabernacle was made of fine flour, 778; because wheat signifies the good of the church from the Word, and fine flour its truth, 315.

BREADTH. Breadth signifies the truth, and length the good of the church, 906, 907.

BREAST signifies love, 46. See *Paps*.
BREAST-PLATE. See *Arms*.
BRIDEGROOM, BRIDE. From the marriage of the Lord with the church, the Lord is called the Bridegroom, and the church the bride, 707, 881. The New Church, which is the New Jerusalem, is called the bride the Lamb's wife, 813, 955. The church is called a bride while it is establishing, and a wife when established, 895. At the end of the Apocalypse the Bride and Bridegroom speak, that is, the Lord and the church, as if during betrothal, 960.
BRIDLE. The bridle of a horse signifies that by which the understanding is guided, 653.
BRING FORTH, TO, TO TRAVAIL IN BIRTH. To bring forth and travail in birth signifies to conceive and bring forth what appertains to spiritual life, 535. See *Birth*.
BROTHER. Brother is spoken of charity, and a companion, of faith, 32. The Lord calls those, who from Him are in charity, brothers, 32. But it is not written, neither is it becoming to call the Lord brother, 32.
BUILDING. Building or structure signifies the whole subject to which it relates, 911.
BURY, BURIAL, MONUMENT. To be buried signifies to rise again, and continue life, because all earthly things are rejected, 506. Not to be buried signifies to continue in things earthly and unclean, and to be rejected, 506.
BUY, TO. By buying and selling is signified to acquire knowledges of good and truth, or truths, and teach them, 606. See *To Trade*. By the bought of the Lord are signified the redeemed, and regenerate, 619.

CALF. A calf signifies natural affection of knowing truths, and, in the opposite sense, the affection of knowing falsities, 242. Calves in sacrifices signify the affection of knowing truths; and calves of Egypt and Samaria signify the affection of knowing falsities, 242. The calf, as one of the four cherubim, signified the Divine truth of the Word as to affection, 242.
CALLED. By the called, in a general sense, are meant all in the world, because all are called, 744. By the called, in a particular sense, are meant they who are with the Lord, 744. The called to the marriage-supper of the Lamb signify those who receive the things of the New Church, 816. The called, chosen, and faithful, signify those who are in the externals, internals, and inmosts of the church, 744.
CAMP. It signifies all truths and goods of the church, 862.
CANDLE. See *Candlestick*.

CANDLESTICK. It signifies the church as to enlightenment from the Lord through the Word, 43, 75. In particular it signifies intelligence and faith, 493. The seven candlesticks signify the New Church in heaven and earth, 66. The seven lamps signify the same, 237. Lamps and candles signify intelligence, 408.
CAPTIVE, CAPTIVITY. Captivity signifies spiritual captivity, a leading away from truths and goods, and detention in falsities and evils, 501. The bound and in prison signify the same as captives, 591, 884. See *Bound*.
CATHOLICS. See *Roman Catholics*.
CHAIN. To have a chain in the hand signifies the endeavor from the power of binding and loosing, 840.
CHALICE. See *Cup*.
CHARIOT. A chariot signifies doctrine of the church, 437. A coach signifies nearly the same, 781.
CHARITY. For good of charity and life, see *Works*. For mutual love, 353, see *Love*. Faith exists from charity, and is the form of charity, like speech and sound, 655, 875. The quality of the man of the church, if he gives charity precedence; and his quality, if he gives faith precedence, 655. Charity and faith are nothing unless they are in works, and so they exist and subsist, 875. Charity and faith also exist in works while they are in will or endeavor, 875. Comparison between charity and faith, and heat and light, from which may be seen the nature of faith united with charity, and of faith separated from charity, 875. Charity consists in performing the commandments of the Decalogue, shown from Paul, 356. A dispute among those who make faith primitive, and spiritual, and heavenly, 386, 655. The neighbor is not to be thought of from person, but from his quality, 611. A dispute concerning faith alone was heard at a distance like gnashing of teeth, and a dispute concerning charity like a beating noise, 386.
CHASTEN TO, and TO REBUKE. They signify to tempt, 215.
CHERUBIM. The four animals in and round the throne, were cherubim, and signify the Word in its literal sense, and guards, lest the interior senses, should be hurt, 239, 275, 296, 314. The first chapter of Ezekiel concerning the cherubim explained, 239. Seraphim signify doctrine from the Word, 245.
CHRIST. Christ is the Messiah, 520. Christ or the Messiah is the Son of God, 520. By Christ is meant the Divine Humanity of the Lord, 520; see *Lord*. By Christ is meant Divine truth, and by false Christs are meant Divine truths falsified, 595.
CHURCH. For the doctrine of the Reformed concerning the church see what

is premised, IX. The church appears before the Lord as a man, beautiful or deformed according to its doctrine and life, 601. The church becomes more perfect, as the things of which it consists are disposed in their order, 66, 73. Every church commences from goods of life and terminates in faith alone, 82. The church in time decreases, receding from the good of love and truths of faith, even until evil is supposed to be good, and falsehood truth, 658. The angels of heaven lament when the church on earth is destroyed, and pray the Lord that it may be brought to an end, which is effected by the final judgment, 645. The church on earth is the foundation of heaven, 645. At the end of the present church there exist such inversion and affliction, as can never be exceeded, 711. The church on earth will be as the church is in heaven, because they are joined like internal and external with man, 533. The church on earth, like heaven, is distinguished into three degrees; hence they who are in the church are in the externals, internals, and inmosts thereof, 744. They who are in externals are said to be the called; they who are in the internals, chosen; and they who are in inmosts, faithful, 744. The doctrine of truth constitutes the church, and life conformable constitutes religion, 923. Where life is not conformable to doctrine, there is neither religion nor church, 923. At this day there is no church in the Christian world, neither among the Roman Catholics, nor Reformed, 263, 675. There is no church among the Roman Catholics, but a religion, because they do not approach the Lord, nor read the Word, and they invoke the dead, 718. The church of the Lord as to doctrine is represented as a city, and an espoused virgin, 881. By the seven churches are meant all who are of the church in the Christian world, and every one according to reception, 10, 41, 69. In the Word of both Testaments a new church is predicted, which shall acknowledge the Lord only, and this prediction has not been fulfilled until this day, 478. This New Church, as it will acknowledge the Lord only, is called the bride and the wife of the Lord, 533. This New Church is meant in the Apocalypse by the New Jerusalem, 880, 881. All things pertaining to the New Church will originate in the good of love, 907, 908, 912, 917. All who are in truths originating in good are received into the New Church, because they love the light thereof; and the rest cannot bear that light, 922. This New Church is successively formed and increases; the reason is, that falsities are first to be rejected, and a new heaven formed, which will act in unity with it, 547. This New Church cannot be established before what is meant by the dragon, the beast, and the false prophet, are removed, 473. This New Church will consist of such as approach the Lord only, and perform repentance from evil works, 69–72. The two essentials of the New Church are, acknowledgment of the Lord, that He is the God of heaven and earth, and that His Humanity is Divine: the other, life conformable to the precepts of the Decalogue; and these two are conjoined, like the two tables of the Decalogue, and like love to God and love toward our neighbor, 490, 903. They who desire to destroy these two essentials of the New Church will perish, 494. They cannot receive any truth from heaven, 496. They falsify the Word, 497. They plunge into all evils and falsities, 498. They who acknowledge faith alone will reject these two essentials, 500, 501. These two essentials of the New Church are in opposition to the two essentials of the old church, 509, 537.

CITY. A city signifies the doctrine of the church, 194, 712, 861, 881. The church is described as a city, 896. Jerusalem as a city, signifies the New Church of the Lord, as to doctrine, 879, 912. The cities of the nations signify heretical doctrines, 712.

CLEFT. See *Rock*.

CLOAK. See *Garment*.

CLOUDS. Clouds signify Divine truth in ultimates, the Word in its literal sense, 24, 466, 642, 820. White clouds signify the Word in the literal sense translucent by its spiritual sense, 642. By the Lord's saying He will come in the clouds of heaven with glory, is signified His advent in the Word, and a revelation of its spiritual sense from Him for the use of the New Church which will then be established, 24, 642, 820.

CLUSTER. See *Grapes*.

COLOR. White and red are fundamental colors in heaven, because white is from the light of the sun and red is from the fire of the sun, 231, 915; see *White* and *Red*. Those two colors are changed into other colors by shade, which in heaven is ignorance, 915. Satanic black which is opposite to white, and diabolic black, which is opposite to red, 231, 232.

COMPANION. What is signified by companion and brother, 32.

COMPARISON. Comparisons in the Word are from correspondences, 334.

CONCEPTION. See *Birth*.

CONFESSION. Of repentance and confession among the Reformed, see what is premised, IV.

CONFIRMATION. There is a false light from confirmation, and it appears to those who are in falsities as light, but it is the light of infatuation, which is such that it is converted into darkness on the flowing-

in of light from heaven, and the sight of their eyes is like that of owls and bats, 566, 695. They who have confirmed themselves in falsities are not willing to understand truth, and it appears as if they could not, 765.

CONSUMMATION. The consummation of the age signifies the end of the church, which takes place when there no longer remains any good of life or truth of doctrine in the church, 658. Consummation in the Word is also called devastation and decision, 658. Consummation is effected by the deprivation of goods and truths, which being taken away man enters into the evils and falses which he inwardly cherished, 676. What is meant by the words of the Lord in Matthew, that He would remain until the consummation of the age, 750.

CONTAINER, CONTAINED. The container signifies the same with the thing contained, 406, 672. See *Vessel*.

CONVERSION. Angels and good men as to the spirit continually turn themselves to the Lord as a sun, and thus they have the Lord continually before their face, and this whichever way they turn; devils continually turn themselves from the Lord, 380, 938.

COPPER. See *Brass*.

CORNER. The four corners signify the four quarters of the spiritual world, 342. Hence the four corners of the earth signify the universal heaven, 342. The corner-stone signifies the foundation, 342.

CORRESPONDENCE. The correspondence between the natural and the spiritual, 1.

COSTLINESS. Costliness signifies the holy things of the church, 789.

COTTON. See *Linen*.

COVENANT. Covenant signifies conjunction, 529.

COURT. The court of the temple signifies the external heaven, and heaven in ultimates, also the church on earth, 487. The two courts of the temple, 487.

CREATE, TO. It signifies to reform and regenerate, 254, 475.

CREATURE. Creatures signify all who can be created, that is, reformed, 405. What is signified by creatures of the earth, air, and sea, 405. See *Beasts*, *Fowls*, and *Fishes*.

CROSS. The cross signifies temptations, 639. To crucify signifies many things, principally to deny the Lord to be the Son of God, 504.

CROWN. Crown signifies wisdom, 189, 252. A crown signifies an ensign of warfare and victory, 300. Hence a crown was an ensign of victory to martyrs, because they had conquered in temptations, 103.

CRUCIFY, TO. See *Cross*.

CRYING, or A CRY. Crying or a cry is spoken of grief and fear of falses from hell, and thence of damnation, 885. It is spoken of every affection from the heart 885.

CUNNING. See *Guile*.

CUP. A cup, chalice, platter, vial, signify the same as the things contained; if wine is in them, they signify truth or falsity, 672. A bottle or pitcher signifies the same, 672. Vials full of the wrath of God signify the evils and falsities in the church, 673. To pour out the vials upon the earth and sea, signifies influx into the church, 676, 677, 680.

CURSED THING. A cursed thing signifies evil, which separates the Lord from man, 937.

CUSTODY. See *Bound* and *Captive*.

DARKNESS. Darkness and thick darkness signify falsities, 110, 695. They also signify ignorance, 110. Darkness signifies falsities either from ignorance, or falsities of religion, or evils of life, 413.

DAVID. By David is meant the Lord as to Divine truth, 174, 266.

DAUGHTER. See *Son*.

DAY. Day and night signify at all times and in every state, 637. Day and night signify the spiritual truth, and natural truth of the Word, 414. The great day of Jehovah signifies the coming of the Lord, and the establishment of a new church, 704, 707. Day signifies the end of the former church, 707.

DEATH, DEAD. Death signifies various things; extinction of natural life; extinction of spiritual life, which is damnation; extinction of desires, which is the crucifixion of the flesh, and thus renewal of life; resurrection; rejection by the world; the devil and hell, and hence evil of the will, 866. Death signifies extinction of spiritual life, and hell, damnation, 321. The first death signifies departure out of the world, and the second death damnation, 106, 853, 873, 894. The first death is not mentioned in the Apocalypse, 853. Death also signifies the life of self-love, because this extinguishes spiritual life, 323. The dead signifies the same as death, 856. The dead signify dead out of the world, 525, 868, 869. The dead signify those who are in natural without spiritual life, 159. The dead signify those who have no spiritual life, 525. The dead signify those who are interiorly devils, 870, 872. The dead signify those who have crucified the flesh, and have suffered temptations, 639. The dead signify those who are rejected by the evil, 847, 850, 866. Dead, in speaking of the Lord, signifies to be neglected, and His Humanity not acknowledged as Divine, 59, 93, 269. Dead worship, see *Worship*.

DECALOGUE. The precepts of the Decalogue were promulgated by Jehovah,

and were not only precepts of society, but of religion, 529. The precepts are in every religion, and man should live according to them from religion, 272. Wonderful things concerning the Decalogue and the ark from the Word, and hence it may be seen that the Decalogue is most holy, 529. The first step to reformation, is to live according to the commandments of the Decalogue, 628. Through a life conformable to the precepts conjunction is effected with the Lord, 490. The second table is the universal doctrine of repentance, 531, 461. The Decalogue called the testimony, 490, 669. The second table is a blank to those who are in faith alone, 461. An answer from heaven to those who believed and asserted, that by the works of the law, from whose damnation through faith they are exempt, are understood the works of the Decalogue, 578. The temple of the tabernacle of the testimony signifies where the Lord is in His holiness in the Word, and in the law, which is the Decalogue, 669.

DEGREE. Three degrees of love and wisdom or of goodness and truth in the Lord, who is infinite, called celestial, spiritual, and natural, and hence three degrees in the heavens, and also in man from creation, 774. The church is distinguished into those three degrees, 774. See *Church*.

DEMON. Demons and devils signify lusts from love of the world, and such as are in those lusts become demons after death, 458. They signify cupidities of falsifying truths, 703, 756. They become demons of the worst kind who were in the lust of exercising dominion from love of self over holy things, 756.

DEN. They who had been in evil loves are in hell in dens, and hence dens signify evil loves, 338.

DESERT. See *Wilderness*.

DESTROYER, PERDITION. Abaddon and Apollyon signify destroyer and perdition; and the destruction of the church, by total falsification of the Word, 440.

DEVASTATION. See *Consummation*.

DEVIL. The hell where they are who are in evils as to life, properly in self-love, is called the Devil, because all who are there are called devils; and the hell where they are who are in falsities as to doctrine, properly in the pride of their own intelligence, is called Satan, because all who are there are called Satans, 97, 550, 841, 856, 153. The depths of Satan signify the interiors of faith separated from charity, 143. The throne of Satan signifies where there are falsities, and hence spiritual darkness, 110. In every religion it is known that there is a God from whom proceeds good, and that there is a devil from whom proceeds evil, and that therefore good is to be done and evil shunned, 272, 675.

DIADEM. See *Stone, Precious Stone*.

DOCTRINE. Worship is according to doctrine, 777, 778.

DOG. Dogs signify corporeal appetite, principally the pleasure of eating and drinking, 952.

DOOR. Gates signify knowledges of what is true and good out of the Word, by which man is introduced into the church, consequently introducing truths, 899, 901, 916. There are doors in the spiritual world, which are opened and shut to those who ascend to heaven, and therefore they signify admission, 176, 177. The Lord alone opens and shuts the doors, 177. Doors signify admission and introduction, 217. The Lord is the door by which man is to enter, 916.

DOUBLE, and TO DOUBLE. They signify to be done according to quantity and quality, 762.

DRAGON. The dragon signifies those who make God three, and the Lord two, and who separate charity and faith, and make the latter competent to salvation and not the former, 537. Dragon signifies the devastation of the church, 537. They who are meant by the dragon will persecute the New Church of the Lord, and, as far as possible, will seduce them, 884. The reason the dragon is called the old serpent, the devil, and satan, 841, 856. What is signified by the dragon being bound one thousand years, 842. The sports of the dragon, and the obsession of a city by them, 655.

DRINK-OFFERING, or LIBATION. See *Wine*.

DRUNKENNESS. To be made drunk with the wine of whoredom or of Babylon, also simply to be made drunk, signifies to be infatuated or insane with regard to spiritual things, 721.

DUST. Dust signifies what is damned, 778. To cast dust on the head signifies interior grief and mourning on account of damnation, 778.

DWELL, TO. To dwell is spoken of good, 380. To dwell and cohabit signifies conjunction proceeding from love, 883. By the Lord's being said to dwell with them is signified that He is in them, and they in Him, consequently conjunction, 883.

EAGLE. Flying eagles signify knowledge and understanding, 244; also understanding perverted, from knowledge of what is false, 244.

EAR. See *To Hear*.

EARTH. The earth signifies the church, 285, 902. The earth signifies the church among those who are in its internals and are called clergy, and the sea, the church among those who are in its externals, and are called laity, 398, 402, 470, 567, 594, 677, 680; see *Sea*. The earth also signifies damnation, which takes place with

them among whom the church is perverted, 285. In the spiritual world there are earths as in the natural world; but the latter are from a natural, the former from a spiritual origin, 260, 331, 865. The heavens are expanses, and in each expanse the earth is under the feet, 260. Who are meant by those under the earth, 260. The lower earth, see *Spiritual World*. That earths in the spiritual world are changed according to the evils and falsities of those who dwell upon them, and that earthquakes happen, 331, 515. Hence earthquakes signify changes of the state of the church, 331, 396. A great earthquake, such as was not before, signifies overturning of all things of the church, 711.

EARTHQUAKE. See *Earth*.

EAT, TO. It signifies to appropriate, 89. What is signified by eating the flesh of another, 748. See *Flesh*.

EGYPT. Egypt signifies the natural man in conjunction with the spiritual, and the affection of truth, 503. Egypt, in the opposite sense, signifies the natural man separated from the spiritual, and insanity in spiritual things, 503. Because the Egyptians cultivated the science of correspondences, whence came their hieroglyphics, which science they turned into magic, and made idolatrous, 503. The miracles in Egypt, 503. All things signified the falsities and evils of the church, 339.

ELDER. The four-and-twenty elders signify all the truths and goods of the church in heaven and in earth, 233, 251. They signify the heavens, 521. In particular, the higher heavens, 275, 808.

ELECTION. By the chosen or elect are meant they who are with the Lord, who are not elected by predestination, 744. Who are meant by the called, the chosen, and the faithful, 744. See *Church*.

ELIJAH and ELISHA. Elijah and Elisha represented the Lord as to the Word, 298, 437.

EMPTY. Man is said to be empty when there is nothing in him but falsities and evils, 160.

ENCHANTMENT. To enchant is to persuade what is false and to destroy truth, 462, 655, 892. Enchantment is not only persuasion of what is false, and destruction of the truth, but it is also persuasion of what is true, and a destruction of what is false, 462. Enchantments were in use formerly, and were performed three ways, 462.

ENDURANCE. That endurance signifies zeal and labor, 129. The word of endurance signifies spiritual combat, which is temptation, 185.

ENGLISH. Conversation of certain Englishmen with two angels concerning the understanding of man in spiritual things, God, the Immortality of the Soul, Regeneration, Baptism, and the Holy Supper, 224. The English clergy ascending into a society of the higher heavens, and their discourse on a certain time with their king, about the Lord and charity; and after their descent, their discourse with others of the clergy about unanimity, 341. A paper sent down from heaven to a society of English, and sent back by two bishops there; and discourse afterward with those bishops concerning the church and religion at this day, 675. The tracts published in London concerning the New Jerusalem, reprobated by the English bishops; and the dominion which they affect. 716.

EPHESUS. By the church of Ephesus are meant they who primarily respect truths of doctrine, and not goods of life, 73.

EPHRAIM. See *Manasses*.

EVENING. Evening signifies the last time of the old church; and morning, the first time of the New Church, 151. The Lord instituted the Holy Supper, because the evening, in which the supper took place, signifies the last time and state of the church, 219, 816.

EVIL. Evil is the devil, 890. There is evil of falsity and falsity of evil, 379, 382. They who confirm evil in themselves perish, 872. The evil which appears to man, contains innumerable lusts in simultaneous order, 678. See *Repentance*. Evil is attributed to the Lord, and this is from appearance, 494, 498, 714. After death, goods and truths are taken away from the evil, and evils and falsities from the good, 948.

EUPHRATES. It signifies rational things bordering upon the spiritual things of the church, 444. It signifies interior reasonings, 699. It signifies reasonings full of falsities, and hence insanities, 444.

EXTERNAL. The ultimate is the continent of all things prior, 438, at the end. All spiritual power consists in truths in ultimates, 148. What is in the inmosts is in all things around, 933. The church in the heavens and the church on earth make one, like the internal and external in man, 486.

EXTREME. In the ultimates or extremes is the simultaneous order of the successives, 678. See *Order*.

EYE. Eye signifies the understanding, 25, 48. Eye, in speaking of the Lord, signifies Divine wisdom, Omniscience, and Providence, 48, 240, 271. What is signified by the eyes of the cherubim, 240, 246.

EYE-SALVE. It signifies a medicine whereby the understanding is healed, 214.

FACE. What is signified by seeing the face of the Lord, 938. To see the face of

Jehovah or the Lord signifies to know and acknowledge what He is, as to His Divine attributes, beside other things, 939. No one can see the Lord, as He is in Himself, and live, 939. The face of the Lord, in an opposite sense, signifies anger and aversion, because a bad man is angry, and turns himself away, 939. Face, in speaking of the devil, signifies artfulness, 562.

FAITH. Faith is truth, 111, 129. The conjunction of faith and charity, 417. Faith is from charity, and it is the form of charity, like speech and sound, 655, 875. A comparison of charity and faith with heat and light, from which may be seen what faith is separated from charity, and what faith is conjoined with charity, 875. The quality of faith from charity described, 451. Charity and faith are not any thing, unless they exist in works, and in works they exist and subsist, 875. Charity and faith in man are inwardly in act, consequently in works, when they are in the will, because they are then in the endeavor, 875.

A general idea of faith concerning the Lord, and salvation from Him, 67. They who believe in the Lord have eternal life and are saved, 60, 553. The acknowledgment of the Lord and faith cause presence; but affection and love, conjunction, 937. Paul and James agree in this, that the doers of the law are justified by God, 828, 417.

For the doctrine of the Reformed concerning justification by faith and good works, see what is premised, II. The Reformed establish their doctrine on a single assertion of Paul, falsely understood, 417, 750. All who belong to the church in the Christian world agree in this point, that man is justified without the works of the law, 391. Faith alone at this day constitutes the universal theology, and not charity, 133. How they defend their doctrine, by various reasonings, 838. Throughout the Christian world all acknowledge faith alone as the only means of salvation, though in other things they disagree, 484. Faith alone is confirmed various ways, principally the faith of the clergy, but not so that of the laity, 426, 461, 677. Faith alone is easily received, the reason thereof, 539. There are three degrees of reception of faith alone: 1, to acknowledge it; 2, to confirm it in one's self; 3, to live according to it; there are some who are in the first and second degree and not in the third, and they who are in the third are damned; the quality of these described, 634. Faith alone is faith separated from charity, 388. Concerning those who, in theological matters, know nothing, except that faith alone is all, and their habitation and lot, from experience, 456. The learned have attributed all salvation to faith, and nothing to charity; the reason is, that they have attributed every thing to knowledge, and nothing to affection, because the former appears before the sight, whereas the latter does not appear, but faith proceeds from thought, and charity from affection, 908. Faith proceeds from thought, and charity from affection, 655. That tenet ought to be shunned, that a man is justified, that is, saved by faith alone without the works of the law, 838.

Various reasonings, by which they establish that faith alone is the only means of salvation, 449. In the southern quarter are they who only acknowledge faith alone and the customary worship as means of salvation, and live as they like, concerning whom from experience, 442. Many of their visionary notions enumerated who confirm themselves in faith alone, 451. The interiors of faith, separated from charity, are the depths of Satan, 143. They are spectres, 675. See *English*. They seduce, and consequently are dangerous, 144. Concerning those who separate faith entirely from charity, pretending that God, by virtue of faith, operates inwardly, even to the proper will of man, and it there turns itself about on the left side, and thus the interiors of man's mind are intended for God, and the exteriors for man, hence that God pays no regard to any thing which relates to man; these were seen as turtles with two heads, 463. The interior reasonings of those who are in faith alone, must first be detected and removed, otherwise the truths of faith of the New Church, which is the New Jerusalem, cannot be received; hence they are treated of in the Apocalypse, 483, 700. That they who have confirmed themselves in faith alone, cannot receive the two essentials of the New Church, which are the acknowledgment that the Lord is the God of heaven and earth, and a life according to the precepts of the Decalogue; they reject them for three reasons, 500. They who have confirmed themselves in the falsities of that faith, can with difficulty recede from them, because they are kept shackled by the dragonists in the world of spirits, with whom they are in society, 563. They who are in faith alone, and pray from the form of their faith, cannot but make God three and the Lord two; because they pray to God the Father, that He would have mercy for the sake of the Son, and send the Holy Ghost, 537, 611.

They who have confirmed in themselves faith alone, have so far shut up their understanding, as no longer to see any truth in the Word, 421. They who have confirmed in themselves faith alone,

have no truth from the Word, but what is falsified, hence there is no church among them, nor any religion, 541, 675. The doctrine of faith at this day is contrary to the Word, and it falsifies the whole Word, 136, 404, 570. They who from confirmation are in faith alone, know the truths from the Word, which are enumerated, but they have falsified all, as was made evident by a paper, on which those truths were written, which was placed on a table illuminated by direct influx of light from heaven, also by touching the Word, which lay on another table, 566. A leader in the doctrine of faith alone who touched the Word placed on a table, and was thrown into a corner of the room, and became as it were dead, 566. The adultery of the son with the mother corresponds with the falsification of the truths of the Word by faith alone, and this is represented by the adultery of Reuben with Bilhah his father's concubine, 134.

They who, from confirmation, are in faith alone, are in the light of infatuation, which corresponds to the light which owls and bats see by, which light is darkness, 566. Evil of life follows from the falsities of that faith, 698. It is of the Divine Providence of the Lord, that they who have confirmed themselves in faith alone falsify truths, lest if they knew holy truths, they should profane them, 686, 688. Three hundred who had confirmed in themselves faith alone, and ascended into heaven, and in their descent were seen like dead horses; because a living horse signifies the understanding of the Word, and a dead horse the understanding of the Word destroyed, 611. How the dragon spirits heal the wounds made by this tenet, that the works of the law are not necessary to salvation, which, nevertheless does not accord with the Word, 576–578. They who asserted, that by the works of the law are meant the works of the law of the Decalogue; what reply was made to them from heaven, 578. A pit of the abyss described where they are who have confirmed faith alone, 421, 442.

Concerning this tenet of their faith, that God the Father withdrew His grace and favor from the human race, and therefore reconciliation and satisfaction were necessary, but this is contrary both to Scripture and reason, 484. The act of justification by faith alone, that they make themselves as to that act like a statue of salt, or Lot's wife, 484. The state of justification by faith alone, and the mysteries of it, that the goods of charity done by man contribute nothing to salvation, and that hence it follows, that in such case there is no religion, 484. Those who make faith alone the only means of salvation, and they who make charity the only means, also a syncretist, 386. A disquisition among certain spirits, whether faith is spiritual and not charity, or whether charity is spiritual and hence faith, 386. A disquisition concerning faith and charity, the quality of charity, if to faith is assigned the first place, and the quality of faith, if to charity is assigned the first place; in this latter state, faith is spiritual from charity, in the former, faith is natural and charity also compared with a mountebank walking on his hands, 655. The great city, which is spiritually called Sodom and Egypt, is where they are who acknowledge faith alone as the only means of salvation; the mockery of charity, and a plenary justification of man from sins by faith alone, 531. The pastimes of the dragon in an amphitheatre, that by phantasies they introduced sheep and lambs, and afterward lions and tigers, which tore them to pieces, 655. The dragon spirits, who were desirous to take by stratagem a certain city, where charity reigned, asserting, that they also professed faith and charity, only with this difference, that they assign to faith the first place, and to charity the second; but in vain; 655. The dragonists afterwards laid siege to that city, but were consumed by fire from heaven, 655. A disquisition in a council concerning justifying faith without the works of the law, and the conclusion therein, that faith produces good works, as a tree produces fruit; also an inquiry, whether it is so believed at this day by those who have confirmed themselves in faith alone, and it was perceived to be quite the reverse, 417. From this conclusion the conjunction of faith with charity has not been found, 417. A temple or place of worship, in which was seen a representative image of faith separated from charity, described as to its quality, and that it was afterward destroyed, and in the place thereof was seen the tabernacle, the temple, and the Lord, 936. The lot of those who have confirmed themselves in faith alone; in the spiritual world they are led to build, but what they build by day falls down by night, and that afterwards they are let into hell, 153. Their lot and destruction, 531.

They who have confirmed in themselves faith alone believe themselves to be wise, when nevertheless they are the foolish virgins, 433. They who, from confirmations, are in faith alone, believe that the doctrine is so fortified, that it cannot be impugned, 581. They who have confirmed themselves in faith alone, are inveterate enemies against those who oppose that faith, but especially when they feel among them the sphere of the Lord, 603. They who are in faith alone do not

think about repentance, 450, 531. The Decalogue to them is a blank table, 461. They who think themselves free under faith, and not bondmen under the law, are bondmen, 578. They who are in faith alone do not reflect, neither are willing to reflect, upon evils of life in themselves, 531, 710. The tenet concerning faith alone is damnable, 838. They are the goats, 417, 838. The church commences from charity, and ends in faith alone, 82. They who are in faith alone, will and teach that the understanding is to be kept in subjection to their faith; but this tenet is hurtful, 224, 564, 575. The understanding is to be kept in subjection to faith, or what the church teaches is to be blindly believed, is retained from the Roman Catholic religion, which declares this tenet, 914. Thereby the way of light from the Lord is obstructed, so that man can no longer be enlightened, 914.

FAITHFUL. Faithful signifies those who are in faith in the Lord, and those who are in the inmosts of the church, 744, 821. See *Church*.

FALSE PROPHET. See *Prophet*.

FALSITY. Falsities are darkness and thick darkness, 110. There is evil of falsity, and falsity of evil, 379, 382. There is falsity from evil, and falsity not from evil, and falsity not from evil appears before the Lord as truth, but under different colors, 625. Goodness and falsity together, 97. The light of the confirmation of what is false, together with its quality, 566, 695. See *Confirmation*.

FAMINE. See *Hunger*.

FAT, FATNESS. Fat things signify celestial goods and the affections thereof, and the delights of those affections, 782.

FATHER. Father signifies good; and in speaking of the Lord, Divine good in Him, 170, 613. The Lord by Father meant the Divinity in Him, 150, 170. God and the Father, also God and Jehovah, signify the Lord with respect to Divine truth, and Divine good, 21. The Lord, as to His Divinity, as well as to His Divine Human, is called the Father, 21, 613, 839. The kingdom of the Father comes, and the will of the Father is done as in heaven, so on earth, when the Lord is immediately approached, 839. See also the *Lord*.

FEAR, TO FEAR. The fear of God, and to fear God, signify the love of God, and to love God, especially a fear and to fear to do any thing against Him, that is, against His precepts, as this fear is in all love, 527, 628. What holy fear is, 56. What is introduced from fear does not remain, 164. The fearful, and to fear, signify to be in no faith, 891. Fear signifies a fear of hell and of torments there, with the wicked, 527.

FEED, TO, and PASTOR. To feed signifies to teach, and pastor or feeder, one that teaches, 383.

FIG-TREE. A fig-tree signifies natural good, 334, 875.

FILTHY. See *Unclean*.

FIRE. Fire signifies Divine love, 468. In the spiritual world love appears at a distance as fire, 422. Therefore fire upon the altar of burnt-offering signifies Divine celestial love, and for that reason it was commanded that it should burn constantly and that fire should be taken therefrom in the censer, and they should make incense, 395. Fire, in an opposite sense, signifies infernal love, 422, 494. Fire and sulphur signify infernal love and lusts from that love, 452, 453. Fire signifies hatred, 655, 766. What is signified by hail mingled with fire, 399. See *Hail*. It is attributed to Jehovah, that He consumes with fire, 494. Truth is testified by fire from heaven, 599. A consuming fire from heaven was a testification that they were in evils and falsities, 599; and that they were in the lust of infernal love, 863. To be burnt with fire signifies the punishment of the profanation of what is holy, 748, 766.

FIRST-BEGOTTEN. The Lord is called the first-begotten from the dead, which signifies that in His humanity He is Divine good united to Divine truth, 17. First-begotten is spoken of the church; and that is the first-begotten, which from love of the will, through faith of the understanding, first exists in act, 17. The church then first exists with man when the truth of doctrine conceived in the internal man is born in the external, 17.

FIRST-FRUITS. First-fruits signify what first springs up, and afterward grows; and because in the first is contained all which follows in power, hence the first-fruits were holy, 623. First-fruits signify what belongs to the church, 623.

FISH. Fishes signify sensual affections, the ultimate affections of the natural man, 290. Fishes also signify those who are in common truths, which are ultimates of the natural man, 405. Fishes also signify those who are in external falsities, 405.

FIVE. It signifies something and little, 427.

FLESH. It signifies the good of the Word and the church, 832. Flesh signifies the self of man, 748. To eat the flesh of another signifies to destroy his selfhood, 748.

FLOOD. See *River*.

FLY, TO. To fly signifies to perceive and instruct, and in speaking of the Lord signifies to provide, 244, 245, 561, 831. See *Wing*.

FOOD. They who are in the spiritual world are nourished by food; but food there is spiritual, 152.

FOOT. Feet signify what is natural, and in speaking of the Lord, the Divine natural, 468. To set the right foot on the

sea, and the left on the earth, signifies that the Lord has the universal church under His intuition and dominion, as well those therein who are in its externals, as those who are in its internals, 470. The footstool of the Lord signifies the church on the earths, 49, 470. To stand upon the feet signifies to be reformed as to the natural man, 510.

FOREHEAD. It signifies love, both good and evil, 347. The Lord looks at angels in the forehead, and the angels look at the Lord through the eyes, because they look from the understanding of truth; hence proceeds conjunction, 380. To set a seal upon the foreheads signifies to distinguish one from another, according to the love, 347. Written on the forehead signifies inherent in the love, 729. Name written on the forehead signifies acknowledgment from love and faith, 613.

FORTY-TWO. Forty-two months signify complete to the end, when the New Church begins, 489, 583.

FOUNDATION, TO LAY A FOUNDATION. The foundation of the world signifies the establishment of the church, 489. The foundations of the wall of the city New Jerusalem, and in general the foundations of the earth, signify doctrinals of the church, 902, 903, 914. The twelve foundations of the wall of the city New Jerusalem, which were of twelve precious stones, signify all of the doctrine of the New Church from the literal sense of the Word 915.

FOUNTAIN. Fountain and fountains signify the Lord and the Word, 484, 683.

FOUR. Four has relation to goods, and three to truths; and hence four signifies good and the conjunction of good and truth, 322. A fourth part signifies all good, 322. What is signified by the four angels, 342. See *Angel*. What is signified by the four winds, 343. See *Wind*.

FOUR-SQUARE. It signifies what is just, 905.

FOWL OR BIRD. Beasts, birds, and fishes signify affections, perceptions, and thoughts, both in the good and evil sense, 405, 831. See *Beast* and *Fish*. Birds signify such things as relate to understanding and thought, and hence in both senses to counsels, 757. Birds signify falsities from hell, also the infernal genii, who are in these falsities, 837.

FRANCE. Prophecies concerning the church in the kingdom of France, 740–744. It dissents from the Roman Catholic religion, and in many things it coheres with that religion in externals, but not so much in internals, 740. They do not acknowledge the pope as head of the church, like a head which governs a body, but as highest in rank, 742. They acknowledge the Word as holy, according to which we must live; also, that Divine power does not belong to man, 741, 742. It is owing to the Lord's Divine Providence, that they have not yet proceeded farther, lest truths and falsities might be commixed, 741. The Lord will convince them by the Word, that He is to be approached as to His Human, because it is Divine, 743, 744.

FRANKINCENSE, CENSER. See *Incense*.

FREE WILL. For the doctrine of the Reformed concerning free will, see what is premised, IX. Free men and bondmen signify those who know and understand from themselves, and those who know and understand from others, 337, 604, 832.

FROG. Frogs signify reasonings from cupidities, because they croak, and are prurient, 702.

FRUIT. Fruits signify goods of love and charity, which are good works, 934.

FULL. Full is spoken of man, in whom are truths and goods, and empty in whom are falsities and evils, 160.

FURLONG. Furlongs signify the same as ways, 654. They also signify the same as measures, 907.

FURNACE. A furnace is put for its fire, 422. The smoke of a furnace signifies falsities of desires from evil loves, 422.

GABRIEL. The angel Gabriel signifies societies of heaven where it is taught that Jehovah came into the world, and that His Human is the Son of God, 548, 564, 707. See *Angel*.

GAD. The tribe of Gad signifies in the highest sense omnipotence, in the spiritual sense good of life and uses, and in the natural sense works, 352.

GALL. See *Wormwood*.

GARDEN. A garden signifies the wisdom and intelligence of the man of the church, 90. Illustrated by gardens and paradises in the spiritual world, where they are who are in wisdom and intelligence, 90, 875.

GARMENT OR VESTURE. Garments signify truths, because truths invest good, 45, 166, 212. Garments in speaking of the Lord, signifies truths of the Word, 166. The Lord's vesture signifies the Word as to Divine truth, 825, 830. To be clothed and arrayed in garments, signifies to be in truths, and presented in truths, 671, 814; also to be conjoined with societies of heaven, which are in truths, 328, 367. Mantles, robes, and cloaks signify truths in common, 328, 367, 378; also religious principles, 378, 379. What is signified by a garment down to the foot, in speaking of the Lord, 45. A vesture stained with blood, in speaking of the Lord, signifies violence offered to the Word, 825.

GATE. See *Door*.

GATHER THE VINTAGE, TO. See *Vineyard*.

GIFT. To send gifts is to be associated through love and friendship, 508.

GIRDLE. A girdle or zone signifies a band conjoining truths and goods of the church, 46, 671.

GLADNESS. See *Joy*.

GLOBE. By globe is signified the church, as by earth, 551.

GLORY. Glory has relation to Divine truth, and honor to Divine good, 249, 921, 923. Glory has relation to Divine truth, and it signifies Divine truth, 629. It also relates to Divine wisdom and majesty, 22. In proportion as the angels are in Divine truths, they are in the splendor of glory, 629. The glory of the Lord signifies the Word in its light, 897. To give the Lord glory and honor signifies to ascribe to Him all truth and good, 249. To give the Lord glory signifies to acknowledge that all Divine truth is from Him, 629. Glory from pride is in them who are in the love of self, and glory not from pride is in them who are in the love of uses; this latter glory is from spiritual light, but the former from natural light, 940.

GOATS. They who are in faith alone are meant by goats, 838. A herd of goats and a flock of sheep, and a council, in which this passage from Paul was deliberated upon, that man is justified by faith without the works of the law, 417.

GOD. See the *Lord*.

GOG. Gog and Magog signify those who are in external natural, and not in internal spiritual worship, 859, 860, 862, 863.

GOLD. Gold signifies the good of love, 913, 211, 917.

GOOD. See *Truth*. Concerning the goods of life, which are also of charity, see *Charity* and *Works*. The conjunction of good and truth, also the conjunction of evil and false, see *Marriage*. The good of love is formed by truths of wisdom, 912. Good is formed by truths, and a life conformable to them, 832. Spiritual good with man is according to truths, which become of the love of the will, 935. Truth is the form of good, because it proceeds from good, 907, 908. In thought good is not reflected upon, because it is not seen, but only felt; but truth is reflected upon, because this is seen, 908. Good is felt under a species of delight, and therefore it may be evil, 908. Man cannot do good from himself, which in itself is good, but from the Lord, 178. Goods and truths from the Lord are not appropriated to man, but they continually remain the Lord's with him, 854. After death goods and truths are taken away from the evil, and evils and falsities from the good, 948. Celestial good and truth, and spiritual good and truth, 726. See *Love* and *Truth*.

GOSPEL. The gospel signifies the coming of the Lord and His kingdom, and the New Church to be established by Him, and to declare or preach the gospel signifies to announce those things, 478, 553, 626.

GRACE. It is false that God the Father withdrew His grace, and therefore He is to be reconciled, 484.

GRAPES. Grapes and clusters of grapes signify the goods of charity, because they are the fruit of the vine, 649.

GRASS. It signifies that truth of the church which first springs up or is born with man, 401. So herbs of the field, 401. Green grass signifies that which is alive with man, and grass burnt up that which is dead with him, 401.

GRAVEN IMAGE. See *Idol*.

GREAT. Great in the Word relates to good, and high to truth, 337, 582, 656, 663, 896, 898. Small and great signify all in lesser or greater degree, 810, 527, 604, 832; also all of whatever quality, 866.

GREAT MEN. Great men signify those who are in good, and, in the opposite sense, those who are in evil, 337.

GREEN. Green grass signifies what is alive, 401. The natural sphere about the Lord appears green like the emerald, 232.

GUILE. A lie signifies false speaking, and guile signifies both from design, because guile or cunning proposes something to itself, 624.

HAIL. Hail signifies infernal falsity destroying good and truth, 399, 714. Hail mingled with fire signifies falsity from infernal love, 399. Of a talent weight signifies direful and atrocious falsities, 714.

HAIR. It signifies truth in the ultimates, the literal sense of the Word, 47.

HAND. Works of a man's hand signify things proper to man, which are evils and falsities; and works of the hands of God signify the things proper to Him, which are goods and truths, 457. Communication is produced by touch of the hand, and therefore the Lord touched many with His hand, whom He healed, 55.

HARP. Harps signify confessions of the Lord from spiritual good and truths, 276, 616. The sound of harps, and in general the sound of stringed instruments, correspond with spiritual affections, 792. See *Music*. Angels do not play upon harps, but their speech and confessions are so heard, 276, 616, 661.

HARVEST. It signifies the state of the church, and to put forth the sickle to the harvest signifies to make an end of the perverted church, and execute judgment, 643, 645. The Lord's parable of the reapers explained, 645, 647.

HEAD. It signifies wisdom from love, 823; also intelligence, 538. Head, when spoken of the Lord, signifies the Divine

love of the Divine wisdom, 47. Or insanity and folly, 538. It signifies imaginary and visionary notions, 451. The seven heads of the dragon signify insanity from truths falsified and profaned, 538. So the seven heads of the beast, rising out of the sea, 568, 576.

HEAR, TO. To hear signifies to perceive and obey, 87, 104, 118. Therefore the Lord said, He that hath an ear to hear, let him hear, 87.

HEART. Soul signifies the life of the understanding and faith, and heart the life of the will and love, 681. Heart signifies the good of love and charity, and the reins the truths of wisdom and faith, 140.

HEAT. Spiritual heat kindles the will, and produces love, 867. That heat after death discovers the affections of every one, 867. Spiritual light, with spiritual heat, then discovers the intentions and endeavors, 867. Comparison of charity and faith, with heat and light, 875.

HEAT OF THE SUN. The heat of the sun signifies lusts of evil, 382, 691, 692.

HEAVEN. The New Heaven was formed of such Christians as acknowledged the Divinity of the Lord in His Humanity, and His kingdom, and at the same time had repented of their evil works, Preface. This heaven is formed of those who lived after the Lord's coming, 612, 876. This heaven is also distinguished into three, 876. The higher and lower parts of this heaven, 661, 878. The one hundred and forty-four thousand sealed from every tribe constitute therein as it were the head, and that great multitude, which could not be numbered, constitute as it were the body, 363. This heaven is meant by the New Heaven in John, 876. From this heaven will descend the New Church, which is the New Jerusalem, Preface. This New Heaven is distinct from the ancient heavens, and is under them, and they communicate by influx, Preface, and 612, 617, 876. The external heaven, which was before the last judgment, and is signified by the sea, after they were taken thence who were written in the book of life, was dissolved, 878. The first heaven, which passed away, of whom it was composed, 330. It was permitted those, who had lived in externals like Christians, but in internals were devils, to form to themselves by phantasies, in the world of spirits, as it were, heavens in abundance, 865, 877. These heavens are meant by the former heaven and earth, which passed away, 877. These imaginary heavens, before the judgment, were like dark clouds between the sun and the earth, consequently between the Lord and the men of the church, 804. Therefore these heavens were dispersed, 761, 804, 865. After the judgment, it was not allowed to form to themselves such heavens, but then every one was bound to the society to which he belonged, 791. Hence it appears, that by the heaven and earth which John saw perish, is not meant heaven and earth in the natural, but in the spiritual world, 876. The universal heaven is as one man, whose soul and life is the Lord, and hence the Lord is heaven, 5, 363, 882, 943. Therefore when the Lord speaks through heaven, He speaks as the soul does through the body, 882, 943. When the Lord speaks through heaven, the angels are ignorant thereof, as the viscera and muscles of the body are ignorant when man speaks and acts, and nevertheless they are in connection, 943. A voice out of heaven is from the Lord, 809. The heavens are expanses one above another, and everywhere there is earth under the feet, 260. Under the earth signifies those who are in the ultimate heaven, 260. The higher and lower heavens act as one by influx, 286. All the heavens acknowledge the Lord to be the God of heaven and earth, 811.

All the heavens are distinguished into two kingdoms, the celestial, and the spiritual, 387, 647, 725, 920. The celestial kingdom of the Lord is His priestly kingdom, and the spiritual kingdom is His royal kingdom, 854. The three heavens are three degrees of love and wisdom, which degrees are called celestial, spiritual, and natural, 49. All the heavens are distinguished into innumerable societies, and these are according to the varieties of affections, in general and particular, 364. The highest heaven is as it were in an ethereal atmosphere, the middle heaven as it were in an aerial atmosphere, and the lowest heaven as it were in a watery atmosphere, 878. In the spiritual world there are also atmospheres, but spiritual, 238, 878. The angels of the third heaven are in the good of love from the Lord to the Lord, and they have the truths of wisdom written in their life, and not in their memory; and they clearly see those truths inwardly in themselves, when they hear them: and they become angels of the third heaven who do good works, and adjoin thereto truths from the Word, 120, 121, 123, 920. The heavens exist from the Divine love through the Divine wisdom, 875. See *Love*. That happiness in heaven is according to the quality of the affection of good and truth, 782. That heaven is not to be thought of from place, but from love and wisdom, 611.

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is first prepared and formed by the Lord, and from it afterward the church, as the internal of man before his external, and the latter by the former, 486. When the church on earth is perverted, and no good remains in it, and consequently no truth proceeding from good, the angels of heaven lament, and supplicate for its end, consequently for the judgment, and for a new church in the room of the former, 645, 761. The angels of heaven are rejoiced that in the spiritual world the Babylonians are removed, and that thus the New Church is at hand, 790. Heaven and hell are quite distinct and opposite, because all things in the heavens are goods and truths, and in the hells are evils and falsities, 761.

How an angelic spirit, after he is prepared, ascends and enters heaven, 611. How an evil spirit, if he ascends into heaven is tormented, 611. A voice from heaven is variously heard below, either as the sound of waters, or as the sound of thunders, or as the sound of trumpets, or like the sound of harps, 661. A voice from the lowest heaven is heard sometimes as the noise of a crowded multitude, a voice from the middle heaven as the sound of many waters, and a voice from the highest heaven as thunder, 811. The habitations of the angels according to quarters, toward the east, west, south, and north, 901. See *Quarters*.

Height. That height signifies the good and truth of the church in every degree, 907.

Hell. The hells are distinguished into two kingdoms, the diabolical and the satanic, 387. These hells are called the devil and satan, because all who are there are devils and satans, 387. The hell where they are who are in the loves of falsity and hence in the lusts of evil, 835. Hell consists of perpetual workhouses, 153. Death and hell signify those who in themselves are devils and satans, 870, 872. Death signifies extinction of spiritual life, and hell damnation, 321. The Lord governs heaven and also hell, because he who governs the one must necessarily govern the other, 62. The hell into which they come who have confirmed themselves in faith alone, both in doctrine and life, 153. The heavens and the hells are, with respect to situation, opposite, 761. The delights of the love of evil are turned into their opposite undelightfulness in hell, 763. Every one in hell is tormented by his love and its lusts, 864. The infernal genii greedily draw in lusts and inhale their sphere, 837. Before any one is let down into hell goods and truths are taken from him, which resided with him in the external man from the world, 676. From the evil in the world of spirits good and truths are taken away, that they may be in evils and falsities, and they are disposed into societies, which sink down into hell, 676. The more an evil spirit confirms himself in falsities and evils, the more he guards himself from the influx of heaven, and thus from being tormented, 339, 340.

Herb. See *Grass*.

Hereditary, Inheritance. No one has hereditary evil from Adam, but from parents, 776. They who are conjoined to the Lord are called heirs, 890.

Heresy. For various heresies, see what is premised at X.

Hill, 336. See *Mountain*.

Holy. The Romish saints, see what is premised, VIII. The Romish saints become infatuated when they believe that they are saints and to be invoked, 752. The Lord only is holy, 173, 247, 796, 962. Because He is the Word, Divine truth, and light, 173, 790. And therefore He alone is to be worshipped, 247. That the Holy Spirit is Divine truth, and hence the holy Divine proceeding from the Lord, and that the Holy Spirit is not a person nor a God by itself, 173, 962. Holy relates to truths from the Lord, 173. Holy relates to truth, and just to good, 173. They are called saints or holy, who are in Divine truths from the Lord, and live according to them, 586. The prophets and apostles are called holy in the Word, because they represented the holy things of the Lord, 790.

Holy Supper. The Holy Supper or eucharist amongst the Catholics, see what is premised, II. The enormous falsity of the Catholics, that they have divided the bread and wine in the eucharist, 795. The Holy Supper among the Reformed, see what is premised, VIII. The Lord instituted the Holy Supper, because evening, in which suppers take place, signifies the last state and time of the church, 219, 816. By the Holy Supper conjunction is effected with the Lord, if man does the work of repentance, and directly approaches the Lord, 224, 816. Therefore it is called the marriage-supper of the Lamb, 816. The Holy Supper is a sacrament of repentance, and an introduction into heaven, 224, 531. Blood in the Holy Supper signifies the Divine truth of the Word, consequently the Lord as to that truth, 379. So the wine, 316. See *Blood* and *Wine*.

Honor. To give the Lord glory and honor signifies to ascribe to Him all truth and good; because glory relates to Divine truth, and honor to Divine good, 249, 921, 923.

Horn. It signifies power, and, in speaking of the Lord, omnipotence, 270. Ten horns signify the power of the Word from Divine truths, 740, 746.

Horse. A horse signifies understanding of the Word, 298. Meditation on the

Word appears like a horse, lively as man thinks spiritually, but dead as he thinks materially, 611. A white horse signifies understanding of the truth of the Word, and also the interior or spiritual sense of the Word, 298, 820, 826. A horse also signifies understanding of the Word falsified by reasonings from self-intelligence, 298. A red horse signifies understanding of the Word destroyed as to good, 305. A black horse signifies understanding of the Word destroyed as to truth, 312. A pale horse signifies understanding of the Word destroyed as to good and truth, 320. Horsemen signify reasonings, 447. The bridle of a horse signifies that whereby the understanding is guided or led, 653.

HOST. See *Army*.

HOUR. An hour is a full state, and half an hour is greatly, 389. See *Time*.

HUNGER or FAMINE. Hunger or famine signifies deprivation and rejection of knowledges of truth and good, from evils of life, 323. It signifies ignorance of the knowledges of truth and good, from a want thereof in the church, 323. It signifies a desire to know and understand truths and goods, 323. To hunger signifies a want of good, and to thirst signifies a want of truth, 381.

HYACINTHINE. See *Jacinth*.

HYPOCRITE. The lot of hypocrites after death, 294.

IDOL. Idols, graven and molten images, signify falsities of worship and religion, 459. What is signified by idols of gold, silver, brass, stone, and wood, 459. The idols of the ancients represented falsities and evils of the doctrine of the church, 601. That idols neither see nor walk signifies that in falsities of worship there is nothing of life, 460. See *Sacrifice*.

IMAGE. An image signifies the doctrine of the church, and the image of the beast signifies the doctrine of the church perverted, 601.

IMMORTALITY. Man lives immortal after death from the power of being conjoined to the Lord by love and faith, 224.

INCENSE. Incense signifies worship and confession of the Lord from spiritual goods and truths, 277, 777. See *Altar*. The smoke of the incense signifies what is grateful and accepted, 394. Incense and the smoke thereof signified such things, from fragrant odor and its correspondence, 278, 394. The fragrant spices from which the incense was prepared, and their correspondence with spiritual goods and truths, 777. Propitiations and expiations were made by incense, 393. Frankincense signifies the same as incense, so vials, and a censer, 277. To cast the censer to the earth signifies influx into parts beneath, 395.

INFANT. All infants are in heaven, 876.

INFLUX. The Lord flows-in and operates from first principles through or by ultimates, 31, 708. There is an immediate influx into the higher and lower heavens, and a mediate influx of the higher heavens into the lower, 286. The Lord by various degrees of influx moderates all things in the heavens and in the hells, 346. All things which a man wills and thinks, enter by influx, as all things which a man sees, hears, smells, tastes, and feels; but the former are not perceived by the senses, because they are spiritual, 875. Because man is a recipient of life, and not life, and consequently life flows-in, 875. Evil spirits cannot sustain the Lord's influx from heaven, neither His sphere, 339, 340. See *Light* and *Heat*.

INHERITANCE. See *Hereditary*.

INTERNAL and INMOST. See *External*.

IRON. It signifies truth in ultimates and consequently truth of faith, 913. Iron and an axe signify falsity from one's own intelligence, 847. What is meant in Daniel by iron mixed with miry clay, and with the seed of man, 913.

ISLE or ISLAND. Isles or islands signify nations more remote from the worship of God, yet which will draw near, 34, 336.

ISSACHAR. Issachar and his tribe represented, in the highest sense, the Divine good of truth and the Divine truth of good; in the internal or spiritual sense, celestial marriage love of good and truth, and in the external or natural sense, reward and good of life, but in the opposite sense, merit-seeking good, 358.

IVORY. It signifies natural truth, 774.

JACOB. Jacob signifies doctrine of the church, 137. In his stead in the spiritual world there appears a man lying in a bed, 137.

JACINTH. Jacinth signifies intelligence from spiritual love, and, in the opposite sense, knowledge from infernal love, 450.

JASPER. It signifies the Divine truth of the Word translucent by virtue of its spiritual sense, the same as precious stones in general, 897, 911. It signifies truths of the Word in ultimates, 231.

JERUSALEM. Jerusalem signifies the church, 880, 881. Jerusalem of the Jews signifies the church destroyed called Sodom, 880. Jerusalem in the Apocalypse, signifies the New Church of the Lord; why it is called new, and holy, and coming down out of heaven, 879. Jerusalem as a city signifies the church as to doctrine, 879. All things relating to Jerusalem as a city signify such as relate to the church and doctrine, 904.

JEW. See *Judah*.

JOHN. By John the apostle are meant they who are in the good of life from charity and its faith, 5, 6, 700, 879.

JOSEPH. Joseph and his tribe repre-

sented, in the highest sense, the Divine spiritual in the internal sense, the spiritual kingdom, and in the external or natural sense, fructification of truth and good; and also doctrine of truth and good of the spiritual church, 360.

Joy. Joy relates to the delight of the love of good, of the heart and will; and gladness to the delight of the love of truth, of the soul, and understanding, 507.

Judah, Jew. Judah and his tribe represented, in the highest sense, the Lord as to celestial love, in the spiritual sense, the celestial kingdom of the Lord and the Word, and in the natural sense, doctrine of the celestial church from the Word, 350. Judah and the tribe of Judah signify the church, 182. Judah signifies the celestial church, those who are in the good of love from the Lord, and Israel signifies the spiritual church, those who are in the truths of doctrine from the Lord, 96, 266. Judah, in the opposite sense, signifies diabolical love, which is love of self, 350. The twelve tribes were divided into two kingdoms, the Jewish and the Israelitish, and the latter represented the spiritual church, and the former the celestial church, 350.

Judgment. The Lord in His Humanity will execute judgment, 273. The Lord will judge no one to hell, but the Word judges every one, 821. The judgment was executed on those who were in the world of spirits, and not upon those who are in hell, 342, 866. Immediately after death, consequently before the last judgment, they were judged to hell, who denied God and the Word, who had rejected all things pertaining to religion, 869. They are condemned who have not lived according to the precepts of the Word, and could not receive faith in the Lord, 874. The final judgment then takes place when the wicked are so multiplied that the heavens above cannot be kept in their state of love and wisdom, 343, 865. When the church on earth is destroyed, the angels of heaven lament, and supplicate the Lord to make an end thereof, which is effected by the judgment, 645, 761. Unless the judgment had been accomplished, the heavens would have suffered, and the church perished, 263. By the judgment all things are reduced to order in the spiritual world, and hence in the natural world, or in the earths, 274. Before the judgment all goods and truths were taken away from the evil, and evils and falsities from the good, 948. The destruction of Babylon in the spiritual world by the final judgment, 772.

The judgment was executed upon those who in external form appeared as Christians, leading a moral and civil life like spiritual men, but who in internal form were false Christians and infernals, 330, 865, 870, 877. It was permitted them by arts to form to themselves imaginary heavens in the world of spirits, 865. Those heavens formed by the Babylonians and the Reformed, were like dark clouds interposed between the Lord or heaven and the men of the church; therefore these heavens were dissipated; so the holy truths of the Word for the New Church, which is the New Jerusalem, could not be revealed before, 804. These heavens are meant by the former heaven which passed away (Apoc. xx. 1,), 330, 877. The Lord when He came to execute the judgment, caused the angelic heavens to approach over them, whence changes were effected, 342, 343. The interiors of their minds were laid open, which were infernal, 865. Then the more the spirits had confirmed themselves in falsities and evils, the deeper they cast themselves into hell, by reason of the influx from heaven; which is signified by saying to the mountains and the rocks, that they should fall on them and hide them from the face of Him that sitteth on the throne, 330, 340. Judgment has relation to Divine truth, and justice to Divine good, and therefore both are frequently mentioned in the Word, principally respecting the Lord, 668.

Just, Justice. He is said to be just, in the natural sense, who lives according to civil and moral laws, and in the spiritual sense, who lives according to Divine laws, 815. By just is meant he who is in good of life, and by unjust he who is in evil of life, 815, 948. Just has relation to good, and holy to truth, 173. Justice has relation to good, and judgment to truth, 668. In like manner justice and truth, 668.

Justification. The tenets of the Catholics concerning justification, see what is premised, V. Of the Reformed see what is premised, III.

Key. It signifies the power of opening and shutting, 62, 174, 840. To have the keys of hell and death signifies to be able to save, that is, to bring forth from hell, and to shut it lest man should re-enter, 62, 174. See *Peter*.

Kill, To. To kill or to slay signifies to destroy as to soul, 325. To kill signifies to bear hatred, 307. To kill also signifies to declare one a heretic and to damn, 603. Slain is predicated of those who perish by falsities, 801. It is also predicated of those who are rejected by the wicked, and held in hatred, 325. Slain, in speaking of the Lord, signifies that He is not acknowledged, 269 589. To pierce the Lord signifies to destroy the Word by falsities, 26. To kill sons signifies to turn truths into falsities, 139.

King. The Lord as King signifies Divine truth, and from Divine truth in the Word He is called King, 664. The Lord

as to His Humanity is called King of kings and Lord of lords, and is called King from Divine truth, and Lord from Divine good, and this also is meant by kingdom and dominion, 743. The spiritual kingdom of the Lord, where they are who are in truths of wisdom, is His royal kingdom, and the celestial kingdom of the Lord, where they are who are in good of love, and is called dominion, is His priestly kingdom, 854. The Lord, as to His Divine Humanity, is called King, Messiah, Christ, Anointed of Jehovah, Son of God, 664. Kings signify those who are in truths of wisdom from the Lord, and priests those who are in good of love from the Lord, 20, 854, 921. Kings signify those who are in truths from good, and abstract truths from good, and in the opposite sense, those who are in falsities from evil, and abstract falsities from evil, 20, 664, 704, 720, 830, 921. Kings signify those who are in truths from good from the Lord, because the Lord as King signifies Divine truth, and they are called sons and heirs, 720.

KINGDOM, TO REIGN. Kingdom signifies the church, 740, 749. To reign when speaking of the Lord, signifies to be in His kingdom, He in them, and they in Him, 284. There are also in heaven they who reign, but the Lord reigns in them, and thus by them, because they primarily regard uses, 849. The kingdom of the Father then comes, when the Lord as to His Divine Humanity is immediately approached, 839.

KNOWLEDGE. There are with man knowledges in great variety, 775. See *Understanding*.

LABOR. It signifies affliction of soul, and crucifixion of the flesh, for the sake of the Lord and eternal life, 640. Labor signifies temptations, 884.

LAKE. A lake signifies where there is truth in abundance, also where falsity abounds, 835. A lake of fire and sulphur signifies hell, where the love of what is false and the lust of evil reign, 835, 864.

LAMB. A Lamb signifies the Lord as to the Divine Humanity, 269, 291, and also as to the Word, 273, and as to both, 595. By God and the Lamb is meant the Lord as to His Divinity, and Divine Humanity, 932, 808, 918.

LAMP. See *Candlestick*.

LANE. See *Street*.

LAODICEA. By the Laodicean church are meant they in the church who alternately believe, and do not believe, and thus profane holy things, 198, following.

LAW. Concerning the law and gospel, see the doctrines premised, IV. By the works of the law mentioned by Paul in Rom. iii. 28, are meant the works of the Mosaic law, proper to the Jews, 417. What is meant by the law of Moses, 662. See *Moses*.

LEAF. Leaves signify rational, natural, and sensual truths, 936. Leaves of different trees signify various truths, 936. Terror excited by the agitation of leaves in the spiritual world, 936.

LEFT-HAND. See *Right-Hand*.

LENGTH. See *Breadth*.

LEOPARD. It signifies the lust of falsifying the truths of the Word, and heresies destructive of the church, 572.

LEPROSY. Leprosy signifies profanation of the Word, and the Jews who profaned the Word were infected with leprosies, 678.

LEVI. Levi and his tribe represented in the highest sense love and mercy, in the spiritual sense charity in act, which is good of life, in the natural sense consociation and conjunction, 357. Levi signifies the affection of truth from good, and consequent intelligence, 357.

LIE, LIAR. A lie signifies falsity of doctrine, and also false speaking, and guile signifies both as grounded in design, 624, 924. A liar signifies the same as a lie, 79.

LIFE, and TO LIVE. Jehovah is alone life, and therefore He calls Himself alive and living, 58. The Lord as to His Divine Humanity is also life in Himself, 58, 961. The Lord is life eternal, because life eternal is in Him and from Him, 60. Man is not life in himself, but a recipient of life, 875, 961. Man lives immortal after death, from the power of being conjoined to the Lord through love and faith, 224.

LIGHT. The Lord is the light, which illuminates the understanding of angels and men, and that light proceeds from the sun of the spiritual world, in which He dwells, 796. The light of heaven is Divine truth, and by that light falsities are discovered, also the thoughts of every one, and this light is spiritual, 754, 867, 922. The light of the sun, or of the day, signifies the spiritual truth of the Word, and the light of the moon or of the night signifies the natural truth of the Word, 414. A comparison between charity and faith, and heat and light, 875. Glory from spiritual light, and from natural light, 940. The light of infatuation is of the confirmation of falsity, which light is similar to that in which owls and bats see. 566, 695.

LIGHT OF LAMP. See *Candlestick*.

LIGHTNING. Lightnings, thunderings, and voices signify illumination, perception, and instruction, 236. They signify confirmations, reasonings, and arguments in favor of falsities, 396.

LINEN. It signifies truth, and in an eminent sense Divine truth, 671. Linen and fine linen signify genuine truth, 814, 826. Cotton signifies the same, 814, 815.

LION. A lion signifies the power of

truth, 241. A lion, in speaking of the Lord, signifies the Divine truth of the Word as to power, 241. So one of the cherubim, who appeared like a lion, 241. The lion has prevailed, signifies that the Lord has conquered the hells, 265. To roar like a lion, when speaking of the Lord, signifies grievous lamentation that the church is taken from Him by the hells, 471.

LIVE, TO. See *Life*.

LOCUST. Locusts signify falsities in extremes, pertaining to them who are called sensual, 424, 430. Locusts also signify pigmies, 424.

LOINS. Loins and thighs signify marriage love, and in general, love, and in speaking of the Lord, Divine love, 830. This is from correspondence, 830.

LORD, THE, and GOD. The doctrine concerning God and Christ the Lord, see what is premised, I., II. Upon a just idea of God is founded the whole heaven and church, and all things of religion, because thereby conjunction is effected with God, and by conjunction heaven and eternal life, Preface and 469. The Divine being is in itself, and it is one, the same, itself, and indivisible, and it is God, 961. An invisible God cannot be approached, neither God as a spirit, if by spirit is understood air, but God is visible, in order that there may be conjunction, 224, There is no church, except one God be acknowledged, in whom is a trinity, 476. One God does not exist except in one person, 490. The angels cannot utter the word gods, and if they were willing, the expression of itself would terminate in one, yea in the only God, 961. God is to be thought of from essence to person, and not from person to essence, and they who think of God from person, make God three, but they who think from essence make God one, 611. They also make God one, who think concerning God from the attributes of the Divine essence, also from the proceeding attributes, which are creation, preservation, salvation, and redemption, illumination, and instruction, 611, 961. They who are in faith alone, make God three, in the prayer of their faith, that they pray to God the Father that He would have mercy for the sake of the Son, and send the Holy Spirit, 611, 618, 537. By God and the Father is meant the Lord as to Divine truth and Divine good, or as to Divine wisdom and Divine love, 21, 103. The Lord from eternity is Jehovah the Father, 291. The Lord is the Father, 21. The Lord and God the Father are one, 603. The Divine which is called the Father, and the Divine which is called the Son, are one, like soul and body, and therefore together they are the Father, 613, 743, 839, 962. Therefore the Lord is often called Jehovah the Redeemer, and Jehovah our justice, 613, 962. The Lord from the essential Divinity, through the Divine Humanity, is the Saviour, 368, 961. Jehovah came into the world, and took upon Him humanity, to redeem and save mankind, therefore also Jehovah is called the Redeemer, 281, 962. The Lord united the Humanity to the Divinity which was in Himself, and is called the Father, in order that angels and men might be united to God the Father in and through Him, 222. The Lord came into the world, to unite mankind to God the Father in Him and through Him, 618, 883. God the Father cannot be approached, except by Christ and through Him, 484. Men at this day approach God the Father, from an idea of the humanity of Christ, as the son of Mary, and thus as a common man, and not as the Son of God, and consequently God, 504. The Alpha and the Omega, the Beginning and the End, signify the Lord, 29; they signify that He is the self and only-subsisting from firsts to lasts, from whom all things proceed, therefore who is love itself and the only love, wisdom itself and the only wisdom, life itself and the only life in Himself, and thus the Creator Himself and the only Creator, Saviour, and Illuminator from Himself, and consequently the all in all of heaven and the church, 29, 38, 92, 962. They signify that all things are made, governed, and done by Him, 888. Who is, who was, and who is to come, signifies that the Lord is eternal, infinite, and Jehovah, 13, 57, 522. Who is, who was, and holy signifies that the Lord is and was the Word, 686. He is the first and the last, signifies that the Lord is the only God, 92. Jehovah in the New Testament is called the Lord, 193. The Lord is the Ancient of Days mentioned in Daniel, 291. The Messiah is Christ, and He is the Son of God, 520.

The Lord alone is the God of heaven and earth, 42, 888. All the heavens acknowledge that the Lord is the God of heaven and earth, 811. A conversation of the English clergy with their former king concerning the Lord, that He is the God of heaven and earth, 341, 716. Because all things of the Father are His, and no one can come to the Father but by Him, and therefore He is the God of heaven and earth, 618. To the Lord belongs all power in heaven and earth, 613, 743, 752. The Lord governs all things from Himself from firsts by ultimates, 31. The Lord came into the world, and took upon Him a Humanity, that He might be at the same time in ultimates and in first principles, and thus might save men, because the influx and the operation of the Lord is from firsts through or by ultimates, 798. The Lord from Himself

knows all things, 262. The Lord is omnipotent, 811. All things in the Apocalypse relate to the acknowledgment, that the Lord is the God of heaven and earth, and to life according to His commandments, 903, 957. The kingdom of the Father comes, when the Lord is immediately approached, 839. The Lord governs heaven and hell for He who governs the one must govern the other, 62. They who have confirmed in themselves a trinity of persons, cannot receive, that the Lord is the one God, who is the God of heaven and earth, notwithstanding they had read it frequently in the Word, 618. The mystic union, which is also called the hypostatic union, is a figment respecting the influx of the Divinity of the Lord into His Humanity, 565. The universal of faith concerning the Lord, and salvation by Him, 67. They are saved who believe in the Lord, 553. They are condemned who do not believe in Him, nor live according to His commandments, 874. The Lord is in man according to man's reception, from faith and life according to His commandments, 949. Acknowledgment of the Lord causes His presence, and affection which is of love causes conjunction with Him, 937. The Lord with respect to His Divine Human is to be approached, because in this He is visible, and the Father and He are one, like soul and body; hence it may appear, that when He is approached as to His Divine Human, which is the body, He is approached as to the Divinity, which is the soul, consequently the Father, 341, 743, 962. No one can be conjoined to the Lord, except he immediately approaches Him, because the aspect, which is of the understanding from the affection of the will, conjoins, 933. The Human of the Lord is Divine, and ought to be approached, 962. The marriage of the church with the Lord is with His Divine Human, and then the marriage is full, 812. Therefore the New Church is called the bride, and the Lamb's wife, 813. The will of the Father is done as in heaven so in earth, when the Lord is approached as to His Divine Humanity, 839. The New Church is formed of those who approach the Lord only, and perform the work of repentance from evil works, 69–72. Conjunction is with the Divine Human of the Lord, and such is the nature of the conjunction, that they are in the Lord and the Lord in them, 883. Conjunction is effected by truths of the Word, and life conformable to them, 883. The Lord cannot be conjoined to any one who is in evil, therefore man must first do the work of repentance, 937. The Lord only can teach and lead all; because He is God, and because heaven and the church are as one man, whose soul and life is the Lord, 383. The Lord only is to be invoked and worshipped, and not any angel, 818, 946. The Lord only is justice, and He only is merit, 86. The Lord is called salvation, 368. In the Lord are the celestial Divine, the spiritual Divine, and the natural Divine; therefore these three degrees of love and wisdom are in the three heavens, and also in man, from creation, 49. The Lord is in the celestial Divine with the angels of the third heaven, in the spiritual Divine with the angels of the second heaven, and in the natural Divine with the angels of the lowest heaven, and with men on earth; and nevertheless He is not divided, because He is present with every one according to his quality, 466.

That they who do not approach the Lord cannot understand the Word, 42, 566, 958. The Lord is the Book of Life, which is the Word, 958. The Lord is called the Son of God as to His Divine Humanity, and the Son of Man as to the Word, 44. The Lord is called the Lamb as to the Divine Human, and also as to the Word, moreover Christ, 6, 15, 269, 273, 291, 595. The Lord is the Word, and all things thereof, 819, 820. In the Word of both Testaments the Lord alone is treated of, and hence it may appear that the Lord is the Word, 478, 820. The Lord fulfilled all things of the Word in the natural, spiritual, and celestial senses, 820. Because they do not immediately approach the Lord, they cannot be in spiritual light, and in spiritual things they think sensually, 841. The knowledge and acknowledgment of the Lord conjoin all the knowledges of good and truth, or spiritual truths, in one, 916. The coming of the Lord is His coming in the Word, and this is signified by His coming in the clouds of heaven, 820, 944. See *Clouds*. By lights from the heavens were seen the tabernacle, and afterwards the temple, and, lastly, in the place thereof, the Lord alone standing on the foundation-stone, which was the Word, 926.

To the Son of man belongs the kingdom, 291. He is called King, 664. See *King*. The Lord in His Divine Human reigns over all, 520. The celestial kingdom is the priestly kingdom of the Lord, and the spiritual His royal kingdom, 854. What is meant by reigning with the Lord, 284. See *Kingdom*. The Lord is heaven, 943. See *Heaven*. They who are in the Lord, and the Lord in them, whatever they will and ask they obtain, because they will and ask from the Lord, 951. The Lord appears above the heavens in a sun, because no one can sustain His presence, as it is in itself, and He is present with every one by veilings and coverings, 54, 465. Because the Lord is love itself and wisdom itself, and these are not in place,

He is omnipresent, 961. Man cannot see the Lord as He is in Himself, and live; therefore He presents Himself to be seen in the heavens by angels, whom He fills with His majesty, 938. The truths of the Word are mirrors, by which also He makes Himself to be seen, 938. The Lord from the sun looks at the angels in the forehead, and so turns them to Himself, and so men as to their spirit; and angels and men look at the Lord through the eyes, 938, 280. The angels continually behold the Lord as a sun, and have Him before their eyes, and this in every turn of their face and body, 938. The Lord in the Word is meant by angel, 465. See *Angel*. Whatever enters by influx, from the Lord with man, remains of the Lord with Him, and never becomes of man, 758. The Lord does not enter by influx into the self-life of men, but He separates what pertains to Him from their selfhood, 758. The Lord speaking through heaven with man, 943. The Lord speaks from Divine love through Divine wisdom, because from the third heaven through the second, 615. What is meant by the name of the Lord, 618. See *Name*. The Lord from His Divine Human will execute judgment, 273. By the birth of the Lord from eternity, is meant His birth foreseen from eternity, and provided in time, 961. The Lord glorified His Human, that is, made it Divine, as the Lord regenerates man, and makes him spiritual, 193. The Lord alone bore the evils and falsities of the church, and all the violence offered to the Word, 829; and this was effected by combats against the hells, and thus He became the Saviour and Redeemer, 829. The Lord permitted the Jews to treat Him as they treated the Word, 410. They who are in faith alone, and pray from their form of faith, cannot do otherwise than make God three, and the Lord two, 537, 611. They who deny the Divinity of the Lord in His Human, act in unity with the Socinians and Arians, 571. The New Church cannot be established, and thus the Lord acknowledged as the God of heaven and earth, before they who are meant by the dragon, the beast, and the false prophet, are removed, 473. Scarce any one in the spiritual world, from acknowledgment in thought, could pronounce or utter One God, nor Jesus, neither Divine Human with respect to the Lord, although it was confirmed to many by the Word, 294.

Love. There are celestial love, in which are the angels in the Lord's celestial kingdom, and spiritual love, in which are the angels in the Lord's spiritual kingdom; concerning which kingdoms, and the loves there, 120, 121, 123, 387, 647, 725, 754, 920. Love in the celestial kingdom is love to the Lord, and love of doing uses from the Lord, which love is there called mutual love, 353. Spiritual love is love toward our neighbor, which is called charity, 128. Spiritual love derives its essence from celestial love, 395. It is love from which wisdom is derived, 875. The heavens exist from Divine love through Divine wisdom, 875. Love and wisdom are nothing unless they are in use, 875. Love and wisdom, when they are in the endeavor of the will to use, are in act and exist, 875. All after death become affections of their ruling love, 756. They come to heaven who are affections of celestial and spiritual love, consequently, who are affections of the love of good and truth, 756. Happiness in heaven is according to the quality of the affection of good and truth, 782. Heaven is regulated, and also the church before the Lord, according to all affections which are of love, 908. All things of the New Church will be from the good of love, 907, 908, 912, 917. Knowledge which is of thought in the spiritual world occasions presence, and affection which is of love occasions conjunction, 937. According to the conjunction, love will be reciprocal, 937. Divine love and Divine wisdom are not in place, but with man according to reception, 796. Charity and faith are not in place, but with those who are in place, according to reception, 949, 961. The good of love is formed by truths of wisdom, 912. There does not exist a grain of true, living, and spiritual faith, except so far as it is derived from spiritual love, which is charity, 908. In the world they do not attend to the affections, but to the thoughts, 756. Self-love, especially the love of exercising dominion, is infernal, 691, 729. The love of exercising dominion, from self-love, is the devil, and hence the pride of one's own intelligence is Satan, 453. The love of dominion, from self-love, and hence the pride of one's own intelligence, are the heads of all infernal loves, and this is unknown in the world, 502. But the love of dominion from the love of uses is heavenly, and they are in this love who reign in heaven, 502, 849. When the love of dominion from self-love, and the pride of one's own intelligence, constitute the head, then the love of uses, which is heavenly love, constitutes the feet, and the soles of the feet, 502. Celestial and spiritual love torment those who are in self-love, and in the pride of one's own intelligence, when they flow in, 691. Self-love described as to its delight, and this love immerses the mind of man in self, which is evil, and consequently draws it away from God, whence man becomes a worshipper of nature, 692; and becomes sensual corporeal, 692. The delights of the love of self and the world, which in the world are felt as delightful in the highest

degree, are changed into opposite infelicities in hell, 763. After death they come to hell who are in the affections of the love of evil, which are lusts, 756. Every love is felt under some species of delight, and therefore unless man knew what evil was, he might feel evil as good, and by falsities confirm it, from which man perishes, 531, 908.

LOWER EARTH. See *Spiritual World*.

LUKEWARM. Concerning the lukewarm, 202, 204. See *Profanation*.

MAGOG. See *Gog*.

MAN. Man signifies intelligence and wisdom, 243. Man in the complex signifies the church, 910. Son of man signifies the doctrine of truth and when speaking of the Lord, the Word, 910. Man is a man after death, and then he is the affection of his love, 558. Consociation of man with spirits and angels, 943. Man communicates immediately with those in the world of spirits, but mediately with those in heaven or hell, 552, 558. Man does not know any thing of the spirits with whom he is, nor spirits of man, 943.

MANASSES. Manasses signifies the voluntary of the church, and Ephraim its intellectual, 355.

MANNA. It signifies the good of love conjoined to wisdom, and, in the highest sense, the Lord, 120.

MANTLES. See *Garments*.

MARK. It is an acknowledgment and confession, 605. To receive a mark on the right hand and forehead signifies to acknowledge from faith and love, 605.

MARK, TO. See *Sign*.

MARRIAGE. The conjunction of the Lord and the church in the Word is called a marriage, 359, 380. For this reason the Lord is called the Bridegroom and Husband, and the church the bride and the wife, 797, 813. Therefore in the Word it is called a marriage, 812. The marriage of the church is with the Divine Human of the Lord, 812. There is a full marriage when the Lord is approached as to His Divine Human, 812. The Word is the medium of conjunction, or of the marriage of the church with the Lord, 881. The marriage of the Lord and the church is also the marriage of good and truth, 359, 380. The Lord enters by influx, from the good of love into truths with angels and men, and thus conjoins them to himself, 359, 380. Good conjoins truth to itself, especially heavenly good, 121. The affection and thence the desire of conjunction of good and truth is described by comparisons, 122, 130. The marriage of good and truth is the marriage of love and wisdom, also of charity and faith, 97, 875. Good is the *esse* of a thing, and truth is the *existere* thence, 97. Good is according to the quality of the truths by which it exists, and these truths are conjoined to good, 97. See *Good* and *Truth*. Good without truths described, 122, 130. Where there are falsities there is no good, except spurious, or pharisaical good, 97. In all the Word there is a marriage of good and truth, and there are words which have relation to good, and words which have relation to truth, 373, 483, 689. See the *Word*.

MARTYR. Martyr signifies confession of the truth, witness, 112. To martyrs in heaven are given crowns, 103. See *Crowns*.

MASSES. Tenets concerning masses, see what is premised at III.

MEASURE, TO MEASURE. To measure signifies to know and scrutinize quality or state, 486, 904, 910. Measures, balances, and scales signify estimation of a thing as to quality, 313, 315.

MERCHANDISE. See *To Trade*.

MERIT. The Lord only is justice, and He only is merit, 86. They who give faith the preference place merit in works, but not they who give charity the preference, 86. Good and truth from the Lord are not appropriated to man, but they are continually of the Lord; no one can say that he merits, 854. The Divine of the Lord is not conjoined with the self of man, but it is separated by the Lord, and the Divine continually remains the Lord's and never becomes man's, 758. Babylonians have transferred the merit and righteousness of the Lord unto themselves, 758.

METALS. Metals are correspondences and therefore they are in the spiritual world, 775. They correspond to good and truth, 913. Gold, silver, brass, iron, signify things of the church, 211, 775.

METAPHYSICS. A metaphysician among the dragonists, who was desirous to cast out the inhabitants of a certain city, because he knew how to conceal things under forms, 655.

MICHAEL. What is signified by Michael the angel, 548. See *Angel*.

MIDST. In the midst signifies in the inmost, and hence in all things around, 44, 933.

MIGHTY. The mighty or powerful signify those who are in erudition, 337, 832.

MILITARY SERVICE. See *War*.

MILL. A mill signifies inquiry, search into, and confirmation of truth out of the Word, 791, 794. What is signified by being cast as a millstone into the sea, 791.

MINISTER. He is called a servant who is in truths, consequently who serves, and he is called a minister who is in goods, consequently who ministers, 128, 937. Ministry is operation, 128.

MIRACLE. Signs, by which are meant miracles, signify testifications that truth is false, and, in the opposite sense, that

false is truth, 598, 704, 834. The sign of fire coming down from heaven signifies attestation that it is truth though it is false, 599, 600. See *Sign*.

MISERABLE. See *Poor*.

MIX, TO. Wine mixed signifies truth falsified, 635.

MONTH. It signifies a full state, 489. It signifies man's state of life as to truth, 935.

MONUMENT. See *To Bury*.

MOON. It signifies the truth of faith grounded in the good of charity, 53, 332. It signifies intelligence and faith, and is spoken of the church, 413, 533. In an opposite sense, it signifies one's own intelligence, and faith grounded in man's self, 919. The sun, moon, and stars being darkened, signify that the goods of love and the truths of faith are no longer seen in the church, neither are the knowledges of good and truth known, 413.

MORAL. Moral spiritual life and moral life merely natural, 386, 450.

MORNING. Morning signifies the coming of the Lord, and then the New Church, 151. The Lord is called the morning-star, 151, 954. See *Star*. Morning signifies the commencement of a new church, and evening the end of the former, 151.

MOSES. By the law of Moses are meant all things in his five books, 417, 662. Like things are meant by Moses himself, 662, 417.

MOUNTAIN. A mountain signifies celestial love, which is love to the Lord, and hill spiritual love, which is love toward our neighbor; because they who are in celestial love dwell in the spiritual world upon mountains, and they who are in spiritual love upon hills, 336. A great and high mountain the third heaven, 896. The mount of Olives, near Jerusalem, the Divine love of the Lord, and the Lord often abode there, 336, 493. Mountains and hills, in an opposite sense, signify the love of self and the world, 336. Mountain signifies love of evil, and rock faith of false, 339. Seven mountains signify the Divine goods of the Word and of the church profaned, and by the seven mountains may also be understood Rome, 737.

MOUTH. Mouth signifies doctrine, preaching, and discourse, 574; and reasoning, 574. Out of the mouth signifies out of the thought and discourse, 452.

MULTITUDE. A great multitude signifies those in the inferior heavens, also those in the externals of the church, 363, 803.

MUSIC. The sound of musical instruments corresponds to affections, the sound of string instruments to affections of spiritual love, which are of truth; but the sound of wind instruments, which are continuous, to affections of celestial love, which are of good, 792. Confessions and celebrations of the Lord were formerly made by songs accompanied with various instruments of music, according to the correspondence of the sound to the affections, 276.

MYRIAD. See *Ten Thousand*.

NAKED, NAKEDNESS. It signifies innocence, also ignorance, 213. To walk naked signifies to live without truths, 706. Nakedness and the shame of nakedness signify the evil love in which man is born, 213, 706. What is signified by to make desolate and naked, 747.

NAME. Name signifies quality, 165, 824. The name of God signifies all by which God is worshipped, all of doctrine, and all of religion, 81, 180. To write on any one the name of God, signifies to inscribe Divine truth in him, 194. The name of God signifies the quality of worship, 81, 111. The name of Jehovah and the Father signifies the Divine Humanity of the Lord, and the Word, also all by which He is worshipped, 81, 584, 839. The name of the Lord signifies the Lord as to His Divine Humanity, 839. What is further signified by the name of the Lord, 618. To ask the Father in the name of the Lord, is not to approach the Father immediately, nor to ask Him for the sake of the Son, but to approach the Lord, which is to approach the Father through Him, 341, 618, 962. The name of the Father is the Divine Human of the Lord, 839.

NAPHTALI. Naphtali and his tribe represented, and in the highest sense, the proper power of the Divine Human of the Lord: in the spiritual sense, temptation and victory; and in the natural sense, struggle on the part of the natural man, 354. It also signifies perception of use, and after temptation, 354.

NATION. By nations in the Word are meant they who are in goods or evils of life, and by people, they who are in truths or falsities of doctrine, 483. Nations, in an abstract sense, signify goods or evils of life, 147; those in the good of love and charity from the Lord, 667, 920, 923. By nations and kings the same is meant as by nations and people, 921.

NEAR. See *At Hand*.

NEIGHBOR. See *Charity*.

NICOLAITAN. Works of the Nicolaitans signify merit-seeking works, 86, 115.

NIGHT. Night signifies falsity of faith, 922, 940. What is signified by day and night, 414, 637. See *Day* and *Sun*.

NUMBER, TO NUMBER. All numbers in the Word have signification, 348. Numbers in the Word signify things, and are a sort of adjectives joined to substantives, adding or determining quality, 10, 287, 348, 738, 842. Numbers signify quality as to truth, 608–610. To number signifies to know quality, 364.

OATH. See *To Swear*.

ODOR. Fragrant odors in heaven correspond to affections of charity, and perceptions of faith, 278, 304.

OFFERING. See *Bread*.

OIL. It signifies the good of love, 316, 493, 779. Anointings were made by oil, because anointing represented the Lord as to His Divine Human, who was the anointed of Jehovah, not with oil, but with the good of love, 779. They anointed kings, priests, prophets, altar, tabernacle, garments of Aaron, all holy things of the church; and in ancient times they anointed statues, and also arms, 779. They anointed these things with the oil of holiness; and they anointed themselves and others with common oil, to testify their gladness and benevolence, 779. Oil was offered, together with sacrifices upon the altar, 778.

OLIVE-TREE, OLIVE. It signifies love and charity, 493. The mount of Olives signifies the same, 493. See *Mountain*.

OMNIPOTENCE. The Almighty signifies He who is, lives, and has power from Himself, and governs all things, 31, 522. The Lord called the Omnipotent, 811.

OMNIPRESENCE. The Lord is omnipresent, because He is love and wisdom, which are not in place, but with those in place according to reception, 961.

OMNISCIENCE. The Lord from Himself knows all things, 262.

ONE HUNDRED AND FORTY-FOUR. See *Twelve*.

ORDER. Successive and simultaneous order, 678. The highest in successive order becomes inmost in simultaneous order, 900.

OVER or UPON. Over or upon signifies within, because things higher and highest in successive order, are interior and inmost in simultaneous order, 900. See *Order*.

OVERCOME, TO. See *Victory*.

OWL. Light arising from the confirmation of falsity corresponds to light which owls and bats see by, 566, 695. They who have confirmed falsities in themselves, are such as to their spiritual sight, and are called owls and bats, 566.

PALE. Pale signifies no life, and what is without goods and truths, 320. A pale horse signifies the understanding of the Word destroyed as to good and truth, 320.

PALM. It signifies Divine truth, and to hold palms in the hands, signifies confession from Divine truths, 367.

PAPS. See *Breast*.

PARADISE. See *Garden*.

PASTOR. See *To Feed*.

PATMOS. Patmos signifies a place and state in which John could be illumined, 34.

PATIENCE. Spoken of temptation, 593, 638.

PAUL. The passage in Paul to the Romans, iii. 28, that man is justified by faith without the works of the law, is falsely understood, 417, 750.

PEACE. Peace is the Divine salutation, 12. Peace signifies all things which come from the Lord, charity, security, and tranquillity, 306. It signifies tranquillity of soul from not being infested by falsities, consequently not by hell, and this peace is from the Lord, 640.

PEARL. Pearls signify knowledges of things good and true, 727, 916. The one pearl of great price, signifies the knowledge and acknowledgment of the Lord, 916.

PEOPLES. Peoples signify those who are in truths or falsities of doctrine and abstractly truths or falsities; and nations signify those who are in goods or evils of life, and abstractly goods or evils, 483.

PERDITION. See *Destroyer*.

PERGAMOS. That the church in Pergamos signifies those who place all of the church in good works, and nothing in truths of doctrine, 107, and following.

PERSON. The spiritual sense is abstracted from persons; where a person is named in the Word, he signifies somewhat in the church, 78, 79, 96.

PERSUASION. In the spiritual world there exists a power of persuasion, which deprives others of the understanding of truth, 428.

PETER. Peter among the apostles represented truth and faith, 790. Where it is spoken concerning Peter and the keys given him, Peter is not meant, but that Divine truth which Peter then confessed, and that truth is signified by the rock on which the Lord would build His church, 768, 798. In the Word, which is in heaven, instead of Peter is read truth from good which is from the Lord, 768.

PHILADELPHIA. The church in Philadelphia signifies those in the church who are in Divine truths from the Lord, 172 and following.

PLACE. See *Space*.

PLAGUE. Plagues signify evils of love and falsities of faith, consequently spiritual plagues, whereby a man as to his soul perishes, 456, 498, 657, 957. The plagues of Egypt enumerated; they signify the falsities and cupidities whereby the church perished, 503, 657. It is attributed to Jehovah, that He smiteth with plagues, 498.

PLATTER. See *Cup*.

POOR. The poor signify those not in truths, and the needy or indigent those not in goods, 95. The miserable and the poor signify those who are without knowledge of things true and good, 209.

POPE. See *Roman Catholics*. See *Sixtus V*.

PRAISE, TO PRAISE. To praise God signifies to worship Him, 809. See *Alleluiah*.

PRAYER, PRAYERS. The prayers of the saints are things of faith and charity, 278. The Lord willeth that man should first ask and will, and the Lord answers and gives, that it may be appropriated to man, 376. They who are in the Lord and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, 951. The meaning of Our Father who art in the heavens, hallowed be thy name, thy kingdom come, thy will be done as in heaven so in earth, 839. All things in the Lord's prayer are fulfilled, when the Lord is immediately approached, 839.

PREDESTINATION. See *Election*.

PRESENT. See *Gift*.

PRESS. By an oil-press is signified the good of love, and by a wine-press is signified truth of faith, 651. See *Oil*, and *Wine*. A press signifies exploration of good and truth, and of evil and false; and this is meant by the wine-press of the wrath of God, 651. To tread the wine-press of the wrath of God, when spoken of the Lord, signifies to bear the evils and falsities of the church, and the violence offered to the Word, 829, 652.

PRIEST. Priest signifies those who are in the good of love from the Lord, and abstractly goods of love, and king signifies those who are in truths of wisdom from the Lord, and abstractly truths of wisdom, 20, 854. See *King*. The celestial kingdom, in which they are who are in the good of love, is the Lord's priestly kingdom, 854.

PRINCE. The prince of the kings of the earth signifies the Lord as to Divine truth, 18.

PRISON. See *Captive*, and *Bound*.

PROFANATION. There are many kinds of profanation: profanation by the Catholics, 717, 723, 728. See *Catholics*. It is provided by the Lord, that it should not be known what spiritual truth and good are, lest the Word should be profaned, because what is known may be profaned, but not that which is not known, 314, 316, 686, 688. It is a grievous kind of profanation, at one time to believe, and at another not to believe, 198. As these as to thought are sometimes in heaven, and at other times in hell, and they cannot be in one or the other, they extirpate their interiors, and become phantasies, 202, 204. With them evils and goods, also truths and falsities, are mixed, 202, 204; and what is of the church among them does not cohere, 208. They are meant by the lukewarm, 202, 204.

PROPHET. Prophet like prophecy signifies doctrine from the Word, and to prophesy signifies to teach; and prophet, when spoken of the Lord, signifies the Word, 8, 943. Two states of the prophets, the one when they wrote the Word, the other when they saw things in heaven, 945. By the false prophet is meant the beast from the earth, and that beast signifies the clergy who are in faith alone, 594, 701, 834.

PROVIDENCE. It is of the Lord's Providence, that they who are in evils of life, and hence in falsities of doctrine know nothing of holy truths, lest, if they knew, they should profane them, 314, 316, 686, 688.

PURGATORY. See what is premised at VI. It is a Babylonian fiction for the sake of gain, 784.

PURPLE. It signifies celestial good, and scarlet celestial truth, 725.

QUARTERS. The angels dwell according to the quarters; in the east they who are more in love to the Lord; in the west they who are less in that love; in the south they who are more in wisdom from the Lord; and in the north they who are less in that wisdom, 901, 906. Because the Lord is the sun of heaven, from whose face is the east and west, and on the sides are the south and north, 901. Men of the church, are as the angels, either in the east, or west, or south, or north of the spiritual world, 906. The turning of the angels to the Lord as a sun, and then toward the quarters, 380, 938.

QUICKLY. See *Shortly*.

RAIN. Rain signifies Divine truth from heaven, 496. An inundating rain signifies devastation of truth, and also temptations, 496.

RAINBOW. Many kinds of rainbows appear in the spiritual world, 232, 566. A rainbow signifies regeneration, when man from natural becomes spiritual, 466, 566.

RATIONALITY. See *Understanding*.

REAP. See *Harvest*.

REASON. See *Understanding*.

REBUKE, TO. This signifies to tempt, 215.

RED. Red is spoken of the good of love, because it proceeds from the fire of the sun, 167, 231, 305. Infernal redness signifies the love of evil, 305.

REDEMPTION, REDEEMER. Jehovah is called the Redeemer, 281, 613. Jehovah is called the Redeemer, because He assumed the human, 962. Redemption signifies deliverance from hell, and salvation by conjunction, 619. The redeemed are meant by the bought from the earth, 619.

REED. It signifies feeble power, 485. A golden reed, by which they were measured, signifies power of knowing and understanding quality, 904. See *Measure*.

REFORMATION, THE REFORMED. See their doctrines in what is premised. The Apocalypse treats of the Reformed from

chap. vii. to xvi. inclusive, and the Catholics, chap. xvii. and xviii., 387, 388. Prophecies concerning the Reformed, that they would secede from the Roman Catholic religion, and would acknowledge the Word, from and according to which would be their church, 746–750. The Reformed retained some things from the Roman Catholic religion, 751, 801. See *Faith*. The Reformed constitute the centre in the spiritual world, 631.

To reform and regenerate men is of the Lord alone; as it is a Divine work, and as omnipresence, omniscience, and omnipotence must pertain thereto, 798. A man is capable of reforming and regenerating himself as from himself, and nevertheless from the Lord, 224. The interior operations of the Lord in regenerating man are myriads of myriads, which are for the sake of the extremes, in which man shall be jointly with the Lord, 463. Man is regenerated, first as to his internal, and afterward as to his external; and the internal man cannot be regenerated by mere knowing and understanding, but by willing and loving, 510. Man is reformed by truths and a life conformable to them, 815, 832. Truths of doctrine, among those who do not live conformably to them, successively perish, 85. Man, who is reformed, first respects truths of doctrine, and afterward goods of life; and when he respects truths of doctrine, he is like unripe fruit, and afterwards, as he respects goods of life, he becomes like ripe fruit, and his first state is called reformation, but the latter regeneration, 84. The state of man is thereby inverted, 84.

Reformed. See *Reformation*.

Regeneration. See *Reformation*.

Reign, To. See *Kingdom*.

Reins. The reins signify truths of intelligence and faith, and the heart signifies goods of love and charity, 140.

Religion. The doctrine of truth constitutes the church, and a life conformable to doctrine constitutes religion; but where there is not life, there is neither religion nor church, 923. It is in every religion, that there is a God from whom proceeds good, and a devil from whom proceeds evil; and therefore good ought to be done, because it is of and from God, and evil to be shunned, because it is of and from the devil, 272. In every religion there are precepts, like those in the Decalogue, 272. Among the mysteries of the faith of the present church is that religious good, which contributes to salvation, cannot be done by man, 484, 675. In the Christian world at this day there is neither church nor religion, 675.

Repentance. Tenets of the Catholics concerning repentance, see what is premised at IV. Tenets of the Reformed concerning repentance, see what is premised at V. Actual repentance described, 531. Baptism and the holy supper are sacraments of repentance, and the Decalogue is the universal doctrine of repentance, 531. Man without repentance is in the evils into which he is born; hence unless evils are removed by repentance, they remain, 531, 836. The Lord loves all, but He cannot be conjoined with them so long as they are in evils, therefore men must first perform repentance, 937. Evil contains in itself innumerable lusts in simultaneous order, and these cannot be removed by man, but by the Lord only; and they are removed by the Lord when He is approached, because the Lord enters by way of the soul in man, 678. Repentance was represented among the children of Israel, 492. The New Church is formed of those who approach the Lord only, and perform repentance from evil works, 69, 72; see the *Church*. The successive states of man's thought, before he is willing to reflect upon evils of life, and to do repentance, 710. They who acknowledge faith alone as the only means of salvation, neither think of repentance nor will it, 450, 457, 710. The Reformed, who are in faith alone, can with difficulty perform actual repentance, 531. They who perform repentance perceive what good is, and come into good, and are saved, 379.

Respiration. See *Wind*.

Resurrection. The first resurrection signifies salvation and life eternal, 851, 852. In the Apocalypse the second resurrection is not mentioned, 851, 853. Their resurrection after the judgment, who were guarded by the Lord in the lower earth, 325, 326, 329, 843, 845, 846, 850, 884, 885. See *Spiritual World*. The lot of every one after death, they are instructed, and afterward sent to various societies, and at length remain where their love and faith is, 549. The state of men after death, as that they are in a body as in the world, but in a spiritual body, and they remain in the world of spirits until they put off the natural affections, and put on spiritual affections, 153.

Retaliation. The law of retaliation signifies that to every one is done according to the quantity and the quality of his deeds, and that evil returns upon every one as he has committed it, 762. This law derives its origin from, All things whatsoever ye would that men should do to you, do ye even so to them, 762. From this law punishment is inherent in evil, 762. The delights of the love of self and the world are converted into their opposite infelicities in hell, 763.

Revelation. See *Apocalypse*.

Revenge. See *Vengeance*.

Reuben. Reuben and his tribe represented, in the highest sense, omniscience; in the spiritual sense, wisdom, intelli-

gence, and knowledge, also faith; and in the natural sense sight, 351. Reuben, in the opposite sense, signifies wisdom separated from love, also faith separated from charity, 134, 351. This is represented and signified by the adultery of Reuben with Bilhah, his father's woman, 134.

REWARD. Reward signifies internal beatitude, and hence external, which are only from the Lord, 949. Hence reward signifies the happiness of life eternal, from the delight and pleasantness of love, and of the affection of good and truth, 526.

RICHES. Riches signify spiritual riches, which are knowledges, 206.

RIGHT. In the spiritual world the south is on the right hand, and the north on the left, 933.

RIVER and FLOOD. A river signifies truths and also falsities in abundance, 409, 563, 683. See *Euphrates*. The river of the water of life signifies Divine truth, 932.

ROAR, TO. See *Lion*.

ROBE. See *Garment*.

ROCK. A rock when spoken of the Lord signifies Divine truth, 768, 915; so a stone, 915. A rock, in the opposite sense, signifies the faith of falsity, and mountain the love of evil, 339. They who are in falsities of faith, enter by holes and clefts into rocks, 338. What is signified by hiding themselves in mountains and rocks, 339.

ROD or STAFF. A rod or staff signifies power, as a sceptre, 485. A rod of iron signifies the power of truth in ultimates, 148. To rule with a rod of iron signifies to convince by the literal sense of the Word, and, at the same time, by rational arguments grounded in natural light, 148, 544, 828.

ROMAN CATHOLICS. Their doctrines concerning baptism, eucharist, masses, repentance, justification, purgatory, seven sacraments, holy things, and power, see what is premised. Babel, collected from Isaiah, Jeremiah, and Daniel, 717. Babylon signifies the Roman Catholic religion, 631. That there is no church among them, but a religion; because they do not approach the Lord, nor read the Word, and they invoke the dead, 718. This religion is holy and splendid in externals, yet profane and abominable in internals, 731. Through externals they are held in the faith that this religion is super-eminent, so that common people cannot believe otherwise, when it has for its end dominion, and the possession of all things, 787. They who are of that religion are in external without internal affections, and in the worship of men living and dead, 792. The love of dominion over Divine and holy things, is the devil, and they have profaned all the truths and goods of the Word, 802. Babel signifies the profanation of what is holy, and adulteration of the whole Word, and of the church, 717, 729, 802. They profane, 723, 728, 781, 802. Babel is called the den of demons, and of every unclean bird, because there are atrocious evils and falsities, 757. Certain tenets enumerated, which are detestable, concerning the eucharist, invocation of the dead, masses, the Divine power transferred to themselves, and prohibition of reading the Word, 753, 795. By arts and schemes they have diverted men from the worship of the Lord, 800. Their worship, 777, 778, 780. They have extended their dominion over things secular, and over supreme judges, and they continually aspire to their former despotic power, 799. The vicarship is an invention, 752, 802.

By dominion over the souls of men they amass riches; and in the preceding ages, when they enjoyed despotic power, they collected together prodigious treasures, 752, 759. The like dominion possesses their minds, but at this day is restrained, 759. They are enriched by holy things of the Word adulterated, 772. Their acquisition of riches, 784. The heads in their hierarchy make unlawful gain, 799. The laity bring them precious things, and buy such things as they say belong to eternal life, 786, 789. They who bring and buy, are meant by the pilots, and those employed on ships, 786.

They acknowledge, and in a manner esteem the Word as holy, because it treats of the Lord, whose power they have transferred to themselves, and also of the keys given to Peter, whose successors they affirm themselves to be; but this acknowledgment they possess from without, and not within, 725, 733, 739. They have not denied this Divine truth, that to the Lord belongs all power in heaven and earth; but they have profaned it, by having transferred His power to themselves, 738. They have seen, but as it were with eyes shut, that the Humanity of the Lord is Divine; but they have not yet acknowledged it, because they have transferred all things of the Lord to themselves, 738. At first they held the Word sacred; but successively adulterated it, and at length profaned it, 737. They have adulterated the truths of the Word by applying them to dominion; and they have profaned the Word by applying and attributing to themselves Divine power, 710, 781. They have often deliberated respecting the reading of the Word by the laity, but rejected it, 733, 734. The Word in various ways, and by various pretences, is prohibited to be read, 733, 734. The Word is taken out of the hands of the common people, lest their adulterations and profanations should become apparent, 739. In heart they defame the Word, and hate it, 733, 735. They have no truth and good, 765,

766, 780. They have no perception of truth, because they do not approach the Lord, nor read the Word, 796. They have no spiritual affection for truth and good, 792. There does not remain with them any inquiry after spiritual truth, 794. They have no understanding of spiritual truth, 793. They have no conjunction of spiritual good and truth, because no conjunction with the Lord, but with men living and dead, 797, 798. The power of binding and loosing, or opening and shutting heaven, is Divine power, and not given to man, 798. What the Lord said to Peter, and concerning the keys, is not to be understood of Peter, but of that truth which Peter then confessed, and that truth is meant by the rock on which the Lord would build His church, 768, 798. Otherwise they might claim to themselves a power, that all should sit upon thrones, and judge the tribes of Israel, according to the Lord's words, 798. They have fortified themselves by various things, as by the inquisition, by terrors in regard to purgatory, by monasteries, by possessions and riches, and by a prohibition from reading the Word, by external holiness, by masses, and the worship of the dead among the common people, and by splendid exhibitions, 770; but they shall be destroyed, 770.

They who are in the kingdom of France are not united with the Roman Catholic religion, 740–744. That religion in the various kingdoms is not equally cultivated, 740, 745. There are two sorts of men who cultivate that religion, the one who acknowledge it, because born and brought up in it, but who nevertheless approach God, and hold the Word to be sacred; the other, who love and kiss that religion, 786. They who acknowledge it because born and brought up in it, but who nevertheless approach God, and hold the Word to be sacred, after death come into heaven, and many societies are formed of them, 786, 531. From that religion have emanated the falsities of the Reformed churches, 751, 801.

The doctrines of the Roman Catholic religion by the final judgment and after it were dispersed, 631. Their evils and falsities infested the heavens, and the heavens are rejoiced that they are removed, 790. The judgment upon the Babylonians, and their treasures which they had also amassed, and which were dissipated and reduced to dust, 772. After that they did not possess precious things, but instead vile things, which correspond with their falsities, 772–776. They who exercise dominion from love of self and of the world, after death wish to be in the same pleasures, but they are deprived of them, and reduced to miserable states, 782. The delights originating in their love of dominion, and the satisfactions arising from their love of wealth, after death are changed into opposites, 763. After death they are deprived of all these things, 764, 770. The punishments of those after death who had exercised dominion from love of self and the world, 765. That after death they entertain hatred against the Lord, because they then see that the Lord alone reigns over heaven and the church, and no man from himself, 766. At the final judgment they were cast into hell, who, from the instigation of the love of self, had exercised dominion over the holy things of the church, and they were preserved who had looked to the Lord, and shunned evils as sins, 755. Their elateness of heart from dominion, and their confidence from wealth, 764. Every one ought to beware of having connection with that religion by acknowledgment and affection, lest he perish, 760.

SACKCLOTH. To clothe in sackcloth represented lamentation over devastated truth, 492.

SACRAMENTS. See the doctrines premised, VII. Baptism is a sacrament of repentance, and an introduction into the church; and the holy supper is a sacrament of repentance, and an introduction into heaven, 531.

SACRED SCRIPTURE. See *The Word*.

SACRIFICE. To eat, when speaking of sacrifices, signifies to appropriate to one's self what is holy; and to eat things sacrificed unto idols of the Gentiles, signifies to defile and profane what is holy, 114, 135.

SALVATION. By the Lord's being salvation is signified that the Lord is the Saviour, also that salvation is in and from Him, 368, 804.

SAND. The multitude described by the sand of the sea, 860.

SARDIS. The church in Sardis signifies those who are in dead worship, 154 and following. Dead worship, 154, 157, 161.

SARDINE. The sardine stone signifies goods of the Word in ultimates, 231.

SATAN. See *The Devil*.

SCALES or BALANCES. See *Measure*.

SCARLET. Purple signifies celestial good, and scarlet celestial truth, 725.

SCEPTRE. Sceptre signifies power, like staff, 485.

SCORPION. It signifies deadly persuasion, 425.

SEA. The sea signifies heaven in its extreme, 878; because in the extremes, and at a distance, the heavens appear like seas, which are atmospheres, in which they live who are in the most general truths from the literal sense, the seas there are appearances, 233, 404, 878. See *Atmosphere*. The sea signifies the church among those who are in truths of

a general kind, also among those who are in external natural worship, and but little in spiritual, 238, 869. That the sea signifies the external of the church, as consisting of those who are in its externals; and the earth signifies the internal of the church, as consisting of those who are in its internals; the sea signifies the church among the laity, because the laity are in externals, and the earth the church among the clergy, because the clergy are in internals, 398, 402, 470, 567, 594, 677, 680. The sea as of glass mingled with fire signifies a collection of those who are in external worship and not in internal, 659, 661. That the sea shall be no more, Apoc. xxi. 1, signifies a collection of Christians before the judgment, from which they were taken away and saved, who were written in the book of life, 878. The sea also signifies hell, 791.

SEAL. Sealed with seven seals signifies entirely hidden, 257. To open the seals signifies to explore and know the states of all, and to judge every one according to his state, 259, 295, 388. See *Book*. To seal with seals, 257. Not to seal the words of this prophecy, signifies that the Apocalypse must not be shut, but is to be opened, preface, and 947.

SEE, TO, VISION. To see signifies to understand, 7. Being in vision, 36. The state of the prophets when they were in vision, 945. See *Spirit*.

SEED. Seed signifies those in the church who are in truths of doctrine, and abstractly truths of doctrine, 565. Seed, in the opposite sense, signifies falsities of doctrine, 565. Iron and clay, which shall mingle with the seed of man, 913.

SELL, TO. See *To Bury*.

SENSUAL MEN. The nature of those men who are called sensual, also of sensual things, which are the ultimates of the mind from the "Arcana," 424, 430. Sensual men and things described, 455. Locusts signify them, 424, 430.

SEPULCHRE. See *To Bury*.

SERAPHIM. See *Cherubim*.

SERPENT. It signifies sensual things, the ultimates of man's life, hence craftiness and various evils, 455, 841. A serpent signifies a seducer, 562.

SERVANT. Servants signify those who are in truths, and by truths serve others; therefore the prophets were called the servants of Jehovah; and even the Lord is so called with respect to His Divine Human, 3. Servants signify those who are in truths, and ministers those who are in goods, because the latter minister and the former serve, 128. Bondmen and freemen, 337, 604, 832. See *Free*.

SEVEN. Seven signifies all, and hence what is full and perfect, and is predicated of any thing holy, and profane, 10, 737. Seven adds what is holy and profane, 737.

SHAME. See *Nakedness*.

SHEEP. Two flocks, one of sheep, and the other of goats, 417.

SHIP. Ships signify knowledges of good and truth, 406.

SHORTLY OR QUICKLY. Shortly or quickly signifies certainly, 4, 943, 947, 949. Near or at-hand signifies nearness of state, not of time, 9, 947. See *Afar-off*.

SICKLE. A sickle signifies the Divine truth of the church, because harvest signifies the state of the church; and to put forth the sickle to the harvest signifies to make an end of the church destroyed by falsities, and execute judgment, 643, 645. See *Harvest*.

SIGN, TO SEAL OR MARK. A sign signifies a revelation of things to come, 532, 656. A sign is spoken of truth, and is testification, and a sign is also spoken of quality, and is manifestation, 532. See *Miracle*. To mark or seal on the foreheads signifies to distinguish and separate one from another according to love, 347.

SILK. Silk signifies mediate heavenly good and truth, 773.

SILVER. Gold signifies the good of love, and silver the truth of wisdom, 913.

SIMEON. Simeon and his tribe represented, in the highest sense providence; in the spiritual sense, spiritual love, which is toward our neighbor, and is called charity; and, in the natural sense, obedience and hearing, 356.

SIN. See the doctrines of the Reformed premised at VI.

SINGING, A SONG. A song signifies acknowledgment and confession from joy of heart, because singing exalts, 279. A new song signifies an acknowledgment, confession, and glorification of the Lord, that He is the God of heaven and earth, 279, 617. The song of Moses signifies confession from a life according to the precepts of the Decalogue, and the song of the Lamb signifies confession from faith respecting the Divinity of the Lord's Humanity, 662.

SIX. Six signifies what is complete, 489, 610. Six signifies all truth of good, 610; 666 signifies all truth of the Word falsified, 610.

SIXTEEN. The numbers 16 and 1600 signify the marriage of good and truth, or of evil and falsity; like 4 and 2, 654.

SIXTUS V. Discourse with him, 752.

SLEEP. Natural life without spiritual life is called sleep, and is like sleep, 158. See *Watchful*.

SLEEP, TO. See *Sleep*.

SMALL. See *Great*.

SMOKE. The smoke of incense signifies what is grateful and accepted, 394. Smoke signifies Divine truth in ultimates, 674. It sometimes signifies the same as

clouds, 674. Smoke in the opposite sense signifies profane falsity, 807. It signifies the pride of one's own intelligence, 452, 453. The smoke of a furnace signifies falsities from evil loves, 422.

SMYRNA. The church in Smyrna signifies those who are in goods as to life, but in falsities as to doctrine, 91 and following.

SODOM. Sodom signifies love of dominion from self-love, 502.

SON, DAUGHTER. Son signifies truth, 139. Son signifies truth of doctrine and understanding, and perception and thought of what is true and good, 543. A male child signifies truth conceived in the spiritual man and born in the natural, 543. The son, whom the dragon persecuted, signifies the doctrine of the New Jerusalem, 543. Daughter and virgin signify the affection of what is true and good, and the church as to that affection, 543. The daughter and the virgin of Zion, Jerusalem, Israel, Judah, in the Word, signify the church in the affection of goodness and truth, 612, 620. Where virgins and young men are mentioned together, virgins signify the affection of truth, and young men the understanding of truth, 620. They who are conjoined to the Lord by love and faith, are called His sons and heirs, because born again from Him, 890. The Lord is called the Son of God as to His Divine Humanity, and the Son of Man as to the Word, 44.

SONG. See *Singing*.

SORE. See *Wound*.

SOUL. Soul signifies the life of the understanding and faith, and heart the life of the will and the love, 681, 781, 812. To love their soul signifies to love self and the world, the things proper to man; whence is known what is signified by loving their soul more than the Lord, 556. The immortality of the soul, 224. See *Immortality*.

SOUND. Sounds correspond to affections, and hence the sounds of instruments signify affection of two kinds, 792; see *Music*. Thought exists from affection, and thought is the form of affection, just as speech is of sound: so faith and charity, 655, 875.

SOUND, TO. See *Trumpet*.

SPEECH. See *Tongue*, *Angel*, and *Heaven*.

SPEWED. See *Vomit*.

SPIRIT. The Holy Spirit is not a person by himself, because the Lord is omnipresent, 666, 962. A deliberation in a council concerning the Holy Spirit, that it is not a God by itself, but the proceeding Divine from the Divinity in the Lord through His Divine Human glorified, 962. Spirit, when spoken of God signifies the Truth of the Word, 87. The spirit and life of doctrine is from the Word, because from the Lord, 502. Seven spirits signify all who are in Divine truths, consequently abstractly Divine truth, 14, 237. The proceeding Divine in the Word is called the spirit of the nostrils of Jehovah, the blast of God, and breath, 343; see *Wind*. To be in the spirit signifies to be in a spiritual state, in which the things in the spiritual world clearly appear; and to be in vision signifies the same, 36, 225, 722. The two states of the prophets, one when they wrote the Word, in which they heard the Lord speaking, the other, when they saw those things in heaven, in which state they are said to have been in the spirit, also in vision, 945. Spirits who are in the world of spirits are with men, and men with spirits; yet spirits know nothing concerning man, nor man concerning spirits, because man is in a natural, and spirits in a spiritual state, 943.

SPIRITUAL WORLD, and the WORLD OF SPIRITS. The world of spirits is in the midst between heaven and hell, 552. All after death come first into the world of spirits, and this world is like a forum, and as a stomach which first receives the food, 791. In the world of spirits there are societies, and spirits are there prepared either for heaven or for hell, 784, 866, 884. The wicked there at first have intercourse with the good, that they may be explored and proved, 843, 850, 886. They who are in the world of spirits are associated with men on earth, 552, 784. How long they who were formerly in the world of spirits, remained there, and how long they remain at this day, before they are elevated into heaven or cast into hell, 866. The dragon and his angels were cast into the world of spirits, whence they are in communication with men on earth, who are in the draconic faith, 552, 558. They who had worshipped the Lord, and lived according to His commandments, were guarded by the Lord in the lower earth, lest they should be seduced by the dragonists; and after the judgment, when the dragonists were removed, they were taken up by the Lord into heaven, 325, 326, 329, 843, 845, 846, 850, 884, 886. In the spiritual world are all the objects in the natural world, but all are correspondences, 772.

SPOT. A spot signifies a falsity, and hence the unspotted signifies him who is in truths, and without falsities, 625.

STAFF. See *Rod*.

STAND, TO. To stand before God signifies to hear and do what is perceived, 366, 369. To stand upon one's feet signifies to be reformed as to the external man, 510.

STAR. Stars signify knowledges of good and truth, 51, 74, 333. Stars signify Divine spiritual truth, which is of faith from good, 420. Stars signify intelligence, 408.

The seven stars signify the church in heaven, 65. The Lord is called a star from the light of His Divine wisdom, 954. The Lord is called the morning-star from the light which will rise for the New Church, which is the New Jerusalem, 151, 954. Stars falling from heaven signify that knowledges of good and truth from the Word are dissipated, 333. What is signified by the sun, moon, and stars being darkened, 413; see *Sun*.

STING. Stings signify falsities of a hurtful nature for evils, 439.

STONE. Stone signifies truth in ultimates, 231. Precious stones and diamonds signify Divine truths of the literal sense of the Word, also truths of doctrine from the Word translucent by its spiritual sense, 231, 540, 823, 915. Precious stones correspond to the truths and goods of the Word, and in heaven they are from that origin, 231. Precious stones and diadems signify the truths of the Word falsified and profaned, 540. The Lord as to Divine truth is called the corner-stone, the stone of Israel, and the rock, 915.

STREETS. Streets signify truths and falsities of doctrine, 501.

SULPHUR. It signifies lusts from infernal love, 452, 453.

SUN. The Lord as to Divine love and wisdom shines as a sun before the angels and the proceeding heat is Divine love, and the proceeding light is Divine wisdom, whereby He is omnipresent, 796, 961. The Lord appears as a sun above the heavens, because the angels cannot sustain His presence, as He is in Himself, 54, 961. The sun, when speaking of the Lord, signifies Divine love and wisdom, 53, 831. The sun signifies the good of love, and, in an opposite sense, love adulterated, 332. The sun in an opposite sense, signifies self love, 53, 690, 919; also natural love, 919. The sun, moon, and stars being darkened, signify that good of love, truth of faith, and knowledges of good and truth, are no longer seen and known, by reason of evils from falsities and falsities from evils, 413. The sun stood still in Gibeon, 53.

SWEAR, TO, OATH. To swear is to attest truth, 474. Oaths were representative of a covenant; but they were abolished with the rest of the representatives, 474. The children of Israel, because they were in representative rites, were permitted to swear by Jehovah, 474. Jehovah or the Lord swore by Himself, because by Divine Truth which is Himself, 474.

SWEDENBORG: His works referred to, "Doctrine of Charity," 67. "Continuation as to Final Judgment and Spiritual World," 260, 329, 734, 755, 786. "Divine Love and Wisdom," 5, 14, 29, 31, 44, 48, 49, 53, 58, 76, 90, 148, 256, 335, 352, 647, 649, 678, 682, 691, 708, 774, 796, 798, 907, 914, 938, 943. "Divine Providence," 14, 17, 31, 59, 170, 204, 427, 451, 602, 686, 691, 798, 907, 943. "Earths in Universe, 716. "Doctrine of Faith," 17, 67, 586, 668. "Final Judgment," 17, 329, 631, 716, 755, 769. "Heaven and Hell," 20, 45, 53, 89, 110, 176, 241, 260, 276, 647, 716, 818, 861, 943. "Heavenly Arcana," 5, 43, 45, 49, 114, 161, 213, 358, 854. "Doctrine of Life," 67, 218, 461, 498, 515, 543, 668, 669, 892. "Doctrine of the Lord," 6, 8, 13, 21, 24, 26, 44, 59, 67, 87, 96, 150, 170, 173, 174, 200, 222, 266, 281, 379, 451, 472, 473, 476, 490, 498, 515, 555, 613, 664, 668, 684, 704, 776, 820, 958. "Marriage," 434. "New Jerusalem and its Heavenly Doctrine," 5, 19, 215, 543, 716, 758, 958. "Doctrine of the Sacred Scripture," 1, 24, 29, 31, 44, 47, 49, 65, 99, 110, 134, 200, 241, 272, 297, 360, 483, 507, 540, 543, 571, 613, 642, 669, 739, 740, 818, 820, 824, 825, 915, 958. "White Horse," 716, 820.

SWORD. A sword truth fighting against falsity, and falsity fighting against truth, 52. So swords (*machæra*), and (*romphæa*), 52, 108, 308, 836. A sword upon the thigh, signifies combat from love; a sword in the hand, signifies combat from power; and a sword, because from the mouth, signifies combat from doctrine; and a sword proceeding out of the mouth of the Lord signifies combat from the Word, 836.

SYNAGOGUE. The synagogue of Satan signifies the doctrine of falsity, 97.

SYNCRETIST. The conjunction of faith and charity by a syncretist, 386.

TABERNACLE. The tabernacle signifies the Lord's Divine Human, and in a representative sense heaven and the church, 585, 882. The tabernacle signifies the celestial church, among those who are in love and thence in wisdom from the Lord; and that the temple signifies the spiritual church, among those who are in charity and faith from the Lord, 585, 882. The temple of the tabernacle of the testimony signifies the inmost of heaven, where the Lord is in His holiness in the Word and in the Decalogue, 669, 895. The temple and tabernacle seen after the destruction of a place of worship, wherein was an image of faith separated from charity, 926. The tabernacle in the wilderness, and the feast of tabernacles, 585.

TAIL. The tail is the ultimate of the head, because the head is continued to the tail, 438. It signifies the sum of all things relating to doctrine, when the head signifies the primary thereof, 438. Tail also signifies all the truths of the Word falsified, 438, 541.

TARTARY. Great Tartary in Asia described, from a conversation with spirits and angels, and among them is the old Word, 11.

TEETH. Teeth signify sensuals, which

are the ultimates of the natural mind, 435. Gnashing of teeth is disputation from falsities of faith, 386, 435.

TEMPLE. The temple signifies the Lord's Divine Human, also the church in heaven and the world; and it signifies those three conjointly, because they cannot be separated, 191, 529. The tabernacle signifies the Lord's Divine Human and the church in which the Lord is in Divine good; and the temple signifies the Lord's Divine Human and the church in which the Lord is in Divine truth, 585, 882. See *Tabernacle*. The temple signifies the spiritual heaven, and worship from spiritual love, 649. In the New Church there will be temples, but the Lord will be the temple, 926. A place of worship which was seen, wherein was an image of faith separated from charity, and its destruction through light from heaven, and in the room of that place of worship there then appeared the tabernacle, the temple, and lastly the Lord only, 926.

TEMPTATION. They in the world who conquer in temptations, conquer to eternity, 301. Concerning temptations, 215, 639.

TEN. Ten signifies full, much, and many, also every thing, and all, 101; like a tenth part, 515.

TEN THOUSAND. Myriads or tens of thousands have relation to truths, and thousands to goods, 287. Myriads of myriads signify a great abundance, 447.

TENT. See *Tabernacle*.

TESTIMONY, WITNESS, TO TESTIFY. To testify or bear witness is said of truth, and truth testifies of itself, consequently the Lord, because He is truth itself, 6, 199, 953. The Lord testifies from Himself, and He is His own witness, 669, 6, 199, 490, 953. The testimony of Jesus signifies that the Lord is the God of heaven and earth, and a life according to His commandments, 490, 555, 819. Testimony signifies the acknowledgment of the Divine Human of the Lord, 490, 846. The testimony signifies the Decalogue, 669. The two witnesses signify the acknowledgment of the Lord and life according to His precepts, 490. The two witnesses are two doctrines, one concerning the Lord, and the other concerning life according to the commandments, 408, 515. The two witnesses lying dead in the great city, which is Sodom and Egypt, and what was done to them, 531.

THICK DARKNESS. See *Darkness*.

THIEF, THEFT. The Lord will come as a thief signifies that the truths and goods of worship shall be taken from the wicked, and they shall not know when and how this is done, 164. This is attributed to the Lord, though it is hell which steals them, 164.

THIGH. See *Loins*.

THIRST, TO THIRST. To thirst is said of a lack of truth, and to be hungry of a lack of good, 381. To thirst signifies to desire truths, to be in want of truth and from want of truth to perish, 956. See *Hunger*.

THOUGHT. See *Understanding*.

THOUSAND. The thousand years which relate to the kingdom of the faithful, and the binding and loosing of the dragon signifies some time, 842, 844, 849, 855, 856. The millenarians imagine vain things concerning the last state of the church, 842. A thousand two hundred and sixty days signify until the end and beginning, 491, 547.

THREE. Three in the Word relates to truths, 322. Three in the Word signifies all with respect to truth, like a third part, 400; also complete and entire, because in every thing there must be a trine, in order that it may be something, 505, 875. The Lord spake three times, signifies that it is Divine truth, and ought to be believed, 505, 887. Seven relates to holy things, and three to things not holy, and otherwise they signify the same, 505. See *Seven*. Three and a half signifies until the end and beginning, 505, 562. To be divided into three parts, signifies to be totally destroyed, 712.

THRONE. He who sat on the throne is the Lord, 808. Throne signifies heaven, 14, 221, 932. Throne signifies judgment in a representative form, 229, 865, 932. It also signifies government, 932. The thrones on which the apostles should sit, signify judgment from Divine truths of the Word and the church, 233. That throne refers also to the kingdom of evil and falsehood, 694. The throne of Satan, 110. The throne of the beast, 694.

THUNDER. A voice out of heaven, when from the Lord, is heard as thunder, 472, 615. Lightnings, thunderings, and voices, signify illustration, perception, and instruction, 236. They also signify reasonings, arguments, and confirmations in favor of falsities, 396, 710.

THYATIRA. The church in Thyatira signifies those who are in faith from charity and hence in good works, also those in faith separate from charity and hence in evil works, 124, and following.

TIME. There is no time in the Divine idea, 4. Times and spaces in the spiritual world are appearances according to states of life, 947. Time and such things signify states of life, 427, 476, 785, 935, 947. No time signifies no state of the church, consequently no church, 476. Time, times, and half a time, signify to the end and beginning, 562.

TONGUE. It signifies the doctrine of a church, and as speech religion, 282. To gnaw the tongue signifies to detain the thought from hearing truths, not to endure

to hear truths, 696. The spiritual language, common to spirits and angels, has nothing in common with language of men; and every letter in the alphabet signifies a thing; hence letters conjoined, a certain sense; and vowels, because they are sounds, signify the affections of a thing and its sense; and hence it appears why the Lord is called Alpha and Omega, 29, 38.

TRADE, TO. To trade and traffic signify to acquire knowledges of good and truth from the Word, 606, 759. See *To Buy*. In the opposite sense, it signifies to procure knowledges of things evil and false, and by them to gain, 759, 771. The merchandise of Babylon are holy things of the Word adulterated and profaned, 772. By those things they have traded, 772, 783, 784. Even the heads in their hierarchy are such, 799.

TRAVAIL IN BIRTH, TO. See *To Bring Forth*.

TREE. The tree of life signifies the Lord as to Divine Love, 89, 933, 951. Tree signifies men as to affections and consequent perceptions, 400. All things pertaining to a tree correspond to things in man; what by the tree, branches, leaves, flowers, fruit, and seed, from such things seen in the spiritual world, 936.

TRIBE. The twelve tribes of Israel signify the church as to all goods and truths, and they signify those in the church who are in goods and truths from the Lord through the Word, 348, 349. They signify those things according to the series named, 349. Every tribe signifies something of the church, 349. The tribe, first named, is as the head to the rest, 330. The twelve tribes are divided into four classes, and in each class are three, 360. 12,000 of each tribe, and hence 144,000 together, signify the higher heavens, and the church among them, which is internal; that they form as it were the head and face of the rest, 348–350, 363; 144,000 sealed signify those who have approached the Lord alone, and lived according to his commandments, of whom the new Christian heaven is formed, 612. By the tribes of the earth wailing, is signified that there are no longer any goods and truths of the church, 27.

TRUMPET. Trumpets from heaven signify various things, 226. To sound trumpets, signifies to call together on solemn occasions, also to explore and to discover quality, 391, 397.

TRUTH. See *Marriage*. Truth is the form of good, and good is the essence of truth, and thus they make one, 906. Good without truth is not good in spirit, and truth without good is not truth in spirit, 386. Good is formed by truths, not by truths in the understanding only, but by life according to them, 832. To live according to truths is good, and thus truth becomes good through life, 923. The good of doctrine also is truth, because it only teaches good, 923. Good in the thought is not reflected upon, because it is only felt; but truth is reflected upon, because it is seen, 908. Celestial good and truth, and spiritual good and truth, 726. Good with man is according to truths, which become of the will or love, 935. Truth does not operate from itself but from good, neither does good operate from itself but through truth, 649. The good of love is formed by truths of wisdom, like the good of charity by truths of faith, 912.

No one can see any doctrinal truth in the Word, except from the Lord, 566. Divine truths of the Word are like mirrors, whereby the Lord is seen, 938. The acknowledgment of the Lord keeps in connection all knowledges of good and truth, or truths, 916. There is a connection of all spiritual truths, which is like the connection of the organs, and members in man's body, 916. The rational mind of man is opened more interiorly, in proportion as he sees truths in the Word, 911. The angels, who are in the celestial kingdom of the Lord, see spiritual truth within themselves, as the eye sees natural objects, 920. By means of truths all things pertaining to the church and religion become spiritual; many enumerated from the "Arcana," 161. Man cannot be reformed but by means of truths, 815. Man cannot be reformed by truths only, but by life according to them, 832. Without truths evils cannot be removed, 706. Evils and falsities are discovered by means of goods and truths from the Word, 673. They who are in good with respect to life, and not in truths with respect to doctrine, 107, 110.

TURTLE. Turtles were seen, who and what they were, 463.

TWELVE. Twelve signifies all things of the church in regard to truths and goods, 348, 907. Numbers arising from twelve by multiplication signify the same, as 144, 12,000, 144,000, 348, 909. The 144,000 sealed out of every tribe of Israel, signify those in heaven and the church, who approach the Lord alone, and live according to His precepts, 348, and following, 612.

ULCER. See *Wound*.

ULTIMATE. See *Extreme* and *External*.

UNCLEAN. Clean relates to goods, and shining to truths, 814. Unclean relates to the adulteration and falsification of the Word, 924. Unclean or filthy relates to those who are in falsities from evil, 702 924, 948.

UNCTION or ANOINTING, TO ANOINT. See *Oil*.

UNDERSTANDING, INTELLIGENCE. Gen-

uine wisdom and intelligence is procured by knowledges of truth and good from the Word; consequently by spiritual truths from the Lord, 189. Wisdom consists in knowing that there is a God, what God is, and what is of God, 243. All wisdom is from love, 875. See *Love*. They who are of the celestial kingdom of the Lord, see Divine truths in themselves, as the eyes see objects, 920. Temple of wisdom described, 875. No one can see the temple of wisdom, still less enter therein, unless he perceives that what he knows and understands is little comparatively like a drop of water to the ocean, 875. Love and wisdom neither exist nor subsist but in use, 875. Every man has the faculty of willing good and understanding truth, consequently liberty and rationality, and this faculty is never taken away from any one, 427, 429. The understanding of every man may be elevated into the light of heaven, and perceive spiritual truths when he hears them; and this is done according to the affection of knowing and understanding them, 914. Even devils can understand the arcana of wisdom, 940. They who have confirmed themselves in falsities, are not willing to understand truths, and it appears as if they were not able, 765. Many may be in the understanding of good and truth, but not in them, unless in a life according to knowledges, 337. Whatever is in the understanding, and not in the life, is not in man, but still in an outer court, 337. The understanding can be elevated into the light of heaven, but if the will is not elevated into the heat of heaven, the things of the understanding perish and fall to the love of the will, 335. The light of heaven with the wicked may be received in the understanding removed from the love of the will, but if the light of heaven falls into the evil of the will, there arises darkness, 386. Man has understanding in spiritual things as in civil, 224.

There is an interior thought, called perception, and an exterior thought, called thought, and the latter is in natural light, whereas the former is in spiritual light, 914, 947. Material thought and spiritual thought relative to God, heaven, and our neighbor, 611. The rational faculty is the first receptacle of spiritual truths, 936.

It is hurtful to close the understanding in spiritual things, 224. What evils exist, when the understanding is shut from religion, 564, 575. A thousand visionary things may be obtruded by removing understanding from faith, 451, 575. The understanding being held a prisoner in subjection to faith is derived from the Roman Catholic religion, and it obstructs the passage of the light of heaven from the Lord, so that man cannot afterwards be illustrated, 914. The learned have attributed every thing to thought and faith, because thought, and consequently faith, falls within the sight of the understanding, but affection, and consequently charity, does not fall within the sight of the understanding, but into the love of the will, and the love of the will perceives only from delight, which it perceives obscurely by the senses, 908.

Upon. See *Over*.

Use. See *Work*.

Vastation. See *Consummation*.

Vengeance or Revenge. Vengeance is attributed to the Lord, when nevertheless the wicked breathes revenge against the Lord when he perishes, 806. See *Wrath*.

Vessel. It signifies knowledges, because a container, 775. Vessels of brass, wood, iron, and marble, 775.

Vesture. See *Garment*.

Vial. See *Cup*.

Victory, To Overcome. To overcome signifies to fight against evils and falsities, and to be reformed, 88, 105, 890.

Vineyard. A vineyard signifies the church where the Word is, and the Lord known, in particular the spiritual church, 650. To gather the vintage, signifies to bring forth fruit, and to make an end, the same as to reap, 649.

Virgin. See *Daughter*.

Virtue or Power has relation to celestial good, 373, 674.

Vision. See *To See*.

Voice. A great voice, when from heaven, signifies Divine truth, 37, 50, 226. Voice, when speaking of instruments, signifies sound, 792.

Vomit. 205.

Walk, To. It signifies to live, and when speaking of the Lord, it is to live from Him, 167.

Wall. A wall signifies what defends, and when it relates to the church, it signifies the Word in its literal sense, 898. The wall of the city Jerusalem signifies the Word in its literal sense, 898, 902. The foundation of its wall signifies doctrinals from the Word, 902.

War. Wars signify spiritual wars, which are attacks upon truth, and are conducted by reasonings from false principles, 500, 548, 586. The ministry of the Levites was called military service, 500. Arms signify such things as belong to spiritual war, 436. See *Arms*.

Wash, To. To wash signifies to purify from evils and falsities, and to reform and regenerate, 378. Washings formerly signified such things; like baptism, 378.

Watchful, Watchfulness, Watching. Spiritual life, which exists from affection and perception of truth, is signified by watchfulness, 158, 705. Natural

life without spiritual life is called sleep, and it resembles sleep, 158.

WATER. Waters signify truths, 50. Living water or the water of life signifies Divine truth from the Lord, 932. The voice of waters signifies Divine truth out of heaven, and from the Lord through heaven, 50, 614, 615. The angel of the waters signifies the Divine truth of the Word, 685. Water also signifies the Divine truths of the Word adulterated and profaned, 719, 745.

WAY. In the spiritual world there are ways which lead to heaven, and hence ways signify leading truths, 176.

WEALTH. See *Riches*.

WEDDING. See *Marriage*.

WEEK. A week signifies state, and the seventh week a holy state, 489.

WHEAT. Wheat and barley signify good and truth of the church from the Word, 315.

WHITE. White is predicated of truth, because it proceeds from the light of heaven, 167, 231, 305; see *Color*. To make white signifies to purify truths from falsities, 379.

WHITE STONE. It signifies truths favoring and united to good, 121.

WHOREDOM. See *Adultery*.

WIDOW. Widow signifies those who are without protection, because without truths, which they desire, 764.

WILDERNESS. It signifies the church in which all truths of Word are falsified, 546. It signifies the church in which there are no truths, because they have not the Word, 546. It signifies a state of temptation, in which man is without truths, 546.

WILL. To will signifies inwardly to love; because what a man wills, that he loves, and what he loves, that he wills, 956. The will is internal, because it is an endeavor, 875.

WIND. Wind signifies influx from heaven, and, in the opposite sense, from hell, 343. This influx from heaven is called the blast of God, breath, and breathing, 343. Respiration, which is of the air, corresponds to the understanding and faith, 708. Wind, especially east wind, signifies the dispersion of falsities by influx, 343.

WINE. Wine signifies Divine truth, and, in an opposite sense, truth falsified and profaned, 316. The wine of Babylon signifies the abominable tenets of the Roman Catholic religion, from the truths of the Word adulterated and profaned, 758. See *Roman Catholics*. Bread and wine were offered upon the altar with sacrifices: bread was the meat-offering, and wine was drink-offering, 778. See *Bread*.

WING. Wings signify defences and powers, 245, 561. See *To Fly*. The voice of wings signifies reasonings, 437.

WISDOM. See *Understanding*.

WITNESS. See *Testimony*.

WOE, or ALAS. Woe or alas signifies lamentation over calamity, unhappiness, and damnation, 416, 518, 769, 785, 788.

WOMAN. Woman signifies the church, 434.

WOOD. It signifies good, in particular natural good, 774. Thyine wood, 774. Wood signifies good according to the species of tree, 775. Wood, in an opposite sense, signifies evil and what is accursed, 774.

WORD, THE, or SACRED SCRIPTURE. The Lord is the Word, and all of the Word, 200, 819. The Word is holy and Divine, 752. No one can see any truth in the Word but from the Lord, because the Lord is the Word, 42, 566, 958. The Word is hidden to all to whom the Lord does not open it, 257. The Word is the medium of conjunction with the Lord, 881. The Word is in heaven among the angels, 669.

The Word is the beginning of the work of God, 200. The Word vivifies and enlightens, 200. The spiritual life of man is from the Word, 411. The spirit and life of the doctrine of the church is from the Word, 602. The Word is not understood without doctrine, and doctrine is not understood without life according to doctrine, 320. The Word by means of the literal sense communicates with heaven, 200. The Word in its origin is purely Divine, and when it passed the third heaven it was made Divine celestial, when it passed the second heaven it was made Divine spiritual, and when it came into the world it was made Divine natural, hence there are three senses in the Word, celestial, spiritual, and natural, 959. The spiritual truth of the Word is like light from the sun, and the natural truth of the Word like light from the moon and stars, 414. They who read the Word from love of self and the world, consequently from a use merely natural, see no truth therein; but it is different with those, who, from the affection of truth, are in spiritual use, 255, 889. It is of the Providence of the Lord, that they who are in evils of life, and in falsities of doctrine, do not see either truth or good in the Word; because if they saw and knew them, they would profane them, 314, 316, 686, 688.

In the Word there are appearances, and by them the truths may be falsified, unless genuine truths are known, 439. Those who falsify the Word, from experience, and what the falsification of the Word is, 566 at the end. Spiritual death proceeds from falsification and adulteration of the Word, 411. The Reformed do indeed acknowledge that the church is founded on the Word, but nevertheless they found it upon one single assertion of Paul falsely understood, 750, 417. See

Faith. A table, in which the light flowed immediately from heaven, on which were placed truths from the Word falsified, what happened; and another table, on which was the Word, where no one who had falsified truths was allowed to touch it, and a certain leader in the doctrine of faith alone, who touched it, 566. All the truths of the Word are falsified and destroyed by the dragonists, 541.

Catholics declare the Word to be holy, but for what reasons, 725, 733. At first they acknowledged the Word to be sacred, but afterward they adulterated and profaned it, 737. By them the Word is taken away from the laity, lest the adulterations and profanations thereof should be perceived, 739. The reading of the Word by the laity has at times been deliberated among them, which notwithstanding was rejected, 734. The Catholics at heart despise and reject the Word, 735. The acknowledgment of the Word by the French nation, 740–744. See *France.*

In the Word there are two senses, celestial and spiritual, within its natural sense, and the celestial sense is designed for those in heaven who are in the celestial kingdom of the Lord, and the spiritual sense for those in heaven who are in the spiritual kingdom of the Lord, 725. The Word, in its literal sense, is the basis, firmament, guard, and wall, lest its spiritual sense should be injured, 898. The spiritual sense is in every particular of the Word, and hence the Word is internally spiritual, 1. The Word guarded by the Lord, lest its spiritual sense should be injured was represented by open purses full of gold and silver, 255. No one sees the spiritual sense but from the Lord, 824. The Word, in its literal sense, is transparent to those who are in genuine truths, 897; and hence to those who will be of the Lord's New Church, 897. A man who reads the Word holily is illustrated by the light from the spiritual sense flowing into its natural sense, 911. The coming of the Lord in the clouds of heaven signifies the opening of the Word as to its spiritual sense, in which He alone is treated of, 642. The spiritual sense of the Word could not be revealed till after the judgment, 804, 825. Violence was offered to the Word by the Roman Catholics, also by the Reformed, who were in faith separated from charity, and also by the Jews; but violence was offered by them to the literal sense of the Word, but not to its spiritual sense, because this has been hitherto unknown and shut up, 825, 829. The Lord bore every violence offered to the Word, consequently to Himself, because He is the Word 829.

The spiritual sense of the Word is abstracted from persons, 78, 79, 96. See *Person.* In the Word there is a marriage of good and truth, and therefore there are words spoken in relation to good, and in relation to truth, 373, 483, 689. See *Marriage.* The interpretations given from the Lord in the Word were given in a natural and not in a spiritual sense, 736. From the most ancient times there was a Word in Asia, before the Israelitish Word, and this Word still remains, in Great Tartary, 11. The two states of the prophets, one in which they wrote the Word, and the other when they were in vision, 945. See *Spirit.*

WORK, WORKS. See the doctrines of the Reformed premised, at III. Man cannot do good from himself, but from the Lord, 178, 224. Works are internal and external; and such as the internal works are, such are the external; such the mind is inwardly, which produces them, 76, 641. Good works are charity and faith in internals, and their effects in externals, 949. Works are the containers of charity and faith, 141. Love and wisdom are nothing unless they are in use, as charity and faith are not unless they are in works, and in these they exist, 875. There are internal acts, in which they must be, in order that they may exist, which are of the will, and are called endeavors, 875. These internal acts ought to close in external acts, in order that they may abide, 868, 875. Man regards works in their external form, which may appear similar both in the good and wicked, but the Lord regards works in their internal and external form at the same time, 76. By the Lord's saying to the seven churches, I know thy works, is signified that the Lord sees all the interiors and exteriors of man at once, 76, 94, 109. Love, wisdom, and use cohere as one; so charity, faith, and works, 352. The internal operations from the Lord are ten thousand times ten thousand in number, but they are for the sake of the outmost, in which man will be jointly with the Lord, 463. Man ought to do good which is of charity, and believe truth which is of faith, as from himself, 218, 222, 224, 875; but he ought to believe that it is from the Lord, 875. Because man is not life in himself; his action is the mind acting; and the Lord has commanded that man shall do good, 875. All of religion consists in doing good to our neighbor, 484, 571. To do the commandments of the Lord is to love Him, 556. They who immediately approach the Lord live according to Divine laws, as the natural man according to civil laws, but between them there is a difference, 920. Spiritual use is for the sake of the Lord, our neighbor, and salvation; and natural use is for the sake of self and the world, 889. There is a spiritual moral life, and a natural moral life, which lives in their external form appear alike, 386. The

works of the Lord signify all things in heaven, the world, and the church, created and made by Him, 663. The works of the hands of God signify goods and truths, 457. See *Hand*.

They who primarily, or in the first place, respect goods of charity, which are good works, are in reality in truths of doctrine, but not on the contrary, 82. Every man respects truths of doctrine in the first place, but he is then like unripe fruit; but with those who are regenerated the state is inverted, and then they respect, in the first place, goods of charity, and become like ripe fruit, which contains prolific seed, 83, 84. See *Reformation*. They who are in works alone, and not in truths, are in darkness and thick darkness, and they act as the Gentiles did; and in the world of spirits they assist the wicked, who through them commit evil, 110. How they who are in good works and not in truths appear in heaven, 107.

The Reformed who are in faith alone, and have confirmed themselves therein, believe that every good work done by man is merit-seeking, 484, 875. Various arguments among the Reformed, that a man cannot do any religious good, that is, good which contributes to salvation, 484, 675. Arguments that a man can contribute nothing, or no more than a stock, to the act of justification, 484, 675. They who believe that all works done by man are not good, and not saving, but faith alone, falsify all things of the Word, and destroy all things of the church, 541, 566. By the works of the law in Paul are meant the works of the Mosaic law, proper to the Jews, 417 Man is judged according to his works, from Paul, 417, 868. Paul, as James, says, that the doers of the law are justified before God, and not hearers, 417, 828. By the dragon and the false prophet are meant those who teach that faith alone saves, and that the works of charity are good, in order that the laity, are from religion, may be kept more strictly bound to live according to civil and moral laws, 926.

WORLD. The world signifies all in the world, the good as well as the wicked; also the church, 589. The foundation of the world signifies the establishment of the church, 589.

WORLD OF SPIRITS. See *Spiritual World*.

WORMWOOD. It signifies infernal falsity; like gall, 410. See *Bitter*.

WORSHIP. Worship is according to doctrine, 777, 778. Worship with man is perfected according to life, and therefore it is at first natural, afterward moral, and lastly spiritual, 161. External worship separated from internal, 859. Worship without truths of faith and goods of charity is dead, 154, 161, 157. To worship signifies to acknowledge as holy or sacred, 579, 580, 588, 630. When speaking of the Lord, it signifies to acknowledge Him as the God of heaven and earth, and to adore Him, 630.

WOUND. Sores and wounds signify evils in the extremes, originating in internal malignity, which are lusts, 678.

WRATH. Wrath and revenge are attributed to the Lord, when the evil are wrathful, and breathe revenge, 525, 635, 658, 806. The wrath of God signifies evils and falsities in the church, 673. The day of the wrath of the Lamb signifies the judgment, 340, 525, 806. The wrath of the Lamb also signifies the influx of the Lord from heaven into the evil, 339. Wrath, when speaking of the evil, signifies hatred, 558, 565, 655, 658. Wrath relates to evil, and anger to falsity, 635.

WRITE, TO. To write signifies to commit to posterity for remembrance, 36, 63, 639, 816.

YOUNG MAN. Where virgins and young men are mentioned together, virgins signify affections of truth, and young men truths, 620.

ZEAL. Zeal is the consequence of love, and when predicated of the Lord, is the consequence of Divine love, 831. Exteriorly zeal appears like anger, but interiorly it is affection, which is of love because from spiritual heat, 216.

ZEBULON. Zebulon and his tribe represented, in the highest sense, the union of the Divine and the Divine Human in the Lord; in the spiritual sense, the marriage of the Lord and the church, also the marriage of good and truth; and, in the natural sense, marriage love, 359.

ZION. Mount Zion signifies heaven and the church, where the Lord alone is worshipped, and where is life according to His commandments, 612. The virgin and daughter of Zion signifies the church in regard to the affection of good and truth, 612.

ZONE. See *Girdle*.

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II. The state of man after death in general, and their state in particular who have confirmed themselves in falsities of doctrine. Respecting both the former and the latter, the following facts are noted: First, That men, for the most part, rise again on the third day after their decease, and know no other than that they are still alive in the former world. Second, That all flock into a world, which is in the midst between heaven and hell, called the world of spirits. Third, That they are there introduced to various societies, and thereby examined as to their quality. Fourth, That the good and faithful are there prepared for heaven, and the wicked and unfaithful for hell. Fifth, That after preparation, which continues some years, a way is opened to the good to a certain society in heaven where they are to dwell to eternity; but to the wicked a way is opened to hell: beside other particulars. Afterward the nature of hell is described; and that they are called satans there who are in falsities from confirmation, and devils who are in evils of life, 153.

III. A company of spirits were seen praying to God, that He would send His angels to instruct them on various subjects of faith, because on most points they were in doubt, because the churches differ so among themselves; and yet all of their ministers exclaim, Believe us; we are God's ministers and know: and angels appeared whom they questioned concerning charity and faith, repentance, regeneration, God, the immortality of the soul, also baptism and the holy supper; to which particulars the angels made such replies as might fall within their understanding; observing, moreover, that whatever does not fall within the understanding, is like seed sown in sand, which however watered with rain, yet withers away; and that the understanding closed by religion, no longer sees any thing in the Word from light, which is from the Lord therein; nay, that, if it reads, it becomes more and more blind in what relates to faith and salvation, 224.

IV. There were seen in a certain manger large purses, in which was silver in great abundance, and near them angels, as guards; in an apartment adjoining, modest virgins, with a chaste wife; and also near that apartment two little children; and lastly a harlot and a dead horse; and afterward I was instructed what these signified, and that by them the Word was represented, such as it is in itself, and such as it is at this day. Also, concerning those who thought to shine like stars in heaven, who when examined, were found to have studied the Word from self-love, that they might appear great in the world, and be worshipped. When they were admitted into heaven, they were found to be without truths, and were stripped of their garments, and expelled; but still their pride remained, and a belief in their own merit. But it is different with those who study the Word from the affection of knowing truth, because it is truth; these are taken up into heaven, and saved, 255.

V. In the spiritual world it is not allowed any one to speak but as he thinks, otherwise he is openly heard as a hypocrite; and that therefore in hell no one can name Jesus, because Jesus signifies salvation. By this means experiment was there made, how many in the Christian world at this day believed, that Christ even as to His Human, is God; therefore in a place where many of the clergy and laity were assembled, it was proposed to them to utter the words Divine Human; yet scarce one could disengage these two words from his thought, and thus pronounce them. That the Lord with respect to His Human also, was God, was confirmed to them by many passages from the Word, as by the following, in Matt. xxviii. 18; John i. 2, 24; xvii. 2; Col. ii. 9; 1 Epistle John v. 20, and also by other passages: but still they could not utter Divine Human; and what was surprising, neither could the Evangelical, although their orthodoxy teaches, that in Christ God is man, and man God; and still further, neither could the monks, who yet in the most holy manner adore the body of Christ in the eucharist, utter the words Divine Human. From this experiment

it was discovered, that the greater part of Christians at this day are either Arians or Socinians, and that such, if they worship Christ as God, are hypocrites, 294.

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VII. There was heard at a distance as it were a gnashing of teeth, and intermixed as it were a beating noise; I approached the sounds, and saw a hut constructed of reeds, stuck together with mud, and instead of the gnashing of teeth and the beating sounds, I heard from the inside of the hut altercations on faith and charity, which of them was the essential of the church; and they who were for faith maintained their arguments, asserting that faith is spiritual, because it is from God, but charity is natural, because it is from man; on the other side, they who were for charity said, that charity is spiritual, and faith is natural, unless it be conjoined to charity. To this a certain syncretist, desirous to put an end to the strife, made an addition, confirming that faith is spiritual, and charity is only natural; but it was observed, that moral life is twofold, spiritual and natural, and that in man who lives from the Lord, life is spiritual-moral, but in man who does not live from the Lord, life is natural-moral, such as may exist with the wicked, and frequently with spirits in hell, 386.

VIII. Two flocks were seen, one of goats and the other of sheep; but when beheld nearer, instead of goats and sheep were seen men, and it was perceived, that the flock of goats consisted of those who made faith alone saving, and the flock of sheep of those who made charity united with faith saving; and I asked them, why they were assembled there; they who appeared like goats said, that they formed a council, because they had been informed, that what is said by Paul in Rom. iii. 28, That man is justified by faith without the works of the law, is not rightly understood, for by faith, is not meant the faith of the present day, but faith in the Lord the Saviour; and by the works of the law are not meant the works of the law of the Decalogue, but the works of the Jewish law, which were rituals; and they said, that it had been concluded, that faith produces good works as a tree produces fruit. To this, they who constituted the flock of sheep gave assent; but then an angel, standing between the two flocks, cried to the flock of sheep, "Do not give ear to them, because they have not receded from their former faith;" and he divided the sheep into two flocks, and said unto those on the left, "Join yourselves to the goats, but I declare to you, that a wolf will come, who will carry them away, and you with them." But then inquiry was made how they understood that faith produces good works as a tree produces fruit, and it was discovered, that their perception, with respect to the conjunction of faith and charity, was entirely opposite to that comparison, and consequently that their declaration was deceitful; which being comprehended, the flock of sheep, some of whom had joined themselves to the goats, reunited into one, as before, confessing that charity is the essence of faith, and that faith separated therefrom is merely natural, but conjoined thereto becomes spiritual, 417.

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XIII. There was seen a grand dock or arsenal for shipping, and therein vessels of various sizes, and boys and girls sitting on the decks, who expected turtles, which rose up out of the sea; when they emerged, I saw that they had two heads, one of which they could draw back into

the shells of their body; the other head appeared in form like a man's, and from this latter they talked with the boys and girls, who on account of their elegant discourse stroked them, and also gave them gifts. What these things signified, was explained by an angel, namely, that they were men in the world, and consequently, so many spirits after death, who say, that God, among those who have obtained faith, does not see any thing that they think or do, but only regards their faith concealed in the interiors of their mind: and that such men can quote and declare holy things from the Word before their congregations in churches, altogether like others, but these things they utter from the great head which appears like a man's, in which they then insert the small one, or draw it into the body. These spirits were afterwards seen floating in the air, in a ship with seven sails, and they who were therein, ornamented with laurel, and clad in purple garments, exclaimed that they were the most eminent for wisdom of all the clergy; but these appearances were images of pride and conceit from the ideas of their minds; and when they were on the ground, I spoke with them first from reason, and afterward from the Scripture, and by many arguments I proved that this doctrine of theirs was insane, and as it was contrary to Scripture, it was from hell. But the arguments whereby I proved it, cannot be quoted here, but may be seen in the Relation itself; afterward, they were seen in a sandy place, in tattered garments, having their loins girt about as it were with fishing nets, through which their nakedness appeared; and lastly, they sunk down to a society in the neighborhood of Machiavellians, 463.

XIV. There was heard a noise like the grinding of a mill, and following the noise, I saw a house full of clefts and chinks, the entrance into which appeared under ground, and therein was a man collecting passages from the Word and other books, in favor of justification by faith alone, and scribes on one side copied what he collected into a book. And I inquired what he was then collecting; he said he was collecting this, that God the Father withdrew His grace and favor from the human race, and that therefore He had sent His Son, to make expiation and propitiation; to which I replied, that it was contrary both to Scripture and reason, that God could withdraw His grace and favor, for thus He would withdraw His essence, and consequently would cease from being God; and when I had proved this even to conviction, he became exasperated, and ordered his scribes to turn me out; but as I walked out of my own accord, he threw after me the first book he could lay hands on, and that book proved to be the Word, 484.

XV. There was heard a noise like the collision of two mill-stones, and I approached to the entrance, and I saw a house, in which were many small cells, wherein sat the learned of this age confirming justification by faith alone; and as I drew near to one of them, I asked what he was then studying; he said, concerning the act of justification, which is the principal article of all the doctrines in our orthodoxy; and I asked, whether he knew any sign when justifying faith enters and when it has entered; and he said, that this was effected passively and not actively; to which I replied, "If you take away the activity therein, you also take away the reception, and consequently this act would be only an ideal phantom, or a creature of the imagination, and is but the pillar or statue of Lot's wife tinkling like dry salt when scratched by a scribe's pen or fingernail." The man growing angry took up a candlestick to throw at me, but the candle going out, he threw it in the face of his companion, 484.

XVI. I approached toward a certain house where a number of people were assembled, and debating whether the good which a man does in a state of justification by faith is religious good or not; it was agreed that by religious good is meant such good as contributes to salvation; but victory inclined to those who contended, that all the good that a man does contributes nothing to salvation, for no good proceeding from the will of man can have any connection with what is a free gift; that neither can any good proceeding from man be connected with the merit of Christ, which is the only means of salvation; neither can man's operations be coupled with the operation of the Holy Spirit, which effects all things without the aid of man; from which it was concluded, that good works also in a state of justification by faith contribute nothing to salvation, but faith alone. This reasoning being heard by two Gentiles who stood at the door, one of them said to the other, These people have no religion at all, for who does not know that what is called religion consists in doing good to one's neighbor for the sake of God, consequently, from God and with God? 484.

XVII. I was seized with a grievous disease, from the smoke emitted from that Jerusalem mentioned in the Apocalypse, xi. 8, which is called Sodom and Egypt, and I was seen by those who were in that city as dead, who said among themselves, that I was not worthy of burial, the like of which is related concerning the two witnesses mentioned in the chapter; and

moreover, I heard many blasphemies from the dwellers in that city, because I had preached repentance, and faith in the Lord Jesus Christ; but as a judgment was executed upon them, I saw that the whole of that city fell, and was overflowed with waters, and afterward that they ran about among heaps of stones, and lamented their lot, when nevertheless they believed that through the faith of their church they were renewed and made just; but it was said to them, that they were farthest from being such, because they never performed any act of repentance, and thence they knew not one evil that was damnable in themselves; after that it was said to them from heaven, that faith in the Lord and repentance are the two means of regeneration and salvation, and that this is most obvious from the Word, and, above all, from the Decalogue, baptism, and the holy supper, as may be seen, 531.

XVIII. There was a debate among spirits, whether a man can see any genuine truth in the Word, without immediately approaching the Lord, who is the Word itself; but because there were some who contradicted it, an experiment was made, and then they who approached God the Father could not see any truths, but all who approached the Lord were enabled to see them. During this dispute there came up out of the bottomless pit certain spirits mentioned in Apoc. chap. ix., when they proceeded to examine the mysteries of justification by faith alone, saying that they themselves approach God the Father, and see their own mysteries as clear as the day; but answer was made that they saw them in the light of infatuation, and that there was not one single truth belonging to them; being angry at these assertions, they adduced many things from the Word, which were truths, but they were told, that in themselves they were truths, but in them they were truths falsified; that such was the case was evidenced by their being led to a house where there was a table, into which light flowed immediately from heaven, and they were told to write those truths which they had adduced from the Word on a piece of paper, and place it on the table, which, when done, that paper on which the truths were written, shone like a star, but when they drew nearer, and fixed their eyes on it, the paper appeared black as if from smoke. After that the angelic spirits were led to another table like the former, on which lay the Word encompassed by a rainbow, which when a certain leader of the doctrine of faith alone touched with his hand, an explosion took place as from a gun, and he was cast into a corner of the room, and lay there for the space of an hour to all appearance dead. The angelic spirits then conversed with each other about the falsification of the Word, and in what it consists, which is proved by an example, 566.

XIX. In what manner man, when prepared for heaven, enters therein, namely, that after preparation he sees a way which leads to a society in heaven, wherein he will live to eternity, and that near the society there is a door, which is opened, and that after he was entered examination is made, whether there is a similar light and heat in him, that is, a similar truth and good to that which is with the angels of that society; which when discovered, he goes about and inquires where his house is, for there is a new house provided for every novitiate angel, which being found, he is received and reckoned as one of that society. But with regard to them in whom there is neither light nor heat, that is, the good and truth of heaven, their lot is hard, for when they enter, they are miserably tormented, and from the torment, cast themselves down headlong; this happens to them from the sphere of the light and heat of heaven, in the opposite of which they are; afterward they no longer desire heaven, but associate themselves with their like in hell: hence it appears, that it is vain to suppose, that heaven consists in admission through favor, and that being admitted they enter into the enjoyments therein, like those who in this world enter into a house where there is a marriage. Many who believed that heaven consisted only in admission through favor, and after admission eternal joy, from leave ascended into heaven, but because they could not sustain the light and heat, that is, the faith and love there, they threw themselves down headlong, and then they were seen by those who stood below, like dead horses. Among those who stood below and saw them thus fall, were some children with their master, and he instructed them what this appearance as it were of dead horses signified, and who they were who, from a distance, so appeared, observing that they were those who, when they read the Word, think of God, their neighbor, and of heaven materially and not spiritually; and they think materially of God, who think from person concerning essence, and of the neighbor and his quality from his face and speech, and of heaven and the state of love therein from place; but that they think spiritually, who think of God from His essence and hence of His person, of the neighbor from his quality, and hence of his face and speech, and of heaven from a state of love therein and hence of place. After which he taught them, that a horse signifies the understanding of the Word, and because the

Word with those who think spiritually while they read it, is a living letter, therefore they appear at a distance like sprightly horses; and, on the contrary, because the Word with those who think materially, while they read it, is a dead letter, therefore these latter appear at a distance like dead horses, 611.

XX. One of the dragon spirits invited me to see the delights of their love, and he carried me to a certain place like an amphitheatre, on the benches whereof were seated satyrs and harlots, and then he said, Now you shall see our pastimes; and he opened a gate and let in as it were oxen, rams, sheep, goats, and lambs, and presently after through another door he let in lions, panthers, tigers, and wolves, who rushed in upon the flock, and tore in pieces and killed them; but all these appearances were produced by means of phantasies: upon seeing this, I said to the dragon, "In a short time thou shalt see this theatre converted into a lake of fire and brimstone." The pastime being finished, the dragon went forth attended by his satyrs and harlots, and he saw a flock of sheep, whence he perceived, that one of the Jerusalem cities was near, from the sight whereof a desire seized him to take that city, and cast out its inhabitants, but because it was encompassed by a wall, he proposed to take it by stratagem, and then he sent one skilful in incantation, who being let in, when one of the inhabitants of the city discoursed intelligently concerning faith and charity, explaining which of them was the primary, and how far charity was conducive to salvation, the dragon, enraged at the reply, departed out of the city, and collecting together a great number of his followers, prepared to lay siege to it, but while he was in the endeavor to approach and assail it, fire from heaven consumed them, according to what is foretold in the Apoc., chap. xx. 8, 9, 655.

XXI. A certain paper was sent down from heaven to a society of English, which contained an exhortation to acknowledge the Lord the Saviour to be the God of heaven and earth, according to His words in Matt. xxviii. 18; but they consulted two prelates who were in the society, what they should do, who advised them to send back the paper to heaven whence it came; which being done, that society sunk under ground, but not very deep: after some days some of them came up, and related what was their lot, after they had sunk down, moreover that they had there addressed themselves to the prelates, and argued with them on account of their advice, and that they had made many remarks concerning the state of the church at this day, and had blamed their doctrine of the trinity, their justifying faith, their charity, and other matters which appertained to the orthodoxy of the prelates, and finally demanded, whether they would renounce these errors, because they were contrary to the Word; but it was all to no purpose; and because they had called their faith dead and also devilish, according to James in his epistle, one of the prelates took off his cap from his head, and laid it on a table, and said he would not take it up again, until he had avenged himself on the scoffers of this faith; but then there appeared a monster rising up from beneath, like the beast described in the Apocalypse, chap. xiii. 1, 2, who took the cap and carried it away, 675.

The twelfth, thirteenth, and fourteenth chapters of Zechariah explained in a summary, 707.

XXII. A conversation held with some English bishops in the spiritual world, concerning the tracts published in the year 1758, which they had received in the world, but thought of no value, and had discouraged everybody they could from reading them; passages from the Apocalypse, chap. xvi. 12–16. were read and explained to them, and they were told that they and others like them were the persons there alluded to. This conversation with the bishops was heard from heaven by their king (George II.), who inquired the cause; and being informed of their false notion concerning the Lord's Divine Human, of their rejection of charity, and the nature of the hierarchy which they affect and exercise, which occasioned the shameful rejection of the above-mentioned works, the king was astonished, and bid them depart, exclaiming, How is it possible for any one so to harden his heart against hearing any thing that relates to heaven and life eternal? 716.

XXIII. I had some discourse in the spiritual world with Pope Sixtus V., who came out from a society in the west; he told me that he presided over a society of Catholics, who excelled in judgment and industry, and that he was made their governor, by reason that half a year before his death he had been of opinion that the vicarship was invented for the sake of dominion, and that the Lord the Saviour, because He is God, ought alone to be adored and worshipped, also, that the Sacred Scripture is Divine, in which belief he continued to his life's end. He also mentioned many other things, relating to the Romish saints, the treasure in the castle of St. Angelo and at Loretto, the society over which he presides, and the stupidity of such popes and cardinals as desire to be adored as Christ. Also his message to those on earth respecting Christ, the Word, and the Holy Spirit, which he subscribed and transmitted, 752.

XXIV. A conversation in the spiritual world with the Babylonian nation, respecting the keys given to Peter, and their belief that the Lord transferred to him His power over heaven and hell, which they violently insisted upon; but this being contrary to the spiritual sense of the Word, they desired to see the Word which is in heaven, in which Word there is not the natural but the spiritual sense, because it is for the use of the angels who are spiritual, in which Word they saw plainly that Peter is not mentioned, but instead of Peter, truth from good which is from the Lord. On seeing this, in a rage they rejected it, and would almost have torn it to pieces with their teeth, if it had not been instantly taken from them, 768.

The adulteration and profanation of all the truth of the Word, and hence of every thing holy in the church, proceeding from the Roman Catholic religion; and also how that profanation was and is occasioned, 802.

XXV. I saw an army mounted on red and black horses, all of them with their faces turned toward the tails, and the hinder part of their heads towards the heads of the horses, who cried out, Let us fight against them who ride upon white horses; and this ludicrous army sallied out of a place which is called Armageddon, Apoc. xvi. 16; and it was constituted of those who in their youth had imbibed the tenet respecting justification by faith alone, and who afterward, when they were promoted to eminent stations, rejected those things which are of faith and religion, from the internals of their mind to the externals of their body, where at length they disappeared. The quality of those who appeared in Armageddon is described and it was heard from thence, that they were desirous to engage in dispute with the angels of Michael, which was also permitted, but at some little distance from Armageddon; and they disputed among themselves on the understanding of these words of the Lord's Prayer, Our Father who art in the heavens, hallowed be Thy name, Thy kingdom come; and then they were told by the angels of Michael, that the Lord the Redeemer and Saviour, is the Father of all in the heavens. He Himself taught, that the Father and He are one; that the Father is in Him and He in the Father; that he who sees Him sees the Father; that all things of the Father are in Him; also that it is the will of the Father, that they should believe in the Son, and that they who do not believe in the Son, shall not see life, but that the wrath of God abideth on them; also that to Him belongs all power in heaven and earth, and that to Him belongs all power over all flesh: that no one sees or can see God the Father, but the Son alone who is in the bosom of the Father; beside other passages. After this combat, the Armageddons being overcome, one part of them were cast into the bottomless pit mentioned in the Apoc. chap. ix. and the other part were driven forth into a desert, 839.

The xxviii. and xxix. chapters of Ezekiel explained in a summary, 859.

XXVI. Two angels descended, the one from the eastern heaven, where they are under the influence of love, and the other from the southern heaven, where they are under the influence of wisdom, and they conversed concerning the essence of the heavens, whether it consisted in love or wisdom, and they agreed that it consisted of love and of wisdom thence derived; hence that the heavens were created by God from love through wisdom. After this sight, I went into a garden, through which I was conducted by a certain spirit, and at length to a palace which was called the Temple of Wisdom, of a quadrangular shape, its walls of crystal, its roof of jasper, and whose foundations consisted of precious stones of various kinds; and he said, that no one could enter that temple, except he who was in the belief, that the things which he knows, understands, and is wise in, are so little in comparison with those which he does not know, nor understand, and which he is not wise in, as to be scarce any thing; and because I was in this belief, it was given me to enter, and I saw that this whole temple seemed built to be the form of light. I related in this temple what I had heard from the two angels concerning love and wisdom, and they asked whether they had not mentioned a third, which is use; and they said, that love and wisdom without use are only ideal entities, but that in use they become realities; and that it is the same with charity, faith, and good works. After this I left the temple and walked in the garden, and I saw some spirits sitting under a laurel and eating figs; whom I asked how they understood, that man can do good from God, and yet do it as from himself; who replied, that God operates it inwardly in man, but if man does good from his own will and from his own understanding, that he defiles it, so that it is no longer good; but in reply to this, I said, that man is only an organ of life; and that if he believes in the Lord he does good of himself from the Lord, but if he does not believe in the Lord, and still more if he does not believe in any God, he does good of himself from hell; and moreover, that the Lord gave man the free-will of acting either from one or the other. That the Lord gave man this freedom, is confirmed by the Word, wherein man is commanded to love God and his neighbor, to

operate the goods of charity as a tree bears fruit, and to do His commandments in order that he may be saved, and that every one will be judged according to his works; and that all these things would not have been commanded, if man could not have done good of himself from the Lord. After these things, in returning home with the angelic spirit, he illustrated what faith and charity are, and what their conjunction effects; this he illustrated by a comparison with light and heat, which meet in a third, because light in heaven in its essence is the truth of faith, and heat there in its essence is the good of charity; hence that as light without heat, which like the light of winter in the world strips the trees of leaves and fruit, so is faith without charity and as light united to heat, which like the light of spring vivifies all things, so is faith united to charity, 875.

XXVII. That I was carried to a place, where they were who are meant by the false prophet, and by one of them there I was invited to see their place of worship, and I went and saw it, and therein was the image of a woman clothed in a scarlet robe, holding in her right hand a golden medal, and in her left hand a string of pearls, but these things were induced by fantasies; but when the interiors of my mind were opened by the Lord, instead of the place of worship, I saw a house full of crevices, and instead of the woman I saw a beast, like that described in Apoc. xiii. 2; and under ground there was a bog, in which the Word lay deeply hidden: but presently, from the blowing of an east wind, the place of worship was removed, the bog dried up, and the Word exposed to view; and then by light from heaven there appeared the tabernacle such as it was with Abraham, when the three angels came to him and foretold the birth of Isaac: and afterward, from light which was sent forth from the second heaven, instead of the tabernacle there appeared the temple, such as it was at Jerusalem: after these things, the light shone from the third heaven, and then the temple disappeared, and the Lord alone was seen, standing upon the foundation stone, where was the Word; but because an excessive holiness then filled their minds, this latter light was withdrawn, and instead, light from the second heaven was sent forth; from which the former appearance of the temple returned, and within it the tabernacle, 926.

XXVIII. A discourse among the angels concerning God, that His Divine is the Divine *Esse* in itself and not from itself, and that it is one, the same, itself, and indivisible; also that God is not in place, but with those who are in place; and that His Divine love appears to the angels as a sun, and that the heat thence is in its essence love, and the light thence in its essence wisdom. The Divine proceeding attributes, which are creation, salvation, and reformation, are of one God, and not of three, 961.

XXIX. There was seen a magnificent palace, in which was a temple, wherein were seats placed in three rows: in the temple was a council convened by the Lord in which they were to deliberate concerning the Lord and the Holy Spirit; and when as many of the clergy as there were seats had entered, the council began; and as the first proposition was concerning the Lord who assumed the humanity in the Virgin Mary, then an angel standing at the table read before them what the angel Gabriel said to Mary, The Holy Spirit shall come upon thee, and the virtue of the Most High shall overshadow thee, and the holy thing which is born of thee shall be called the Son of God, Luke i. 35; and also in Matt. i. 20-25: and moreover many passages from the prophets, that Jehovah Himself is about to come into the world, and also that Jehovah Himself is called the Saviour, Redeemer, and Righteousness; from which it was concluded, that Jehovah Himself assumed the humanity. The other deliberation respecting the Lord was whether He and the Father are not therefore one, just as the soul and body are one; and this was confirmed by many passages in the Word, and also from the creed of the present church; from which it was concluded, that the soul of the Lord was from God the Father, and hence that His Humanity is Divine, and that it ought to be approached in order to approach the Father, because by it He sent Himself into the world, and made Himself visible to man, and thereby also accessible. This was succeeded by the third deliberation, which was respecting the Holy Spirit, and then they first discussed the idea of three Divine persons from eternity, and it was established from the Word, that the Holy Divine, which is called the Holy Spirit, proceeds out of the Lord from the Father. At length from what was deliberated in this council this conclusion was made, that in the Lord the Saviour there is a Divine Trinity, consisting of the Divine from which all things are, which is called the Father, the Divine Human, which is called the Son, and the Divine Proceeding which is called the Holy Spirit, and that thus there is one God in the church. After this council was finished, there were given to those who sat on the seats splendid garments, and they were conducted into the new heaven, 962.

PASSAGES OF SCRIPTURE

Heavier type is used when the passage is quoted.

GENESIS.

i.	1–3	**200**
	14–19	**414**
ii.	1	**447**
	7	**343**
	25	**213**
iii.	1–5, 14, 15	**550**
	1, 13	**562**
	7	**936**
	14	**788, 455**
	15	**538, 565**
	23, 24	**239**
vi.	12, 13, 17, 19	**748**
viii.	11	**936**
ix.	4, 5	**781**
	12–17	**466**
	13	**598**
	21–23	**213**
	26	**289**
xi.	1–9	**717**
xii.	10	**503**
xiii.	10	**503**
xiv.	18, 19	**316**
	18–20	**101, 289**
xv.	11	**757**
	16	**658**
	17	**422**
	18	**444, 503**
xvii.	11	**598**
xviii.	21	**658**
xix.		**502**
	24	**452**
	24, 25	**599**
	28	**422**
xxviii.	18, 19, 22	**779**
xxix.		**349**
	14	**489**
xxx.		**349**
	10, 11	**352**
	16, 17	**358**
	19, 20	**359**
xxxii.	2, 3	**862**
	31	**939**
xxxv.	18	**349**
	22	**134**
	23–26	**349**
xxxvii.	21, 22, 29	**351**
xli.	38–44	**360**
	41	**503**
xli.	42	**814**
	50–52	**355**
xlvi.	3	**503**
	9–24	**349**
xlvii.	31	**137**
xlviii.	2	**137**
	3–5	**355**
	5	**351**
	15, 16	**355**
	16	**344**
xlix.		**349**
	3	**351**
	3, 4	**17, 134, 351**
	8–12	**350**
	9	**241**
	11	**166, 316, 378, 379**
		653
	11, 12	**305**
	13	**406**
	14, 15	**358**
	17	**455**
	17, 18	**298**
	19	**352**
	20	**20, 353**
	21	**354**
	22	**384**
	22, 26	**360**
	23, 24	**299**
	24	**915**
	33	**137**

EXODUS.

iii.	1–3	**468**
	18	**505**
iv.	3, 4	**438**
	8, 9	**598**
	22, 23	**17**
vii.		**503**
	1	**8**
	3	**598**
	4	**862**
	15–27	**379**
	17–25	**405**
	20	**485**
viii.		**503, 485**
	1–10	**702**
	12	**485**
ix.		**503**
	8–11	**678**

ix.	14	657
	22–25	399, 401
	23	485
x.		503
	12	424, 485
	22, 23	505
xi.		503
	1	657
xii.	1	10
	2	935
	7, 13, 22	379
	13	440, 657
	41, 51	862
xiii.	2, 12	17
	21, 22	468
xiv.	16, 21, 26	485
	21	343
	27	503
xv.	8, 9	343
	23–25	411
	25	774
xvii.	5	485
	9–12	485
xix.	1, 11, 15, 16	505
	5, 6	586, 749
	9	24, 662
	10, 11, 15	529
	12, 13, 20–23	529
	14	166
	16	236
	16, 18	529
	16–25	397
	20	336
xx.	4, 5	601
	7	474
	24–26	392
	25	457, 847
	26	213
xxi.	14	624
xxii.	22–24	764
	29	623
	29, 30	17
xxiii.	2	578
	10	623
	14–16, 19, 26	623
	15	939
	20, 21	81, 44, 939
	20–23	344
	28–30	567
xxiv.	1, 2	529
	3–8	379
	4	348
	4–10	529
	17	336
xxv.	4	725
	9	585
	10–16	774
	10–40	585
	11	913
	16	490, 529
	16, 21, 22	669
	18	913
	18–21	239
	22	239, 490, 529, 555
	23, 24	913
	30	939
	31	43
	31, 38	913
xxvi.	1	725, 814
	1, 31	793
	18, 20, 23	342
	30	585
	31	239, 725
	31, 36	450, 725
	33	529
	33, 34	586
	36	725
xxvii.	1	774, 905
	1–9	322, 392
	2	270
	9, 11–13	342
	9–18	487
	9, 18	814
	16	450, 725
	20	493
xxviii.	6	793
	6, 15	450, 725
	6, 15–21, 30	540
	8	725
	11	793
	15	725
	15–21	349, 915
	16	905
	20	897
	21	348
	31–35	328
	33	725
	36, 37	189
	36–38	347
	39	814
	42, 43	213, 671
xxix.	4	378
	7, 29	779
	10, 25, 41	278
	11, 12	242
	12, 16, 20, 21	379
	13, 22	782
	18	468
	22	438
	30, 35, 37	10
	40	316, 778
xxx.	1, 2	905
	1–10	392, 393
	2, 3, 10	270
	3	913
	12	364, 657
	18–21	378
	20	779
	22, 23	779
	23, 24	493
	31–33	779
	34	394
	34–37	777
xxxi.	3, 6	793
	7	669
	7, 18	490, 555
	18	529, 669
xxxii.		242
	6	392
	15	490, 555
	15, 16	529, 669
	20	748
	32, 33	256
xxxiii.	14, 15	939
	20	54, 939
xxxiv.	1, 3	662

xxxiv.	5	24
	15	134
	29	529, 662
xxxv.	35	793
xxxvi.	1, 2	793
	8	793, 814
	8–28	585
xxxvii.	9	239
	17–22	43
	25–29	392
xxxviii.	9	814
	18	814
	21	669
xxxix.	8	793
	9	905
	27	814
	38–43	392
xl.	5, 26	392
	9–11	779
	12	378
	13–15	779
	20	490, 529, 669
	30, 31	378
	34, 35	629
	38	468

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i.	5, 11, 15	379
	8	782
	9, 13, 17	278, 468
ii.	1–13	778
	2, 9, 10	278
	2, 9–11	468
iii.	3, 8, 13	379
	3–16	782
	5	278
	5, 16	468
	9–11	438
iv.	3, 13	242
	6, 7, 17, 18	379
	8–35	782
	12	862
	16, 17	10
	25, 30, 34	379
	31	278
	35	468
v.	9	379
	11–14	778
	12	468
vi.	6–14	778
	9	417
	9–13	395, 468
	14	417
	15	278
	30	468
vii.	1–5	392
	3, 4, 30, 31	782
	9–13	778
	11	417
	37	417
viii.	6	378
	10–12	779
	11	10, 392
	12	779
	15	242
	15, 24	379
viii.	17	862
	25	438
	28	278
	33, 34	10
ix.	2	242
	19	438
	23, 24	629
	24	468, 599
x.	1, 2	395, 748
	1–6	599
	6	47
xi.	25, 40	166
	32	378
	46	417
xii.	7	417
xiii.		678
	2, 32, 54, 57	417
	46	862
	59	417
xiv.	8	862
	8, 9	166, 378
xv.	4, 5	137
	5–12	378
	32	417
xvi.		242
	2–14	529
	4, 24	378
	4, 32	671
	11–13	393
	12, 13	395, 468
	12–15	10
	13	490, 555, 669
	14, 15	379
	18, 19, 33, 34	392
	19	10
	26, 28	862
xvii.	6	379, 782
	7	458
	10	939
	12–14	781
	15, 16	378
xviii.	24, 25, 28	205
xix.	2	586
	12	474
	14	210
	23–25	400, 505
xx.	5	134
xxi.	6	468
	17–23	625
	18	210
	18, 20	48
xxii.	19–25	625
	22	48
xxiii.	8, 14, 18	278
	9–15, 20–25	623
	12, 13, 17	778
	12, 13, 18, 19	316, 778
	17	778
	18	242
	39, 40	367
	39–44	585
	40, 41	400
xxiv.	2	493
	2–4	468
	3, 4	43
	5, 6	348
	5–10	778

xxiv.	6	610
	14, 23	862
xxvi.	1	601
	6	567
	8	427
	11, 12	167, 585
	18, 21, 24, 28	10
	23, 24, 27	167
	26	101, 485
	30	459
	31	278
	36	936

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i.		862
	5–16	349
ii.		862
	1	349
	10–16	351
iii.		862
	1	357
	12, 13, 40–46	17
iv.	3, 23, 30, 39	447
	5	862
	6, 7, 9, 11, 12	450
	7	939
	8	725
	23, 35, 39, 43, 47	500
v.	2–4	862
	29, 30	417
vi.	1–21	47
	13, 21	417
	14–21	778
	24–26	306, 939
vii.	1	392, 779, 349
	84, 87	348
	89	239, 529
viii.	2–4	43
	6, 7	378
	8	242
	24, 25	500
ix.	17	862
x.	1–11	226, 397
	1–11, 29	862
	10	935
	33	529
	35	939
	36	287
xi.	1–3	599
	18–20	489
	31, 32	862
	33	657
xii.	14, 15	862
xiii.	4–15	349
	20	623
	33	424
xiv.	8	629
	10–12	629
	11, 22	598
	18	322
	21	629
	22	101
	33	134
xv.	2–15	316, 778
	7	278
xv.	17–22	623
	24	242
	38, 39	450
xvi.	6, 7	468
	19, 42	629
	29–33	285
	41–48	393
	46	395
xvii.	2–8	485
	4, 10	555, 669
	7, 8	357
	10	490
	12, 13	585
	22	669
xviii.	1, 2, 23	585
	8–20	623, 778
	15	567
	17	782
	24, 28	101
xix.	2	417
	4	10
	11	166, 505
	14	417
	19–25	862
xx.	1–13	485
xxi.	1–10	469
	4–10	455
	6, 8, 9	49
	8, 9	775
	14, 15	11
	18	485
	27–30	11
xxii.	7	114
xxiii.	5, 12, 16	114
	7–15, 18–24	114
	23, 24	241
xxiv.	1	114
	1–4	349
	5–9, 16–19	114
	6	90
	6, 7	409
	9	241
	13	114
	17	342, 954
	24	406
xxv.	1–4	53
	1, 9, 18	114
xxvi.	5–56	349
	10	285, 599
xxviii.	1–15	778
	1	778
	2	468
	6, 7, 18	316
	11–15, 18	778
	19, 20	242
	26	623
xxix.	1–7	316, 778
	2, 6, 8, 13, 36	278
	6	935
xxxi.	1–8	397
	16	114
	19–35	505
xxxii.	1	352
xxxiii.	2–56	862
	55	439
xxxiv.	14	352
	17–28	349

xxv.	5	342
	5, 6	610

DEUTERONOMY.

i.	7, 8	444
	13	538
	23	248
	31, 33	546
	35	474
iii.	16, 17	352
iv.	3	578
	13	101
	13, 23	529
	16–18	601
	19	53, 477
	23	503
	23–28	774
	24	216
	34	598
	36	468
v.	2, 3	529
	9, 10	216
	11	81
	22, 23	529
	29	527
vi.	2, 13, 14, 24	527
	5	682
	5, 8	347
	13	474
	14, 15	216
vii.	15	503
	22	567
viii.	2–4, 15, 16	546
	6	527
	7	509
	7, 8	315
	9	775
	19	578
ix.	5, 6	350
	9	529
	10	529
	27	748
x.	4	101
	5	529
	8	366
	11	474
	12	527, 682
	18	764
	20	474, 527
xi.	9, 21	474
	11, 14, 16, 17	496
	13	682
	18	347
	22	167
xii.	5, 11 13, 14, 18	81
	27	379
xiii.	2–4	598
	4	527
xiv.	23	101
xv.	1, 2	32
	11	209
	21	210
xvi.	1	935
	2, 6, 11, 15, 16	81
	4–7	10
	13, 14	585
xvii.	2, 3	919
	3	447
	3, 15	53
	15, 16	298
	15–19	417
	16	503
	19	527
xviii.	1	468
	4	623
	9–11	462
	15–20	8
xix.	1–9	610
	5	774
	9	167
xx.	19	847
	19 20	400
xxi.	5	357
	11, 13	489
	15–17	17
	18–21	899
	22, 23	774
xxii.	15	899
xxiii.	10–15	862
	18	952
	21	668
xxiv.	6	794
	14	209
xxvi.	1	623
	3, 15	474
	7	640
	12	505
	16	682
	17	167
	18, 19	586
xxvii.	5	847
	12, 13	349
	18	210
	19	764
xxviii.	15, 27, 35	678
	38	424
	40	779
	58	527
	58, 59, 61	657
	59	456
	60	503
xxix.	18	410
	23	452, 502
	27	635
xxxi.	9, 11, 12, 26	417
	12	527
	17, 18	939
	20	474
xxxii.	2	496
	8	543
	10	546
	11	653
	11, 12	245
	12, 13	498
	13, 14	315
	14	379
	15	782
	16	216
	17	458
	20	939
	20–34	350
	22	336
	24	567

xxxii.	25	620
	26	342
	32	502, 649
	33	537
	38	316, 778
	42	591
	43	806
xxxiii.	1	349
	2	401
	2, 3	586
	8–12	357
	10	277
	13–15	789
	13–17	360
	14	935
	17	287, 355, 458
	18, 19	358
	20	241, 861
	20, 21	352
	23	354
	24, 25	353, 775
	26	24
	28	384
xxxiv.	3	367
	4	474

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i.	4	444
	11	505
iii.	1–17	529
	2	505
	11	529
iv.	1–9, 20	348
	5–20	529
vi.	1–20	397, 529
viii.	30, 31	457
	32	662
x.	11	399
	12, 13	11, 53
xiii.	22	114
	24–28	352
xv.–xix.		349
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i.	16	367
iii.	13	367
v.	6, 7	501
	8	899
	11	899
	15, 16	351
	17	406
	18	354
	20	51
vi.	17, 21	598
	21	485
	25–29	242
vii.	16–22	397
xiii.	22	54, 939
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1 SAMUEL.

i.	25	242
ii.	5	10, 323, 535
ii.	8	20, 551
	8	671
	34	598
iii.	1–8	505
v. and vi.		529
v.	3, 4	529
x.	1	779
xiv.	10	598
xv.	1	779
xvi.	2	242
	6	779
	14–16, 23	276
xvii.	13	578
	34–37	573
xx.	1	342
	5, 12, 19, 20, 35, 36, 41	505
xxiv.	6, 10	779
	14	952
xxvi.	9	779
	9, 11, 16, 23	779

2 SAMUEL.

i.	10	300
	16	779
	17, 18	11, 53, 299
	20	501
	21	779
	24	166, 725
ii.	4, 7	779
iii.	31	492
v.	17	779
vi.	1–19	529
	2	529
	6, 7	529
	14	671
ix.	8	952
xii.	29, 30	300
xiii.	19	538
xvii.	8	573
xix.	21	779
xxii.	3	270
	8, 16	902
	11	245
	14	472
xxiii.	3, 4	53, 151, 496
xxiv.		384

1 KINGS.

i.	34, 35	779
iii.	1	503
iv.	21	503
	30	503
vi.	3, 36	487
	7	457, 847
	10–15	774
	19–28	669
	19	529
	22–28	239
	23–33	493
	29, 32	367
	29, 32, 35	239
vii.	8	503
	14	354
	23–39	378

viii.	25, 44	348
	3–9	529
	4–10	669
	9	529
	10, 11	629
	21	529
	51	503
x.	18–20	229
	19, 20	348
xii.	28–32	242
xiv.	8	167, 578
	25, 26	503
xvi.	31–33	132
xvii.	21	505
xviii.	4, 13	132
	23–26, 33	242
	34	505
	38	468, 599
xix.	1, 2	132
	15, 16	779
	19	328, 348
xxi.	6, 7	132
	23	132
	27	492

2 KINGS.

i.	10, 11	599
ii.	8	328
	11, 12	437
	12	298
	12, 13	328
	14	238
	23, 24	573
iv.	38–41	411
v.	10, 14	378
vi.	17	36, 298, 437
	30	492
viii.	13	952
ix.	3	779
	10	506
	22	134, 462
	32–34	132
xi.	12	779
xiii.	14	298, 437
xviii.	21	503
	24	503
	31, 32	348
xix.	1, 2	492
	21	620
	26	401
xxiii.	10	748
	16	506
	29, 30	707
	30	779

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v.	1	17, 134, 351

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ii.	12	788
iii.	24	471
iv.	8, 9	343
v.	17, 20	323
vii.	13	137
ix.	25, 26	406
	30, 31	378
xii.	7–9	405, 757
	7–10	290
xiii.	7	624
	25	936
xiv.	10, 11	409
	16	364
xv.	14, 15	586
xvi.	15, 16	492
xviii.	15	452
	18	551
xix.	3	101
	9	189
xxiv.	18, 19	382
xxv.	20–24	707
xxvi.	6	440
	8, 9	24
xxvii.	4	624
xxviii.	22	440
xxix.	22, 23	496
xxx.	1	952
	6	338
	28, 29	537
	31	276
xxxi.	12	440
xxxvii.	4, 5	471, 472
	15	24
xxxviii.	4–6	486
	7	397
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xxxix.	17, 18	298
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